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PROCEEDINGS

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OF THE

1894-1906

HUGUENOT SOCIETY OF AMERICA

Vol. 3-5

1894-1906

OCTOBER 10, 1894, TO APRIL 13, 1896

VOLUME III—PART I

PRINTED FOR THE SOCIETY
BY AUTHORITY OF THE EXECUTIVE COMMITTEE
NEW YORK, JUNE, 1896

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This volume of papers and proceedings of THE HUGUENOT SOCIETY OF AMERICA has been printed by order of the Executive Committee under the direction of the Publication Committee.

W. WALLACE ATTERBURY, *Chairman.*
ASHBEL G. VERMILYE,
CHARLES W. MAURY.

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REPORT

AN INVESTIGATION OF THE EFFECTS OF THE
USE OF THE "NEW" METHOD OF
TEACHING IN THE
SCHOOL OF THE
CITY OF NEW YORK

BY

JOHN D. ROSS

THE
NEW YORK
PUBLISHED BY THE
NEW YORK

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MINUTES OF MEETINGS AND REPORTS OF COMMITTEES.

At a meeting of the Executive Committee, held October 10, 1894, the following deaths of members were announced :

Mr. Alexander Dominick	June 9, 1894.
Sir Henry Austen Layard	July 5, 1894.
The President of the London Huguenot Society, and honorary member of this Society.	
Daniel Ravenel, Esq.	September 4, 1894.
Vice-President for South Carolina.	
Mrs. Frances Lamar Rylance	September 7, 1894.

A letter from Mrs. John Jay was read, thanking the Society in her own name and that of her family for the resolutions adopted, commemorative of her husband, the late President of the Society.

The recent death of Sir Henry Austen Layard having been announced, on motion it was resolved :

“That the President be requested to draw up proper resolutions in reference to the death of our late honorary member, the Right Hon. Sir Henry Austen Layard, G.C.B., President of the Huguenot Society of London ; and that a copy of the same be entered in the minutes of our Society, and also sent to the family of the deceased.”

A letter of condolence from the Huguenot Society of South Carolina, on the death of our late President, the Hon. John Jay, was read and ordered to be entered in the minutes, as follows :

Huguenot Society of South Carolina,
CHARLESTON, S. C., *July 17, 1894.*

At a meeting of the Executive Committee of the Huguenot Society of South Carolina, held this day, the following resolution of condolence was adopted :

“*Resolved* :—That the Executive Committee have observed with deep regret the announcement in the public prints of the death of John Jay, the First President of the Huguenot Society of America.

“That the President be requested to convey to that Society, on behalf of the Huguenot Society of South Carolina, our profound sym-

THE HISTORY OF THE
CITY OF BOSTON

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME
BY SAMUEL JOHNSON, ESQ.

VOLUME I.
FROM THE FIRST SETTLEMENT TO THE YEAR 1630.

IN TWO VOLUMES.
THE FIRST VOLUME.
FROM THE FIRST SETTLEMENT TO THE YEAR 1630.

THE SECOND VOLUME.
FROM THE YEAR 1630 TO THE PRESENT TIME.
BY SAMUEL JOHNSON, ESQ.

THE HISTORY OF THE CITY OF BOSTON
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FROM THE FIRST SETTLEMENT TO THE PRESENT TIME
BY SAMUEL JOHNSON, ESQ.

pathy for the loss of so distinguished a member and Huguenot, one whose activity in the interest of the Huguenot Associations is well known, and to whose influence the founding of Huguenot Societies in America is largely due.

"That in his death the entire Huguenot lineage in America has met a loss which will be long and keenly felt."

On motion the following resolution was adopted :

"That the Huguenot Society of America, being the oldest, take the matter in hand of arranging for an international celebration of the 300th anniversary of the Promulgation of the Edict of Nantes (in 1598), and that a committee of five be appointed by the President in reference thereto."

On motion it was resolved :

"That Mrs. James M. Lawton be empowered to confer as a representative of this Society with the foreign Huguenot Societies in regard to the proposed tercentenary celebration."

The following persons were elected members of the Society :

Mr. Washington Irving Adams	Montclair, N. J.
Mr. Washington Irving Lincoln Adams	Montclair, N. J.
Mrs. Morris Patterson Ferris	Yonkers, N. Y.

At a meeting of the Executive Committee, held November 14, 1894, the President of the London Huguenot Society and the President of the Berlin Huguenot Society, were unanimously elected honorary members of the Huguenot Society of America.

The following persons were also elected members of the Society :

Mr. Morris Patterson Ferris	Yonkers, N. Y.
Mrs. Emily Augusta Livingston	New York City.

At a meeting of the Executive Committee, held December 14, 1894, the following person was elected a member of the Society.

Mr. Robert Stockwell Hatcher	Lafayette, Ind.
--	-----------------

The President appointed the following Committee on Revision of the Constitution : Prof. J. K. Rees, Mr. Edw. F. DeLancey, Mr. J. C. Pumpelly.

ASSEMBLY HALL, UNITED CHARITIES BUILDING,

December 14, 1894.

The Society met, the President Henry G. Marquand in the chair. The minutes of the last general meeting, held April 13, 1894, were

the committee has been a successful one in that it has not only
been successful in its efforts to secure the passage of the
necessary legislation, but also in its efforts to secure the
passage of the necessary legislation.

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to secure the passage of the necessary legislation.

read and approved. The President then read a report on the affairs of the Society. The President also presented the following correspondence:

NEW YORK, *August 31, 1894.*

To the Hon. Secretary of The Huguenot Society of London.

DEAR SIR: The members of the Huguenot Society of America have learned with sincere regret of the death of Sir Henry Austen Layard, the First President of the Huguenot Society of England.

His accomplished scholarship in various fields won for him a world-wide fame, but it was his acceptance of the Presidency of the Huguenot Society of England, and his valuable labors in its organization, which brought him so close to the hearts of the members of the Huguenot Society of America.

It will be the pleasure of this Society at a later date to make a fuller and more detailed minute of his useful life.

We tender to your Society the sincere condolence of all our members, and beg you to convey the same to his immediate relatives.

We remain with great respect,

Yours sincerely,

HENRY G. MARQUAND,
President.

The Huguenot Society of London,

November 21, 1894.

DEAR SIR:

This Society's meeting, last week, was the first held since my receipt of your letter of the 31st of August so kindly expressive of the regret of yourself and the Huguenot Society of America at the death of our President, Sir Henry Austen Layard, and it was consequently the earliest opportunity I had of formally bringing that letter before this Society.

I am desirous to inform you of the great gratification afforded to the meeting by the warm tribute of admiration and respect paid to our late President by the American Society, of which he was himself an honorary member, and in whose progress he was always much interested, and to assure you that this kind message of sympathy across the ocean is most keenly appreciated by the Huguenots of England.

We, in equal sympathy and fellow-feeling, sympathize with the Huguenot Society of America in the death of the lamented Hon. John Jay, news of which only lately reached us. We have lost in him one of the first of our own Honorary Fellows, and it is a sad

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thought to us that we can no longer hope, as we did, that we might at some time have the great pleasure of seeing him here amongst us.

Believe me,

Yours, very faithfully,

REGINALD S. FABER,

Hon. Secretary.

HENRY G. MARQUAND, Esq.,

President of the Huguenot Society of America.

The following letter announcing the election of Henry G. Marquand as an honorary member of the London Society has been received and answered :

The Huguenot Society of London,

November 21, 1894.

DEAR SIR :

I have the honor to inform you that you were elected an *Honorary Fellow* of this Society at the meeting held on Wednesday last, and I am requested by the Council to convey to you their sincere hope that, should you ever visit England, it may be at a time when they can have the pleasure of according you a very hearty welcome at one of the Society's meetings.

You will allow me to explain that as an *Honorary Fellow*, you are of course not called upon to pay any subscription, but you will nevertheless be entitled to receive the Society's publications as they from time to time appear. By to-day's mail I send you the "Number of Proceedings" just issued, and the future works shall be regularly forwarded to you.

Yours most faithfully,

REGINALD S. FABER,

Hon. Secretary.

HENRY G. MARQUAND, Esq.,

President of the Huguenot Society of America.

The following minute in reference to the late Hon. Sir Henry Austen Layard, formerly President of the London Society, prepared by Mr. Marquand, was adopted and ordered to be placed on file :

"By the death of Sir Henry Austen Layard, which occurred recently, there has passed away a distinguished Huguenot, who was also an explorer and diplomatist.

"He was born in Paris rather more than seventy-seven years ago. He studied law for a time, but a year after he had attained his majority he set out on an extensive course of travel, which led him to northern Europe and through Albania and Roumelia, to Constantinople. He afterwards improved his acquaintance with the East by

travelling through various parts of Asia. Thus early he evinced a thorough taste for the exploration of ruined cities, but it was not until he visited Mosul, near the mound of Nimrod, that his researches took definite form. M. Botta, a Frenchman, liberally supported by his government, had been before him at Mosul, but a very slight examination on Mr. Layard's part showed him that his rival had missed a good deal. He returned to Constantinople, laid his views before Lord Stratford de Redcliffe, and in 1845 obtained his generous promise of pecuniary support. The autumn of the year found him again at Mosul, working at a corner of the ruins left untouched by previous explorers, and his discoveries are now among the best-known objects in the British Museum, and in the Historical Society of New York.

"Mr. Layard rose immediately into great renown and popularity. 'He had laid bare,' says a writer, 'a city and almost a world of the past.' His published account of his work had all the fascination of romance, and as it dealt with Nineveh and its remains, and with ancient Assyria, it appealed to all who were able to read their Bibles. He was hailed, and justly, as a writer as well as a discoverer, and his book was classed with Wilkinson's 'Ancient Egyptians,' as the most considerable work of archæology of his time. A second expedition resulted in fresh discoveries and in other books, and he described the palace of Sennacherib and his exploits as though he had been acquainted with them personally.

"Unfortunately, these writings and investigations, though they brought him much fame, did little else to sustain the realities of life, and Mr. Layard was therefore obliged to turn to politics and diplomacy. He was appointed attaché to the Embassy at Constantinople in 1849, and in 1852 he was for a few weeks Under-Secretary for Foreign Affairs in Lord John Russell's first administration. At a later period he went to Constantinople with Lord Stratford de Redcliffe. He declined office under Lord Palmerston in 1855, but afterwards became Under-Secretary of State for Foreign Affairs. On his retirement from Parliament in 1869, he was appointed Ambassador to Madrid, and eight years later he went in the same capacity to Constantinople.

"Besides his books on Nineveh, he re-wrote Kügler's 'Handbook,' and edited a translation of Morelli's 'Italian Painters,' and published 'Adventures in Persia, Babylonia and Lusiana.'

"He was the first President of the Huguenot Society of London, being elected April 15, 1885, and took a deep interest in its work down to the close of his life.

"He was elected honorary member of this Society in 1885."

The President then introduced the speaker of the evening, Prof. Henry M. Baird, D.D., who read a paper on the "Recovery of Religious Liberty by the Huguenots." On motion of Mr. Du Puy, the thanks of the Society were extended to Prof. Baird for his most interesting paper.

The Society then adjourned for an informal reception at which supper was served.

LEA MCL. LUQUER,
Secretary.

At a meeting of the Executive Committee, held January 24, 1895, the following person was elected a member of the Society :

Mr. George Coffing Warner . . . Great Barrington, Mass.

A resolution was adopted acknowledging the courtesy shown to Mrs. Lawton as the representative of this Society by the Huguenot Society of London and the French Society.

The Rev. E. J. Du Puy, Pastor of the Reformed Church of France (Paris), proposed by Mrs. James M. Lawton, and seconded by Mrs. Anson P. Atterbury, was elected a corresponding member of this Society.

ASSEMBLY HALL, UNITED CHARITIES BUILDING,

January 29, 1895.

The Society met, the President Mr. Marquand in the chair. The minutes of the last general meeting, held, December 14, 1894, were read and approved.

The following minutes on the death of the late Hon. Robert C. Winthrop, Vice-President for Massachusetts, and of the late Daniel Ravenel, Esq., Vice-President for South Carolina, were adopted :

"In the death of the Hon. Robert C. Winthrop, Vice-President for Massachusetts of the Huguenot Society of America, the spirit and tradition of the Huguenots has lost one of its most beautiful and dignified impersonations. To an unswerving fidelity to principle worthy of his exiled forefathers, Mr. Winthrop united a liberal philanthropy fully abreast with the loftiest apprehension of present day Christianity. Statesman, philanthropist, Christian, he adorned every calling.

"He has left behind him a memory full of inspiration, and we desire to record our thankfulness that the descendants of the Huguenots have counted such a man among their number."

"Daniel Ravenel, the Vice-President of this Society for South Carolina, died in Charleston on the 4th of September last on the eve of his sixtieth birthday.

"He was a lineal descendant of René Ravenel, the Huguenot emigrant from Bretagne, and of Daniel Ravenel, of whom Hugh S. Ledgavé said 'Ten such men would save a city.'

"Mr. Ravenel's literary tastes enabled him to form a library second to none in his State, on Colonial, Revolutionary and Huguenot history. During the civil war he was a member of the Washington Light Infantry, the Marion Artillery, and served successively under Generals Beauregard and Johnston. He was a knight of honor in the Masonic Fraternity, and one of Charleston's ablest underwriters.

"His genial disposition won him many friends who crowded the historic church of the Huguenots at his funeral. He was not known to have had an enemy."

R. FULTON CUTTING,
WM. JAY SCHIEFFELIN,
BANYER CLARKSON,
Committee.

The President then introduced the speaker of the evening, Rev. A. G. Vermilye, D.D., who read a biographical sketch of the late Hon. John Jay, the former President of this Society.

On motion of Rev. W. W. Atterbury, D.D., a vote of thanks was extended to Dr. Vermilye for his most interesting paper, and he was requested to furnish a copy for publication.

After adjournment an informal reception was held.

LEA MCL. LUQUER,
Secretary.

At a meeting of the Executive Committee, held February 21, 1895, the Rev. Dr. Atterbury presented to the Society the following publications :

"Histoire du Canada et des Canadiens Français, par Eug. Réveillaud ;"

"Histoire Chronologique de la Nouvelle France ou Canada, par Eug. Réveillaud ;"

"L'Établissement d'une Colonie de Vaudois Français en Algérie, par Eug. Réveillaud."

For which the thanks of the Executive Committee were extended to the donor.

The following persons were elected members of the Society :

Mr. Clarence A. Rundall	Brewster, N. Y.
Miss Sarah Luquer	Brooklyn, N. Y.
Mrs. A. E. Orr	Brooklyn, N. Y.
Mr. Elmer Ewing Green	Trenton, N. J.

At a meeting of the Executive Committee held March 15, 1895, the Secretary read a letter from Robert C. Winthrop, Jr., a son of the late Hon. Robert C. Winthrop, acknowledging the receipt of the memorial minute sent him by the Society.

At a meeting of the Executive Committee held April 13, 1895, the following persons were elected members of the Society:

Miss Anne Low Pierrepont	Brooklyn, N. Y.
Miss Ellen Low Pierrepont	Brooklyn, N. Y.
Mrs. Geraldine Livingston Hoyt	Staatsburgh, N. Y.

The following contributions were made to the Society Library and gratefully acknowledged:

From Mrs. Pierre Van Cortland by bequest, a very old and valuable book: "Kerckelijcke Historie Wande Gerefozmeerde Kercken. By Petrum Gillis, 1657."

Mr. John E. Morris: "Stephen Lincoln of Oakham, Mass., his Ancestry and Descendants."

"Felt Genealogy," compiled by Mr. Morris.

Rev. Dr. De Costa, a collection of his verses, entitled: "The Pilgrim of Old France."

TRUSTEES' ROOM, UNITED CHARITIES BUILDING,

April 13, 1895.

The Society held its annual business meeting on the 297th anniversary of the Edict of Nantes, the President, Mr. Marquand, in the chair.

Prof. Rees, acting-Secretary in the absence of the Secretary, read the minutes of the last Society meeting, which were approved.

President Marquand made a brief address in which he referred to the deaths during the past year of the President of the Society, the Hon. John Jay, and of the Hon. Sir Henry Austen Layard, President of the Huguenot Society of London. He alluded to the appropriateness of Easter falling so closely this year, to the date of the anniversary of the Edict of Nantes, adding: "We know what Easter Sunday means to Christians, and there is a faint type in our Society of the resurrection in the dawn of religious liberty."

In view of the fact that the proceedings of the Executive Committee had been reported at various times throughout the year, no formal annual report was presented.

The Treasurer's annual report was presented and on motion referred to the Finance Committee for audit.

Dr. Atterbury, the Chairman of the Publication Committee, re-

ported that the valuable papers read during the past year would be published in the next volume of the Proceedings, and that a paper that had been promised by Judge Clearwater, to accompany his gift of a set of the Huguenot medals, had been postponed owing to his ill health. The medals have been sent to the Society Library where they may either be kept on exhibition or reserved until a formal presentation is made.

Dr. Atterbury also read a letter that had been received from M. Weiss, the Secretary of the Société de l'histoire du Protestantisme Française, in which a request is made for some interchange between that Society and the Huguenot Society of America.

On motion the Société de l'histoire du Protestantisme Français was placed on the exchange list of the Society.

Prof. Rees announced to the Society a gift proposed by Mrs. James M. Lawton to the Society of \$1,000 in memory of her late husband's interest in the Huguenot Society.

On motion a resolution of thanks was extended to Mrs. James M. Lawton for her interest in the library and for her proposed gift.

On motion it was resolved: "That the library shall be confined strictly to Huguenot subjects, and that the acceptance of contributions thereto be left to the decision of the Library Committee."

The Executive Committee through Prof. Rees, Chairman of Committee on Nominations, recommended the following nominations for officers of the Society for the ensuing year:

PRESIDENT:

Henry G. Marquand.

VICE-PRESIDENTS:

For New York	Frederic J. De Peyster.
For New Rochelle	Henry M. Lester.
For New Paltz	Hon. A. T. Clearwater.
For Boston	
For New Oxford	Hon. Richard Olney.
For Narragansett	William Ely.
For New Jersey	Rev. D. D. Demarest, D.D.
For Delaware	Hon. Thomas F. Bayard.
For Pennsylvania	Charles M. Du Puy.
For Virginia	Col. Richard L. Maury.

SECRETARY:

Lea McIlvaine Luquer.

TREASURER:

Henry M. Lester.

It is a very good example of the way in which the British have been able to maintain their position in the world. The British have been able to do this because of their superior naval power, their superior industrial power, and their superior financial power. The British have been able to do this because of their superior naval power, their superior industrial power, and their superior financial power.

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TABLE I

Summary of Results

Number of cases	100
Number of deaths	10
Number of survivors	90
Number of cases with complications	5
Number of cases without complications	95
Number of cases with complications who died	2
Number of cases with complications who survived	3
Number of cases without complications who died	8
Number of cases without complications who survived	87
Total number of deaths	10
Total number of survivors	90

TABLE II

Summary of Results

Number of cases	100
Number of deaths	10
Number of survivors	90
Number of cases with complications	5
Number of cases without complications	95
Number of cases with complications who died	2
Number of cases with complications who survived	3
Number of cases without complications who died	8
Number of cases without complications who survived	87
Total number of deaths	10
Total number of survivors	90

The offices of Vice-President for Staten Island and South Carolina were omitted, the Committee being unable at present to find names of any members who could serve in these two places.

On motion, the Secretary *pro tem* cast one ballot for the Society in favor of the nominees presented.

On motion, the meeting adjourned.

J. K. REES,
Secretary pro tem.

ASSEMBLY HALL, UNITED CHARITIES BUILDING,

April 30, 1895.

The Society held its annual public meeting.

In the absence of both the President and the Vice-President for New York, Prof. Rees was called to the chair. The minutes of the annual business meeting, held on April 13, 1895, were read and approved.

The Secretary presented his annual report for the year 1894-95, and on motion it was ordered on file.

A letter from Herr Tollin, President of the German Huguenot Society, was read, suitably acknowledging his election as an honorary member of the Huguenot Society of America.

On motion the President was empowered to appoint a Committee of Fifteen to issue a circular and to make needful preparations for the 300th centennial of the Edict of Nantes, to take place in this city in 1898.

Mr. Banyer Clarkson was appointed Corresponding Secretary of this Committee.

The Rev. Matthew C. Julien, then gave a lecture on "The Huguenots of Old Boston," illustrated by stereopticon views.

On motion of the Rev. Dr. Vermilye, the thanks of the Society were extended to the Rev. Mr. Julien for his interesting lecture with its valuable contributions to Huguenot history and he was requested to furnish a copy of his paper for publication.

The Society adjourned for an informal reception.

LEA MCL. LUQUER,
Secretary.

At a meeting of the Executive Committee held May 28, 1895, the Secretary announced that Mr. Marquand had been made an honorary member of the German Huguenot Society.

The report of the Finance Committee auditing the Treasurer's accounts for the year 1894-95 was accepted and ordered on file.

A letter was read from the French Society requesting a sketch of the late Hon. John Jay, and on motion Mr. Schieffelin was appointed to prepare such a sketch.

Mr. Morris Coster presented the Society with a copy of "Recueil de Documents Relatifs à l'Église Française de Voorburg 1859."

At a meeting of the Executive Committee, held October 25, 1895, the following persons were elected members of the Society:

Miss Mary Smith Atterbury	Trenton, N. J.
Miss Justina Livingston Atterbury	Trenton, N. J.
Major Paul Richard Brown, M.D., U.S.A.,	Fort Hamilton, N. Y.
Mr. Edward Clinton Lee	Philadelphia.
Mr. George Lewis Heins	New York City.
Mrs. Virginia Knox Maddox	San Francisco, Cal.
Mr. William Hillman	Mt. Vernon, N. Y.
Mr. Henry Van Kleeck	Denver, Col.

A report and resolution of sympathy was read by the Chairman of the Ladies' Committee, announcing the death of Mrs. J. J. Slocum, one of its number, and notice was given that the report would be sent to Mrs. Slocum's family.

The President announced the death of the late Mr. William Gayer Dominick, a member of the Executive Committee, and appointed Prof. Rees and Dr. Atterbury a committee to draw up a memorial minute.

At a meeting of the Executive Committee, held November 23, 1895, the following persons were elected members of the Society:

Mrs. Cornelia Jones Chadwick	Washington, D. C.
Mr. Samuel Eberly Gross	Chicago, Ill.
Mrs. Montgomery Schuyler	New York City.
Mrs. Josephine Boker Garretson	Morris Plains, N. J.
Mrs. Frances Nelson Bogert O'Brien	New York City.
Mrs. Wm. Hopkins Young	Poughkeepsie, N. Y.
Mrs. Delphine Marie Pumpelly Read	Paris, France.

The following minute, prepared by the Committee appointed at the last meeting, was read and adopted:

"The Executive Committee of the Huguenot Society of America desire to express their deep sympathy with the wife and family of their late associate, William Gayer Dominick.

"Mr. Dominick was a member of this Committee for the past year and during that time endeared himself to each of us by his thoughtful sympathy and ready generosity. His advice and action were always given with great profit to our Society.

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"The Committee orders this simple minute to be spread on its records, and a copy to be forwarded to the family of our late associate."

The following publications were presented to the Society Library and gratefully acknowledged :

From Dr. Gaillard Thomas : "Family Chart."

Mr. Charles M. Vail : "Vail and Armstrong Genealogy, with a reference to the L'Hommedieu Family."

ASSEMBLY HALL, UNITED CHARITIES BUILDING,

November 26, 1895.

The Society met. Mr. Pumpelly was called to the chair, in the absence of the President and the Vice-President for New York.

The minutes of the last meeting, held April 30, 1895, were read and approved.

A paper by Mrs. James M. Lawton, giving an account of her late visit to England and France, as a representative of the Huguenot Society, was read by Mr. Pumpelly.

On motion the report was accepted and a vote of thanks extended to Mrs. Lawton.

The Society then adjourned, when an informal reception was held.

LEA MCL. LUQUER,
Secretary.

At a meeting of the Executive Committee, held January 23, 1896, the following persons were elected members of the Society :

Mrs. Mary E. Lee Mann,	Washington, D. C.
Miss Miriam Kenneth Wallis	San Francisco, Cal.

ASSEMBLY HALL, UNITED CHARITIES BUILDING,

January 23, 1896.

The Society met, the President, Mr. Marquand, in the chair.

The minutes of the last meeting were read and approved.

The President announced the death of the Hon. Martin Brimmer, late Vice-President for Boston.

The Rev. James Le Fevre, D.D., read a paper on "The Huguenot Patentees of New Paltz.

On motion of Dr. Atterbury, a vote of thanks was extended to Mr. Le Fevre and a request was made for a copy of his paper for publication.

The Rev. Robert Favre, Delegate of the Franco-American Commit-

tee of Paris, was introduced by the President and spoke on the present condition of the Huguenots of France.

A vote of thanks was tendered to Rev. Mr. Favre, and a copy of his remarks was requested for publication.

Prof. Rees, as Chairman of the Committee on Revision of the Constitution, reported the revised constitution as recommended by the Executive Committee to be acted on at a subsequent meeting.

The Society then adjourned when an informal reception was held.

LEA MCI. LUQUER,
Secretary.

ASSEMBLY HALL, UNITED CHARITIES BUILDING,
February 27, 1896.

The Society met, Mr. Charles M. Du Puy, Vice-President for Pennsylvania, presiding in the absence of the President.

The minutes of the last meeting were read and approved.

Mr. James B. Laux read a paper on "The Huguenot Element in Pennsylvania."

Dr. Vermilye moved a vote of thanks to Mr. Laux for his interesting paper and requested a copy for publication.

Dr. Atterbury presented a printed memorial of our late Vice-President for South Carolina, Daniel Ravenel, Esq., reprinted from the New England Historical and Genealogical Register.

A brief sketch of the late meeting of the Société de l'histoire du Protestantisme Français at La Rochelle, translated by Mrs. Lawton from the Report of the Society, was read by Dr. Atterbury.

After adjournment an informal reception was held.

LEA MCI. LUQUER,
Secretary.

At a meeting of the Executive Committee held at Columbia College, March 13, 1896, the following persons were elected members of the Society:

Mrs. Ellen Rapelje Peabody (life member)	Paris, France.
Miss Emma Goble Lathrop	Newark, N. J.
Mr. Wm. Milne Grinnell	New York City.
Miss Harriet N. De Votion	New York City.
Miss Elizabeth K. De Votion	New York City.
Mr. Charles Francis Darlington	Newark, N. J.
The Rev. James Henry Darlington, Ph.D., D.D.,	Brooklyn, N. Y.

At a meeting of the Executive Committee, held March 27, 1896, the following persons were elected members of the Society :

Mr. Flournoy Rivers	Pulaski, Tenn.
Prof. Theodore Salisbury Woolsey	New Haven, Conn.

ASSEMBLY HALL, UNITED CHARITIES BUILDING,

March 27, 1896.

The Society met. In the absence of the President and the Vice-Presidents, the Rev. W. W. Atterbury, D.D., was called to the chair.

The revised Constitution, as reported by the Executive Committee, was read, and after discussion was adopted.

The Rev. John H. Edwards, D.D., read a paper on "The First Home of the Huguenots in North America."

On motion, the hearty thanks of the Society were given to Dr. Edwards and a copy of his paper was requested for publication.

The Society then adjourned when an informal reception was held.

LEA MCI. LUQUER,
Secretary.

At a meeting of the Executive Committee held April 13, 1896, the following persons were elected members of the Society :

Miss Emily Maria de Peyster	New York City.
Mrs. Eliza Livingston de Peyster Clarkson	New York City.
Miss Julia Gabriella McAllister	Trenton, N. J.
Miss Emma Frances Sahler	New York City.
Miss Florence L. Sahler	New York City.

TRUSTEES' ROOM, UNITED CHARITIES BUILDING,

April 13, 1896, 9 P. M.

The Society held its annual business meeting on the 298th anniversary of the Promulgation of the Edict of Nantes.

In the absence of the President, Mr. Frederick J. de Peyster, Vice-President for New York, presided.

The minutes of the last general meeting, held March 27, 1896, were read and approved.

The annual report of the Secretary was read and accepted.

In the absence of the Treasurer, the Secretary read a summary of the Treasurer's report, as presented and approved at a previous meeting of the Executive meeting.

The report from the Library Committee was read by the Secretary and accepted.

Dr. Atterbury, as Chairman of the Publication Committee, made a short verbal report.

On motion of Prof. Rees, a vote of thanks was given to the Chairman of the Publication Committee for his successful services in securing the valuable papers which have been read during the past year.

Mr. De Peyster, as Chairman of the Committee of General Arrangements for the celebration in 1898 of the tri-centennial of the Promulgation of the Edict of Nantes, made an informal report of the plans of the Committee for that occasion, and stated that it is proposed to have a "Huguenot banquet" at Delmonico's, at some time during December of the present year.

A paper on "The Huguenots of Rhode Island," by Mr. R. H. Tilley was, in his absence, read by Dr. Atterbury.

On motion, Mr. Tilley was thanked for his paper and the manuscript was referred to the Publication Committee.

The following officers for the ensuing year having been nominated by the Executive Committee, were unanimously elected, the Secretary on motion having cast the ballot of the Society for them.

President	Henry G. Marquand.
Vice-President for New York,	Frederic J. De Peyster.
Vice-President for New Rochelle,	Henry M. Lester.
Vice-President for New Paltz .	Hon. A. T. Clearwater.
Vice-President for Staten Island,	
Vice-President for Boston,	
Vice-President for New Oxford,	Hon. Richard Olney.
Vice-President for Narragansett,	William Ely.
Vice-President for New Jersey,	Rev. David D. Demarest, D.D.
Vice-President for Delaware .	Hon. Thomas F. Bayard.
Vice-President for Pennsylvania,	Charles M. Du Puy.
Vice-President for Virginia .	Col. Richard L. Maury.
Vice-President for South Carolina,	
Secretary	Lea McIlvaine Luquer.
Treasurer	Henry M. Lester.

On motion, the Executive Committee was authorized to fill at their discretion, the vacancies in the list of Vice-Presidents.

The Society then adjourned.

LEA MCI. LUQUER,
Secretary.

MEMORIAL SKETCH OF THE HON. JOHN JAY.*

BY REV. A. G. VERMILYE, D.D.

During my Freshman and only year at Columbia College, which was at the time down-town and under President Duer, my eye frequently rested, at morning prayers, upon a certain senior as he passed along to his seat. Older than myself by some years, he was yet very young-looking for his class—slender, handsome, fresh-faced, and especially remarkable for a dimple in each cheek. It was John Jay. I never knew him personally, nor any of the seniors; for, except in the chapel, our classes nowhere approximated. Subsequently, and for fifty years, the drift of circumstances carried us far apart, so that I never for that long period saw him. Yet that face, his alone of the three upper classes, I always had distinctly in remembrance. As he entered the door at the first general Huguenot meeting—after that long interval—I knew him. There was the same face but slightly altered, somewhat older, and nestled in either cheek the dimple—a fresh face still; only, above and around it, the snow that never melts. Time had dealt well with and sat well upon him.

You are aware that the Evangelical Alliance, of which he was at one time president, has lately in a public meeting passed its own eulogium upon Mr. Jay. Eloquently and appreciatively its speakers presented, each in brief review, the characteristics of his life as a “reformer,” a “man,” a “patriot,” and a “Christian.” It has been thought due to his memory, however, and to itself, that the Huguenot Society should make, and place in its printed annals, some special memorial of its first and (till within the year) its only president—himself a representative Huguenot. If he belonged to the Alliance as a Christian man whose heart beat fully in unison with its objects, he belonged to the Huguenot Society by right of a name and a lineage and a character distinctly and eminently Huguenot. When the Society was formed

* Read before the Huguenot Society, January 29, 1895.

in 1883 his name, as president, was deemed almost essential. And, indeed, it is well to commemorate him in this way ; to put together his life, to see, what otherwise we might not have fully known, how truly admirable was that lineal Huguenot life—as it were, an heirloom of gold or silver retouched and polished by a later hand, till it shone again. We pass or see men every day, quietly moving along among the multitude, of whose qualities we remain ignorant, till the occasion arrives which reveals them. It is Moses striking the rock. When the railroad engineer holds bravely at his post through fire and smoke and general dismay, perhaps to his own death, then first we realize and the world learns what has always been that man, that plain, unpretentious man at the lever. Of the heroic dead in battle, Cicero said that “the gods had not taken from them life, but had given them death.” That made them illustrious, brought to life what they were ; was the time of recall, rehearsal and reminiscence of manly or victorious deeds, which the passage of years had obscured or blotted from memory, but which, then and thus put freshly together, became a coronet of glory, in which their heroic death was simply the last, the most lustrous, the completing stone. Of Mr. Jay’s active life, much lay in a past now grown dim ; the struggles and scenes in which he then took part he had himself long outlived. But it was all, and characteristically, to the completing scene, a Huguenot life. This the occasion now invites us to gather together into a brief memorial.

It is unnecessary, I think, to give any details relating to his earlier youth. The apple blossoms of Spring are very beautiful. So is bright, unfolding boyhood. But it is later, when the bud has rounded into fruit, with tokens of a fine harvest yield ; it is then that we watch with most interest its development. It is, however, the connection of the fruit with the parent tree that gives it special form and flavor and coloring. In Mr. Jay’s case this influence should not be omitted. Brought up on the family estate, “Katonah,” at Bedford, Westchester Co., where even the trees had, many of them, Huguenot names and associations ; in the venerable mansion that had come down from his grandfather, the Chief Justice, himself the grandson of the original Huguenot refugee ; where was the fine old library filled with things ancestral, books, documents and papers, public and private, to stimulate his

tastes and store his mind ; such were his early surroundings. Besides these, however, in that attractive home, there was another influence giving permanent bent to his character and thoughts—his father, the whole family circle. By all accounts it was a charming, a model household group. Judge William Jay, whom in looks his son so much resembled, whilst leading a retired, country life, was widely and especially influential through his pen. An able jurist, a cogent thinker and writer, he spent his life, like a true Huguenot, battling for the right—for the abolition of slavery, for a free, unsectarian distribution of the Bible, for peace in the world through arbitration. On these and kindred subjects his writings were voluminous, strong, wise and effective. An early and ardent abolitionist, through whatever obloquy his courage was immoveable ; and yet always, his spirit, style and temper were dignified and without acrimony—the ink he used, if tintured with iron, had in it no gall. The very severity and force of his argument made it felt, however unpopular the cause ; but once convinced that cause was right, opposition, no matter from whom, never deterred him. And the father, undoubtedly, greatly shaped the life of his son. The heritage of thought, opinion and characteristics, was, indeed, closely marked. The portrait of the one would almost have suited the other. It was Judge Jay's habit to converse freely with his son and any boy visitors he had, to draw out their opinions on interesting topics, and by discussion to correct crude ideas on errors of fact and principle by his own mature and judicial conceptions—a formative process during malleable youth of the greatest value. And doubtless we have here the reason why John Jay came so early and earnestly into the abolition movement—whilst even yet a collegian. He had gathered the impetus at home—in talks with his father, the study by his help of moral principles and the laws of his country. There was the wood laid up and the blaze kindled which made the abolition of slavery the burning question of his years down to the civil war—his father having died meantime, in 1858.

Only a remaining few, I suppose, can recall the scenes of the abolition movement in the early thirties. In a sketch of Mr. Jay it is necessary to refer to them. They constituted no minor episode in the unfolding drama of our history. There never had been a time when slavery was not a cause of trouble or fore-

boding. That movement was not the first organized protest. In 1785, Chief Justice Jay was president and Alexander Hamilton secretary of an anti-slavery society in New York; Franklin, president of one in Pennsylvania, in 1787; and in 1791, the younger Edwards argued for immediate emancipation before the Connecticut society. These movements, however, were simply dropping outpost shots in the far advance, of little or no effect. Meantime slavery lay, as it were, a languid cloud upon the mountains, with its power uncondensed, nor ready to shed its lightnings. But in 1793 Eli Whitney invented the cotton gin; simply a machine to clean the cotton of its seeds. It, however, stimulated production, doubled the value of slave property; and, like the discovery of gold, created a dream of wealth, through new territory open to slave labor. How often the moral sentiment is affected, changed, smothered, by material conditions! How many years now the battle raged over the *extension* of slavery! Nor did the question of its abolition come into prominence till 1826; and then, not in reference to the South, which was protected by the Constitution, but the District of Columbia—a movement started, owing to a particular case by Judge Jay. That movement brought Garrison into the field that same year as an advocate of abolition in the District of Columbia.

Some men move rapidly and are impatient. They strike at once the blow that precipitates matters, whether for good or evil. And so, in 1831, Garrison induced the New England Society to pass a resolution which shifted discussion from the extension of slavery and the question of the District of Columbia, to a radical basis; *viz.* that “immediate, unconditional emancipation was the right of every slave, which no master could withhold for an hour without sin.” I refer to it in order to indicate the position of Judge Jay and his son. As a platform they did not accept it. The right of free speech on moral questions, Judge Jay indeed held, belonged to every man; and that they had “as good and perfect a right to exhort slaveholders to liberate their slaves, as to practice any virtue or avoid any vice.” But it left out Constitutional rights, which he and his son always held to be sacred. In the mouths of declamatory and defamatory orators he feared it would repel their own friends and create misunderstanding and undue irritation. And, in fact, it did. In New York itself

there were mobs and riots ; and to be an Abolitionist, was to endure ostracism and prejudice as a "fanatic." At one time during the riots, John Jay himself, then a student, was in our house with other young men, who only saved it from wreck by giving public notice that they would use weapons if attacked. I will only add that, in 1833, Judge Jay, by his earnest advice, succeeded in placing the newly formed American Anti-Slavery Society on constitutional principles. He lived to see those principles adopted, in 1854, by the Republican party, which elected Lincoln, maintained the Constitution and saved the republic, without change except as to slavery. For that, Judge Jay and his son deserve recognition and praise, too often given only to great speakers and agitators ; praise for the wisdom with which they held the driven ship to a constitutional course, and made it possible to crystallize public sentiment in one victorious party ; and praise for that Huguenot faith and firmness which, as of old, endured all "like a beaten anvil."

John Jay first took prominence in 1846 as a young lawyer of twenty-nine, in the firm of Jay & Field. The great excitement of the time was the fugitive slave law. That law made every citizen a slave-catcher, a human hound, under pains and penalties. A foolish law, which enlisted in rebellion against it both conscience and manhood ! Judge Jay, for one, regarded it with abhorrence. That part of the law, also, he considered unconstitutional. Yet he was between two fires, two clashing obligations, a good citizen's obedience to law and the dictates of humanity. In such case, cases of doubt what to do, even the old Romans required that judicial interpretations should favor the humane side—" *Semper in dubies benigniora praeferenda sunt.*" Noble maxim and example of a stern and heathen people ! For himself, Judge Jay would not interfere with Southern rights at the South ; but if the slave ran away, the master must get him by due process of law, without his help. As a matter of fact, he sheltered not a few run-aways in his house at Bedford ; and in his will left \$1,000 to be so used. In his son, it required no small courage to take up a fugitive slave case, and equal adroitness to make it successful. There were not three lawyers in the city willing to assist him, since there was no money to be made and certain obloquy awaiting him who did so. But the dusky clients came, and it was not

in John Jay to refuse ; he threw over them the shelter of his legal knowledge, as one would an umbrella in a drenching rain, whatever the risk of a wetting to himself. What a blessing, indeed, to be so sought and trusted by those fugitives for liberty—poor, ill and thinly clad, shivering and afraid ! They were like grasshoppers in a field, jumping here and there, to land wherever accident as the wind might carry them. Fortunate the runaway who succeeded in reaching Mr. Jay's door ! I suppose, I have no doubt, that he valued their humble gratitude, notwithstanding the hard work the case cost him, more than the hard cash of wealthier clients. Nor was it to his office alone, but to his house, they came ; there to be taken into some quiet room, their story heard, advice, food, clothing and money given and themselves, in due time, put on the way, in a private car of their own to Bedford, the next station of the "Underground Railroad." How many were thus helped into final liberty by his legal skill or in more quiet ways, I do not know. But it made him a marked man ; marked, for one thing, by pelting showers of abuse. Mr. Jay was not eloquent ; but he understood every point of his case, and would sometimes, in a sweet, quiet voice, make a point which, for success, was better than oratory.

Nor was it in public opinion, nor in society alone, that Mr. Jay suffered for his devotion to the cause of freedom and right in the person of the colored man, but in the councils of his own church. For nine successive years he stood up in Diocesan Convention, and renewed his motion to admit to their constitutional rights in the church, the colored delegates of the church of St. Philip. It was opposed, the ordinary hearing of a gentleman denied him ; it was smothered in committees and refused a vote. One committee even reported that " the people in question belonged to a race socially degraded, and improper associates for the class of persons who attend our conventions ! " Evidently they had not studied Peter's vision of the sheet, which settled the Christian principle. Nor, perhaps, did the report state whether, in case the " same class of persons " reached heaven, the same class rule would apply ! For nine successive years Mr. Jay continued the struggle ; contending for a Christianity of character, not of class and color ; with good breeding, with unflinching courage, " patient as a Huguenot " ; and then succeeded, by a vote of 140 to 13. Fitting

reward (was it not?) that when himself denied a place as delegate by his own church at Bedford, he was at once elected a delegate by and from the colored church of St. Philip!

One more conflict he had with the Diocese, during more than one year, relating to the slave trade. Does it surprise us to learn that, in 1860, New York was rated as "the greatest slave-trading mart in the world"; that the trade which, supposedly at least, ended in 1808, was "more active and more profitable than at any former period"; that within eighteen months nearly one hundred slavers had been fitted out; and that its management was concentrated under the very shadow of Trinity? These facts, however, with some resolutions, Mr. Jay presented to the Convention. With what result? His resolutions called simply for legitimate church action; for a pastoral letter, preaching by the clergy, and a recommendation to the laity. Yet when he attempted to speak, the bee-hive was again in commotion to suppress an unwelcome intruder. It was the old question of the slave, which for so many years had made him a kind of electric battery to the Convention—a firebug, always seeking to create a blaze; and his resolutions were tabled with scarcely a negative.

With these and such questions, all involving principle, Mr. Jay busied his mind and heart, and strong, inflexible and most industrious pen, down to the time of the war—which brought the long controversy to a head. His reputation had reached its top, yet not without danger to himself in those days. In 1863, during the draft riots, when they burned the colored orphan asylum and hung negroes in the street, for three or four days the city was in the hands of the mob. It was a week of terror. The railroad was watched for Mr. Jay and Mr. Greeley, if they came down the Harlem. His own family were only able to reach Bedford by way of the Hudson; and seven men were constantly on guard at the old mansion. No isolated, spasmodic event, those riots; but a part intended to separate the city from the North, of the great conspiracy which, like seventeen-year locusts, had been long hatching underground, before it began its destructive career. Mr. Jay was not dismayed; it was not in his blood. A few months before, in 1863, they had formed the Union League Club. He was president. And now, with striking boldness, he and they resolved to raise a colored regiment. In eight months it was

ready for the field and marched, preceded to the steamer by Mr. Jay and members of the club—the first of three regiments so raised. It was a rally of sentiment that never afterwards allowed conspiracy a chance to win.

When Hannibal was in Italy and Rome at the lowest ebb of her fortunes, with an army just defeated and the way to her gates apparently open, the Senate thanked one of its consuls because he would “not despair of the republic.” Mr. Jay was, throughout the war, just that kind of a citizen—in courage and confidence, sturdy as Grant. When it was over, he viewed it as the completion of the work of the Fathers in '76; as for the first time rendering practical throughout the Union, the principles of the Declaration of Independence. But he was not content to sit down there, as if for him a life work were done. He foresaw clearly that new problems would arise; that if the work of the soldier was ended, that of the statesman and philanthropist was yet before them. There was upon his mind a debt to be paid to the colored race, blinking and half blinded amid the dazzling rays of their freedom; a debt to be paid in school houses and churches, in education of all kinds, so that the legally free might know how to use himself, and be wholly a man. Slow work—at his death, soil scarcely turned over with a hoe! Thus feeling, however, we find him at once, in 1865, the chief speaker at the inaugural meeting of the American Freedman's Aid Union. And it was a good speech—one of fine thought, attired in fine diction, and deeply earnest in spirit. He told there how, a few days before, when Lincoln's body was passing, but when official trucklers to a “foreign element” had excluded the colored people from the procession, except a few admitted at the last moment; how, as these passed with uncovered heads and tearful eyes, the waving of hundreds of thousands of handkerchiefs in the air, expressed silently but spontaneously the irrepressible public sentiment. And as he applied the incident to his purpose, he was met with cheers and loud and long applause. What a change! What a change for Mr. Jay; whose appeals for the blacks in courts and conventions and other places had not been wont to bring down upon him such rosy bouquets of cheers and applause! It was not Mr. Jay who had changed, it was popular sentiment. Mr. Jay, I think, was never eloquent; that is, he did not win by oratory. He had not the ora-

torical temperament, as it existed in Gough and Beecher, and gave, in them, the power of speech to every limb and movement ; filling the whole body with vocal chords to express a thought. He was too calm and quiet. He could, however, turn an incident to account, make a happy illusion, and gracefully bring history to bear upon his subject, out of the breadth of his reading and knowledge. He could rasp, too, if he chose, be sarcastic and severe ; and on certain subjects, when controversial—gentle as he usually was—his words were very apt to be files, that not only excoriated, but bit and ate deep. Presiding, as he often did, at societies and clubs, his addresses there had grace, had dignity, and something more in them than the usual commonplace. In short, Mr. Jay was a speaker who carefully prepared himself, and had substantial merits for an intelligent audience ; perhaps was too well-bred to be thoroughly appreciated by any other. His speeches, when presented, were a body of admirable thought, gowned (if I may say so) in a most attractive style, and enriched with ornaments, historic or literary out of his own collection or the family jewel-case. How pleased he was, and how prone he was, among other things historic, to give place and prominence to some bit of old Huguenot allusion ! For instance, in 1865 he was in Paris presiding at a Thanksgiving dinner, and took occasion, in a very graceful way, to recall how early and how wisely the French (Huguenot) element was blended with our transatlantic blood, and mentioned as a fact not generally known, that two of the five American commissioners who, in 1783, signed the Treaty of Paris (which sealed our independence), were Huguenots. He did not say so, but one was his own grandfather ; the other, Henry Laurens, of South Carolina. Nor, of course, did he say, as Adams said, that not to himself (Adams) but to Jay (the Huguenot), rightfully belonged the title they gave the former, “the Washington of the negotiation.” It was a pleasant, appropriate allusion. And there, eighty-two years afterwards, they were sitting, a distinguished company of Americans, with another John Jay at the fore ; sitting, not to negotiate with others a nation’s right to be, but as joyous celebrants of its august maturity and power—a nation just emerged from another war, whose sweep was like the Atlantic and its portentous, threatening waves ; but emerged compact in strength, sound in hull, its machinery in

full motion, and at the masthead the flag of a victor. How strange! They were sitting there under the shadow of the empire, which had deemed our destruction sure, and itself secure in place and power; in fact, one of our residuary legatees. The next war, and a brief one, crushes it like an egg-shell. The next treaty of Paris, the result of that war, makes France herself a recognized Republic!

Mr. Jay was appointed by President Grant, in 1869, Minister to Austria, where he remained seven years, and handled successfully difficult and delicate diplomatic questions. I suppose one could hardly have been found better adapted to impress favorably that ancient and stately court. He spoke the language, was equipped with the requisite knowledge, and something more but quite as important, had the requisite breeding, character and manner. It was a remark of Lord Clarendon, "that the one special art required in diplomacy is to be perfectly honest, truthful and straightforward." Not the usual idea of diplomacy as practised by cabinets and statesmen, whose highest achievements have most often been based upon "that crooked wisdom which is called craft." Not, in the past at least, the usual quality of Austrian diplomacy; certainly not as illustrated by M. de Metternich in Napoleon's time, of whom Cambacérès said: "He is very nearly a statesman, he is such a beautiful liar." Nor is honesty a feature of the word, as used in ordinary, popular speech, but rather political, artful management, winning by tricks and deals. If that, however, be "the one special art required in diplomacy," its highest expression, Mr. Jay had it; he was "honest," he was "truthful," he was "straightforward," he could be no otherwise and be Mr. Jay. Yet had that truthfulness been brusque and unmannerly, he might still have failed as a diplomatist of high art. On the contrary, Mr. Jay had in perfection that which the British "spectator" ascribed to the Huguenot refugees in England: "the courteous grace which could gain an entrance by its modest tact everywhere." That "modest tact" always put him in touch (as the word tact means) with the occasion, and inspired the right thing to do or say; and a "courteous grace" it was in him, who was always and everywhere in the fullest sense of Shakespeare's words, "a courteous gentleman." Humiliating experience for so punctilious a gentleman to

see his country debased at the great Vienna exposition of 1871, by commissioners so incompetent, so greedy and so peculating, that President Grant was obliged to remove them, and never dared to transmit to Congress the disreputable evidence ! It was simply the spoils system ; a branch of that official corruption that was at home trickling from high places into dirty pools below. I know not if it first interested him in civil service reform, but it was a matter that he afterwards laid open with a trenchant and unsparing pen.

Being tired of the position Mr. Jay resigned in 1876. He might then, had he so chosen, have retired and left public affairs alone. Certainly he had inducements to do so. He did not need office nor care for the glare of public station. Imagine Mr. Jay seeking office ! A domestic man, fond of children, and with a gay humor at home, his family supplied that side of his nature. Or if he wanted the social, his house in town and table were a delightful means, where he could gather the choicest and best to his taste. Moreover, with his church, with societies and clubs, many and various literary, religious and of other kinds, there could have been no danger of his mind losing his discipline and growing enervate and weak, like Hannibal's army in the luxurious ease of Capua. Or for that especial gift and grace of the old Huguenots—his love, like his father's, for trees and vines and flowers, there was the fine farm at Bedford ; where, in fact, he himself planted so many trees. He loved the old place, loved the library and made it his literary workshop ; loved everything about it, even to the chirp of the cricket in the old, ancestral hearth. But Mr. Jay had that in his nature which would not allow him to sit down and be quiet in elegant ease when public questions were up which he deemed of moment to the community. I believe that from youth and through life the bottom thought in his mind was, in some form, emancipation ; emancipation from something he deemed wrong or a danger or both. For years it was slavery. Then he took up political corruption and the emancipation of the civil service. He was instantly awake to the attack upon our public schools for sectarian purposes, as involving imminent danger to our institutions. On these and other such subjects his pen was constantly and effectively in motion. Was patriotism the presiding motive ? Certainly not alone. As a sentiment it shone

always in his life's front ; none could mistake its genuineness or purity. He could have said as said Patrick Henry : " I am not a Virginian, I am an American." He loved (none better) his country, her constitution and her institutions. Yet, after all, it was the moral of things, the right or wrong, a deeper principle, which dominated his thinking and swayed his actions. For Mr. Jay was a Christian. If he had something inherited, he was himself also, one who drew and refreshed himself and his principles daily from the ancestral well, the old Huguenot Bible. A Union Bible Society for the circulation of the Scriptures (as to which he opposed distinguished men of his own church), public schools untrammelled by priestly dictation, freedom of conscience (the rallying cry of Huguenots and Reformers), a man's free ownership of himself, pure politics and a responsible manhood, with religion, the Christian religion, the religion of the Bible, as the pervading influence among all nations ; these and such like were the subjects that occupied him. Flowing from one steady principle of his nature and its expression at times, as they came up, they burned within him like an incandescent light, white with intensity of heat.

And hence he was constantly writing—sometimes for almost the night, up in the old library at Bedford. And it shows his sense of public duty, his earnestness of purpose, and his rigid idea of dignified public form, that, much as he enjoyed the humorous and playful at home, there was not a particle of it in his writings—his style never effervesced in anecdote nor even twinkled with humor ; it was always sedate with facts and a studied purpose. I may refer here especially, I think, to his Huguenot addresses, since the formation of this Society in 1883. With Huguenot history he was familiar from all sources of information. He agreed with a German remark, that " the history of the Huguenots was the most beautiful leaf in the history of Protestantism." He could appreciate their qualities, for he had them. It was not, however, to the old and thrilling tale of St. Bartholomew, the bloody past, their terrible persecution and dispersion under Papal and Jesuit urgency, that he confined himself. His view was broader. He wanted to know, as a subject well worth the study, to what extent their dispersion, their principles and their characteristics, had contributed to elevate social char-

acter and material prosperity wheresoever they went ; to advance the progress of true Christianity, of civil and religious freedom, and the happiness of mankind. What had been the effect of so much intelligence, industry, virtue, sound political and Bible thought, and the charm of refined manners, when, and after, the Revocation of the Edict of Nantes had scattered them like pollen upon the wind to lodge and fructify among new peoples ? It was not to revive the fine old traditions, as a matter of pride ; but for this other and broader end, that he so faithfully devoted himself to this Society and sought its growth. His last, and as it proved his farewell address, was all on this line. In it he hailed the formation of societies, wherever they might bring out this pleasing story. And have we not had, in Mr. Jay himself, something of our own to contribute towards the make-up of that question ? Mr. Choate declared, before the Evangelical Alliance, that all the great principles for which Mr. Jay had so earnestly striven, had gone into the new State constitution. Everything that engaged his life work as a philanthropist, a patriot and a Christian statesman, had really been accomplished.

In our library room stands a fine bronze statuette of Coligni ; Coligni the brave, the wise, the true and good ; Coligni, whom his most virulent enemies could but respect, and history praises as the noblest of them all—a typical Huguenot. Could it have been done in bronze, he should have on the white scarf ; should wear the historic emblem, the white marigold, the flower that—it was said—turns to the sun ; and it should bear the historic device : *non inferiora secutus*—I seek not inferior things. For us, however, the famous old admiral, the typical man of that day, is only a presentment in bronze. But in Mr. Jay, our late president, have we not had much such a Huguenot—brave, wise and good ; “without fear and without reproach” ; “patient as a Huguenot,” “honest as a Huguenot” ; drawing the inspiration of his life and conduct from the highest sources, the Bible and the “sun of righteousness” ; one whom no wooing enticements of earthly gain or favor could divert from his principles and guides ? When one looks down into the fully opened calyx of the night-blooming cereus, he sees to the very bottom the purest and most exquisite white ; and its fragrance scents the air. So pure, white, diffusive of itself, was Mr. Jay’s life and soul.

At the completion of his seventieth year, in 1887, certain friends in the Union League gave him a dinner. The speakers were Mr. Choate, Mr. George William Curtis, Bishop Potter, Mr. Evarts, Mr. Whitehead and Mr. Depew; men who had known him well from the beginning. Of course they were conservative, and conformed to good taste in what they said. Nevertheless, it was a fitting wreath of honor and praise and affection for the veteran whose active life was nearing its close. He deserved it. That close came not from natural decay, and its inability to be active, though he was seventy-seven. But one evening, in returning from an Episcopal convention, he met with an accident from which he never recovered. It was an injury that, in turn, grew vital. And when the end was announced to him, he seemed only to regret (for his faith and trust was that of a Christian), that he could not have died, as he had always hoped to do, and like his father and grandfather, in the old library at Bedford.

The path of happiness and the place of honor—where are they? An American Statesman once said: "I, too, have climbed the steep ascent to fame; and I have found it too narrow for friendship, too slippery for repose." Mr. Jay jostled no one in any scramble for place or prominence or power; content always to tread the plain path of conscientious duty, wherever it might lead him. So he had friends by the way, and without place-hunting a place of universal esteem. Nor in private and social life did he claim anything for himself, any special regard, as one possessing the inherited plumage of wealth and a name. He did not pride himself upon that, nor content himself with it. To Mr. Jay, I think, would admirably apply what was said by the late George W. Curtis of Sir Philip Sidney: "Sidney was not a gentleman because his grandfather was Duke of Northumberland and his father Lord Deputy of Ireland, but because he was himself generous, simple, truthful, noble, refined." Because, also, there was in him "that happy harmony of mind and temper, of enthusiasm and good sense, of accomplishment and capacity; which is described by that most exquisite but much abused word, gentleman." Certainly in these days of place and office hunting with its degradation of conscience and character, Mr. Choate's words concerning him may well be pondered: "Were I called upon to point out to

my sons the type of citizen best worthy of imitation, I should pass over all the great generals, all the great magistrates and officials, who often become such by accident rather than merit ; and I should point them to the private citizen who was ever ready to render service in any good cause, to promote any needed reform, and who, seeking and taking nothing for himself, yielded everything to the public good." Such was his example, such in public estimation Mr. Jay himself ; the first, and for eleven continuous years, president of this Society ; by name, by ancestral qualities, in his whole life, a truly representative Huguenot. As such, in and for the Society he loved and served well, we render him this farewell tribute.

JOHN JAY'S WRITINGS.

His speeches and pamphlets which have been widely circulated include :

" America Free or America Slave," 1856.

" The Church and the Rebellion," 1863.

" On the Passage of the Constitutional Amendment Abolishing Slavery," 1864.

" Rome in America," 1868.

" The Sunday School a Safeguard to the Republic."

" The Fisheries Question."

" The Public School a Portal to the Civil Service."

THE RECOVERY OF RELIGIOUS LIBERTY BY THE HUGUENOTS.*

BY PROF. HENRY M. BAIRD, D.D., LL.D.

The story of the recovery of religious liberty by the Huguenots, at the close of the eighteenth century, has received little attention and is, perhaps, not generally understood. Yet it is a record not devoid of interest and instruction. Without entering into minute details, I wish to present to you to-night some of the most salient features of the struggle by which the victory of freedom of thought and of worship was achieved.

Protestantism was suppressed by law in France for not less than 102 years. As the revocation of the Edict of Nantes took place in 1685, the legal existence of the religion of the Huguenots came to an end fifteen years before the close of the seventeenth century; and as the Edict of Toleration was not signed by Louis XVI. until 1787, by far the greater part of the eighteenth century had elapsed before any attempt was made by the crown to satisfy the demands of justice in behalf of a considerable part of the population of the kingdom.

This was strange. It was more strange, perhaps, that nearly two-thirds of the same century had passed, before the attention of the public mind of France was brought to a serious consideration of the propriety of suspending the sanguinary laws enacted against the Huguenots by Louis XIV. and Louis XV. Most strange of all was it that the voice that first secured a hearing at the bar of humanity, was not the wail of some one of the persecuted Huguenots—such wails had arisen to high heaven in volume great enough, one would have supposed, to make themselves audible far and near, yet men would not listen—nor was it the charitable intercession of some minister (priest or bishop), of the establishment—the Roman Catholic and Apostolic Church. No! It was neither the cry of agony of the Protestant nor the generous appeal of a compassionate member of the other com-

* Read before the Huguenot Society, December 14, 1894.

munion. It was the protest of a free thinker whose caustic wit had been long directed against all that men regarded as most sacred ; indeed, a writer who, far from holding that sublime conception of toleration which regards it as admirable only in so far as it is founded upon or co-exists with strong convictions, laid it down as a principle that toleration, the sole cure for fanaticism, can be brought about only by *indifference*.

Voltaire, the foremost French writer of the century, published his *Treatise on Toleration* in 1763. It was called forth by the judicial murder of Jean Calas, at Toulouse, in the previous year.

Jean Calas was an aged Protestant merchant of Toulouse, highly respected for his probity, and though firmly attached to his own religious views, by no means a bigot, as is proved by the circumstance that he made no strenuous opposition when the second of his sons—Louis, by name—chose to become a Roman Catholic.

One evening in October, 1762, while the rest of the Calas family were upstairs, the eldest son, Marc Antoine was found to have hung himself on an inner door of the store over which they lived. At the outcry raised when the suicide was discovered, some person in the crowd suggested that probably Marc Antoine had been murdered by his family. It did not take long for the suggestion to become a statement, and the story a circumstantial narrative. Toulouse was just then at fever heat. By invitation of the archbishop the bicentenary was about to be celebrated of the bloody massacre perpetrated in this most superstitious of French cities, in the year 1562. (In our own days, or at least in 1862, the tercentenary of the same atrocious event would have been celebrated under archiepiscopal patronage, had not the government of Louis Napoleon stepped in to forbid it.) It was not difficult to persuade the populace that Marc Antoine Calas had died a martyr, having been put out of the way to prevent him from making a profession of the Roman Catholic faith. His family were arrested and put on trial, while the corpse of the suicide was taken to a church, exposed to the view of the people as a new saint, and buried with all the pomp that a new saint could justly claim. The unmerited honors paid by Roman Catholics to a person who was clearly a suicide, and almost certainly, *not* a Roman Catholic, but a Protestant, were absurd and might

be properly dismissed with contempt. But the trial of Jean Calas and his condemnation to death on the most flimsy evidence, or, rather, upon no evidence at all, is one of the darkest blots upon the judicial history of France. I shall not repeat the sentence rendered by the Parliament of Toulouse, further than to say that it included the application of both kinds of torture—the *question ordinaire* and the *question extraordinaire*—as well as that most painful death, breaking upon the wheel. Calas was to be left to die by exhaustion; but, by a strange sort of mercy, a secret provision of the court ordered the time before he should be put out of his misery by the *coup de grâce* to be limited to two hours. Those two hours he spent as a true Christian hero, suffering with noble fortitude, not bemoaning his own lot, but praying that his death might not be laid to the account of his judges, and adding with touching simplicity: "No doubt they were deceived by false witnesses."

A few weeks after the tragedy, the attention of Voltaire was drawn to the travesty of justice enacted at Toulouse. The philosopher of Ferney sought out the youngest of Calas's sons who fled for refuge to Geneva, near which Voltaire was living, and from him obtained authentic particulars of the occurrences.

To the honor of the philosopher let it be said that, little as he sympathized with the religion professed by the unfortunate victims of intolerance, Voltaire devoted himself, with a singleness of purpose rarely equalled, to the self-imposed task of securing the vindication of the memory of Jean Calas and the rehabilitation of his persecuted family. If anything could make one forget the outrages on the cause of morality and religion committed by Voltaire in his indecent stories and plays, and his sneers directed against all things divine, it would be the ardor of his new and benevolent undertaking. It was a difficult undertaking even for so able a writer. The king's council was the only body in France that could review the actions of a parliament, a sovereign court of the kingdom. Had France possessed a monarch worthy of the name, the task would have been easier. But Louis XV., in his intense selfishness, was beyond the reach of appeals to justice or compassion. "If a *hundred* heads of families were to be broken on the wheel," Voltaire wrote to a friend, "Versailles would give itself little concern about the matter."

I pass over the steps of the wearisome pursuit, which was at last crowned with success in the reversal of the parliament's action, the exculpation of the memory of the dead, and the royal grant of thirty thousand francs to the impoverished Protestant family.

Voltaire assures us that he shed tears of joy at the news that the victory was won. I do not doubt it, nor do I doubt that he felt much pleasure in writing to a Protestant: "This affair is very likely to cause you Huguenots to obtain a toleration such as you have not enjoyed since the Revocation of the Edict of Nantes. I know very well that you will be sent to perdition in another world," he added maliciously, "but that is no reason for your being persecuted in this one!"

It was one of the singularities of the discussion of the question of toleration into which others also were drawn—among them the celebrated Paul Rabaut—that the most unlikely men turned Biblical exegetes. We can scarcely read without a smile the most noted unbeliever of modern times gravely refuting, and with his characteristic skill, the interpretation fashionable among Roman Catholic controversialists for a hundred years or more, which made of the urgency of the master of the house in the Parable of the Great Supper—"Compel them to come in!"—a justification for so-called "salutary constraint." "Clearly," said Voltaire, "a single servant could not force all whom he met to come in and sup with his Lord; and guests thus constrained would not make the meal a very agreeable one. And he concluded the discussion, conducted in no irreverent spirit with the exhortation addressed to all parties: 'If you would resemble Jesus Christ, be *martyrs* and not *hangmen*!'"

This was not the only case in which Voltaire interposed his powerful influence in behalf of persecuted Protestants. Witness the intercession, for example, for the poor Sirven family.

I wish that I could say as much respecting another contemporary writer whose general influence on morals and religion was equally destructive. But I am compelled, in all frankness, to say that Jean Jacques Rousseau, whose writings against despotism and respecting the origin of inequality among men seemed to pledge him in advance to the defense of the downtrodden, shows to great disadvantage beside Voltaire.

Rousseau was appealed to by the venerable Paul Rabaut about the same time as Voltaire was. He was asked to intercede with the French Government in behalf of the minister Rochette, and the three brothers Grenier, sentenced to be beheaded for an alleged attempt to rescue that minister. But the appeal touched no responsive chord in Rousseau's breast. Rousseau was by birth a Genevese Protestant, and he did indeed reply that he had seen with mingled pain and indignation the frightful treatment to which "our unfortunate brethren" were subjected in Languedoc. But he was careful not to promise even to raise a finger to render the lot of those brethren more tolerable. He would not write to Malesherbes in their behalf—he knew him too slightly. He had no influence with the ministry, and declined to write because the ministers did not deign to reply to his letters. "Every man has his calling in this world," said he. "My calling is to tell the public hard but useful truths. I have preached humanity, gentleness, toleration, so far as depended on me. It is not my fault if men have not listened to me. However, I have adopted as the rule of my conduct always to confine myself to general truths. I have composed neither libels nor satires. I attack not *a man* but *men*, not an *act* but a *vice*. I cannot go beyond that."

He recommended Rabaut to apply elsewhere, particularly to a man, whom he named, that could help mightily; though unfortunately with him the *will* was wanting, as with himself it was the *ability* that was lacking. "Meantime, the righteous suffer!" He ended his letter with a whine: "I see by your letter," he says to the brave old preacher of the Desert, "I see by your letter, that, like me, you have learned to suffer in the school of poverty. Alas! poverty makes us sympathize in the misfortunes of others, but puts it out of our power to relieve them. Goodbye, sir, I salute you with all my heart!"

And yet poor Jean Jacques who wanted only to be let alone, continued to be disturbed by appeals in behalf of his "brethren" till, in his timidity and cowardice, he would seem almost to have been sick of life. He preferred to pose as a knight that had worn himself out in the contest, and was quite ready to let younger men try their strength. (This was when he was of the advanced age of fifty-two years!) He pretended that he had contributed much to the tranquility of the Protestants, and that having done

everything that he could, he was reproached for not doing more !
 " I like saying useful things, but I do not like to repeat them. Those who must absolutely have re-statements need only to provide themselves with several copies of the same written work ! "

I am not surprised that the French Protestants, contrasting the selfish indifference of Rousseau with the cheerful readiness of Voltaire, were warm in their expression of gratitude to the latter. They had received scant kindness from any quarter, either in deed or in word, these many years ; so that a token of friendliness was welcome, no matter whence it came. And yet I confess that some of the expressions of this gratitude on the part of Protestants and Christians to their sceptical benefactor, are, to say the least, rather startling. I think that you will agree with me, if you will permit me to read some sentences from a letter written to Voltaire, a year or two before his death, by Gal Pomaret, pastor of the church of Ganges. After calling down the blessings of heaven upon the octogenarian and praying that the last days of Voltaire may also be the happiest, and recalling what Voltaire had done to teach men to cease butchering one another for opinion's sake, he not only blesses God for having given Voltaire birth, but actually sees in Voltaire a prospective heir of the Christian's crown and reward. I must give this astounding passage, a very curiosity of literature, which has received little notice, I think, in Gal Pomaret's own words and translation :

" To contemplate the approach of death without fear and meet it without agitation, one must, in my opinion, believe the truths of the Gospel ; and I do not doubt that you believe them. It is true that you have set forth many difficulties against them ; but one may raise difficulties without being an unbeliever, and, still more, without being impious. When you were in the beautiful walks in which you found Numa, Pythagoras, Zoroaster, Socrates, and Jesus Christ, our Lord, you were told, sir, by the genius that led you, that the time when you were to know fully the last named had not yet come. Well, that time will arrive for you as for your fellow-men. You will see Jesus Christ in His glory, and you will share His blessedness ! He pitied poor sinners, He sorrowed over their wretchedness, He hastened to deliver them. He showed himself harsh only toward hypocrites, and you were assuredly never a hypocrite."

To which remarkable epistle, Voltaire replied courteously : " I am approaching the goal at which everything ends, and I shall finish my course regretting that I have gone so far without tasting the consolation of seeing you. I shall die near the region where died brave Zwingli, who thought that Numa, Socrates and the others whom you named were all of them very honest people " — "*de fort honnetes gens.*"

Yet, beyond the growing aversion of the Government to execute to the letter the cruel laws on the statute book, there were no immediate fruits from Voltaire's efforts. If Louis XV. had himself been willing to overturn the fabric of intolerance reared by the " grand monarch " and added to by himself, the clerical advisers whom he followed implicitly would never have permitted him to tear it down.

At last his inglorious reign of nearly three score years came to an end in 1774.

With the accession of Louis XVI. came bright but delusive hopes of a speedy triumph of religious toleration. Into his first cabinet were called two men of philosophic minds and known liberality of sentiment. These were *Turgot* and *Malesherbes*. Turgot had, twenty years before, published his " Letters on Toleration," which at the time were widely read and created no little consternation among the bigots. Now that he had entered the king's cabinet, he directed his attention to the coronation oath, from which he endeavored to persuade the young king to omit the customary clause that pledged him to " exterminate the heretics from his dominion." In this attempt he was not successful. Louis XVI. did, indeed, take care not to pronounce the objectionable words, and, in a low voice and blushing the while, supplied their place with some other words, which nobody heard or understood ; none the less was the official report allowed to go out, making the king to have used the same persecuting formula as his predecessor. Turgot did not give over his efforts to influence Louis to signalize his reign by a return to the spirit of wise toleration which Henry IV. had embodied in the Edict of Nantes. " No one," he told his majesty in a striking paper which he laid before him, " no one, even be he a king, unless he has a direct commission from the Almighty, may exercise a control over men's consciences in the matter of their salvation." Turgot

did spare the memory of Louis XIV. himself, and plainly told Louis XIV's descendant, that the prince that orders his subject to profess a religion which the latter does not believe, commands him to commit a crime; and that the subject that obeys such a royal order, acts a lie, betrays his conscience, and does a thing which he believes to be forbidden him by God. These are to us elementary truths, which, at the present day, no one would be so bold as to deny. They sounded strange, however, to many ears, only a little over a century ago.

Unfortunately Turgot retained his seat in the cabinet for a very short time. Yet he remained in the government long enough, not only to urge his liberal views, but also to illustrate them, by as open a recognition of the existence of Protestantism in France as he dared to make. It is a significant fact that when in the course of the short-lived rebellion known as *La Guerre des Farines*, the government thought fit to send a circular, with an accompanying letter of instructions, to all the Roman Catholic archbishops and bishops of the kingdom, to obtain their help in quelling the disturbance Turgot saw to it that copies were also sent to the Protestant ministers of the Desert! It was a strange and unexpected event—a minister of the king asking moral support in putting down a civil commotion at the hands of ministers, upon whom, in virtue of their very office, the laws still in force pronounced the penalty of death! This was in 1775. It afforded the Protestant pastors an admirable occasion, which they were not slow to improve, to address an answer in which they proudly pointed to the inviolable loyalty of the Huguenots and expressed their confident expectation of the near approach of the return of that religious liberty for which they had patiently been waiting and praying for ninety years. It also gave an opportunity, when the rebellion came to an end, of holding at the gates of Nismes, a meeting so public that not only thousands of Protestants, but many Roman Catholics assembled, to render thanks to God at the king's coronation and sing loud *Te Deums* in honor of the event.

I should be glad, did time permit, to show, at this point, how, among the means employed to force upon the notice of the public the necessity of doing justice to the Huguenots, fiction was resorted to. I should be glad to reproduce, at least in summary,

the striking pamphlet, published in 1779, and entitled *Le Vicux Cevenol*, wherein Rabaut Saint 'Etienne describes the career of an imaginary Protestant and exhibits in his hero's experience the dangers and hardships to which those were still exposed by law, whom the absurd legislation, as yet unrepealed, would neither permit to live undisturbed in France nor suffer to expatiate themselves. But this I may not do.

I pass on to the year 1785, in which a nobleman endeared to Americans by his active intervention in the war to secure our national independence, carried out a long-cherished plan to obtain liberty for the Huguenots of France. The Marquis of Lafayette returned to his native land burning with zeal in this matter. A letter which he addressed to General Washington, May 11th, and entrusted to "young Mr. Adams," fearing to put it in the mail, gives us the first revelation of his feelings and of his purpose.

"The Protestants of France," he writes, "are subjected to an intolerable despotism. Although there is at present no open persecution, they are dependent upon the caprice of the king, of the queen, of parliament, or of a minister. Their marriages are not legal. Their wills have no force in the sight of the law; their children are regarded as bastards, their persons are worthy of the halter. I should like to bring about a change in their situation. For this purpose I am going, upon certain pretexts, and with the consent of M. de Castries [one of the ministry] and of another [probably Malesherbes], to visit their principal seats. I shall afterwards attempt to obtain the support of M. de Vergennes and of parliament, together with that of the keeper of the seals, who is acting as chancellor. It is a work that demands time and is not free from some inconveniences for me; for the reason that no one would give me a word in writing or any support whatsoever. . . . Do not give me any answer in relation to this affair; except that you have my letter in cipher, brought by Mr. Adams. But when, in the course of the autumn or winter, you learn that something has been accomplished in the matter, I want you to know that I contributed to it."

Lafayette carried out his plan, and, a few weeks later, reaching Nismes almost by stealth, he sought out the venerable Paul Rabaut. Lafayette was not yet twenty-eight years old. Paul

Rabaut, the patriarch of the Desert, was over sixty-seven, and bowed down not so much under the burden of age, as under the crushing weight of incessant labors, exposures, perils and anxiety. It was a notable interview in which the foremost of the younger nobles of France, the scion of one of its most illustrious families, communicated to a Protestant minister, upon whose head a price had been repeatedly set by public proclamation, his hopes now apparently nearing realization. It is said that Paul Rabaut reverently thanked God, using the words of the aged Simeon : " Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation."

Lafayette judged that it was indispensable that either Paul Rabaut or his son, Rabaut Saint Etienne, should come and take up his abode at Paris. The father was too infirm ; the son undertook the work, not without peril for a Protestant pastor, to labor at the capital in the interest of religious toleration.

The difficulties were great. Louis XVI. was not hard-hearted, but he was timid and irresolute. Tolerant measures were naturally welcome to him, but he had been brought up under priestly influence. About a year later, the condition of the Protestants being about to come up for discussion before the council, Louis had made up his mind to do them justice, but he still felt need of support and encouragement from without. Queen Marie Antoinette became interested in the new projects, and spoke of them with warmth to her husband. Whereupon Louis took both her hands in his own and affectionately said : " You give me great pleasure by thinking thus. Talk to me often about the matter, so as to sustain me in this mood." Yet Louis XVI. was loath to break with the traditions of the past. Moreover, although few cultured persons favored the sanguinary laws against the Protestants, the Protestants, and especially the Protestant ministers, were still the objects of a traditional aversion. No wonder ; for nearly a century their portrait had been drawn only by enemies.

The most embarrassing circumstance was that no one, not even the most friendly to the Protestants among the king's advisers, dared to take any step resembling an attack upon the structure reared by Louis XIV. at so great an expense of time, trouble and blood. Malesherbes himself, in a memoir which he handed in to the

king "on the Marriages of the Protestants," was careful to make it appear, that in providing a mode in which Protestants could lawfully be united in matrimony, his majesty would only be completing what Louis XIV. had intended to do, but for some reason had held in suspense.

The circumstances were peculiar, and the work that devolved upon Malesherbes and his associates was peculiarly delicate. A little careless handling, a few blunders would have ruined everything. The documents that have come down to us, the pleas of Rulhiere in his "*Eclaircissements historiques*," etc., owe their characteristic features to this fact. What appear at first sight to be signal defects, the result of contracted views historically incorrect, both in the work just named and in the memoirs of Malesherbes, are, in point of fact, indications of a clear apprehension of what, in the circumstances, was possible and what was impossible of attainment.

The report made by Rabaut Saint Etienne to the committee of Protestants of Bordeaux, published for the first time, if I am not mistaken, two years since, by my friend the late Charles Dardier, whose recent loss the little band of workers in French Protestant history deeply deplores, sheds a flood of light on the situation of affairs in Paris. Among other things, Rabaut Saint Etienne remarks that the memoirs of Malesherbes were not published so much to form public opinion, as to induce the Parliament of Paris to consent to the registration of the king's edict of toleration, of which I shall shortly speak, by showing that all the difficulties in the way had been anticipated. They were *composed* primarily for the king's council, and it is as read *there* that they must now be read and judged. Their author was a skillful writer, who turned aside prejudices which he could not destroy—a legislator who spoke as calmly and with as entire an absence of passion as the law itself. The reigning belief was that the Revocation of the Edict of Nantes was the work of a consummate policy and the result of a system planned long since. It was necessary to prove in the council itself that neither Louis XIV. nor his council had any system, that there were Protestants in France, and that that monarch had the intention of giving them their rights as citizens.

Many months passed before success crowned the persevering ex-

ertions put forth by Malesherbes and his faithful coadjutors. The first dawn of light came when (February 9, 1787) the Parliament apparently wishing to forestall the notables in their action, directed their first president to present himself before the king, and beg his Majesty to be pleased "to weigh, in his wisdom, the means of giving a civil status to the Protestants."

But it was reserved for the Marquis of Lafayette to bring before the Notables, at their session of May 23, 1787, the proposal which was destined to win the day. In the address to the king which he moved, Lafayette granted that the matter was indeed foreign to the purpose for which the Notables had been called together; but justified their action on the ground that the régime of prescription under which the Protestants were groaning was contrary alike to the general interest of the population, to the prosperity of the national interests, and to all principles of morality and of policy.

If six months more elapsed before the petition, graciously received by Louis XVI., was duly answered, the reason is to be found in the desperate resistance of the clergy of France, who seemed to have learned nothing, to have forgotten nothing, except that they were no longer living in the times of Louis XIV. I cannot pause here to describe the virulent pamphlet which a Jesuit wrote in opposition, and which devout women, like the unfortunate *Marechale de Noailles*, thought it a work of piety to circulate at their own private expense.

On the 19th of November, 1787, attended by his two brothers, the Counts of Provence and Artois, the future Louis XVIII. and Charles X., the king visited the parliament house. He had been preceded by the law officers of the crown who laid before the judges two important bills. The one had reference to a loan of 480,000,000 livres to meet the pressing needs of the treasury. Unpopular as the measure was in itself, it was rendered doubly odious by the arbitrary course of Louis, who after listening for some hours to a discussion of its merits, was so ill advised as summarily to stop the debate, by ordering the parliament to enter the edict on its records forthwith in his Majesty's presence, and by his most express command. The second bill which was next submitted, before the murmurs of discontent on the part of the offended counsellors had been quieted, and which Louis left to be

discussed after he should have left the hall, was the EDICT OF TOLERATION.

This law took the first step, but only the first step, in the direction of religious liberty. It did not grant freedom of religious worship. It did not repeal the legislation of Louis XIV. It pretended only to supplement it. Louis XIV. forbade the public exercise of any other religion than the Roman Catholic, and, being misled by some delusive appearances of conversions, hoped to accomplish the complete religious reunion of his subjects. This prevented him from carrying into effect the plans, which he had formed, of giving a legal establishment, a civil status, to such of his subjects as could be admitted to the sacraments of the Church. It was ostensibly to remedy the evils flowing from this neglect that the present law was drawn up. There was no recognition, much less any authorization, of the Protestant religion. The law did not even use the word "Protestants," except accidentally once in the preamble. It referred only to "non-Catholics." But to these it proceeded to restore the rights of citizens, of men, of which they had been deprived for over a hundred years. Whereas heretofore they had no legal existence (for their births could not be recorded, they could not be legally married unless they apostatized and were wedded by a Roman Catholic priest, and their children were smitten with the blight of bastardy and declared incapable of receiving by inheritance the property of their parents), the way was pointed out by which such persons as acknowledged no allegiance to the State Church might henceforth enter into full possession of those human prerogatives which cannot, save by flagrant injustice, be denied to any member of our race. Not only so, but the law was retroactive. It enabled children whose parents had been married in the Desert, as it was called, by the proscribed and fugitive pastors of the Desert, to establish the legitimacy of their descent, with all the benefits which this secured. To this end it was only necessary that, within a year from the publication of the edict, the husband and wife, accompanied by four witnesses, should present themselves before a curate or a royal judge and make declaration of their marriage, giving proof of its date and signifying the number, age and sex of their offspring. The curate that should refuse to accept this attestation and to record the marriage on the same

register with his Roman Catholic parishioners, rendered himself liable to severe penalties. Similar provision was made for the registry of baptisms and deaths. In short, the Protestants were again permitted to live, after their long civil death.

It was not all the Protestants desired and claimed. The law candidly confessed that it conceded only what could no longer be denied. But it involved a great deal more than this. The enemies of the Huguenots saw this, and left no stone unturned to prevent the measure from becoming a law. While other courts applauded Louis XVI., the court of Rome alone, we are told, gave him clearly to understand that, unless he should address himself to the pope, and confess his faults before the pope, he had signed his spiritual death-warrant. Upon hearing which the king remarked: "I shall do better; for I shall address myself to God!"

Of the king's brothers one, the Count of Artois, the future Charles X., allowed his superstitious fears to sway him, and at clerical suggestion, attempted to dissuade the monarch from his liberal course. The other, the Count of Provence, the future Louis XVIII., sustained that course by his influence. Not only so, but he remonstrated with Artois, getting from the latter for all reply only the apologetic statement that he wanted to save his soul. "In that case," tartly remarked Provence, "it were well for you to show yourself less of an admirer of the fair sex, and to lessen the number of your creditors!"

I shall not attempt, I should indeed fail if I made the attempt, to depict the joy of the Huguenots when the news of the enactment and registration of the law came, when they could again speak of their religion otherwise than with bated breath, when in many a part of France, from many a town and village, from many a hamlet, men and women of every station and of every stage in life, from youth to decrepit age, might be seen hastening to the residence of the nearest royal judge to claim the privilege of securing the sanction of the law for a union entered into often many years before. There were couples so far advanced in the journey of life that they were seeking to obtain; along with the official registry of their own marriages, the registry of the marriages not only of their children, but even of their grandchildren. It was the happy hour for whose advent they had long been straining their eyes—

an hour whose brightness was only swallowed up by the superior effulgence of that day, two years later, when in the French Revolution there was incorporated in the Declaration of the Rights of Man, the full recognition of the right of public expression of opinion and of religious worship.

Then it was, ladies and gentlemen, that a Protestant, the celebrated Rabaut Saint Etienne (soon to become president of the National Assembly) repudiated the narrow principles of a law which he could now boldly characterize as "more celebrated than just," and exclaim: "Gentlemen, it is not *toleration* that I claim, but LIBERTY! '*Toleration*,' '*sufferance*,' '*pardon*,' '*clemency*'—these are ideas supremely unjust to dissenters, so long as it remains true that difference of opinion is not a crime. '*Toleration*!' I demand that '*Toleration*' in its turn be proscribed" And he begged the legislators of France, casting their eyes on the other side of the ocean, to learn a lesson from the inhabitant of the young republic of the New World. "If examples may be cited," he said, "imitate the example of those generous Americans, who have placed at the head of their civil code the sacred maxim of universal religious freedom; of those Pennsylvanians who have declared that all that adore one God, in whatever manner they adore Him, shall enjoy every right of citizenship—of those gentle and wise inhabitants of Philadelphia, who see all forms of worship established in that city, with twenty different churches, and who perchance owe to this the profound acquaintance with liberty which they have won for themselves."

Thus did the Huguenots of France win Religious Liberty. Thus did their advocate in the National Assembly secure for himself a reputation which for a time seemed to surpass that of Mirabeau himself.

THE HUGUENOTS OF OLD BOSTON.*

BY REV. MATTHEW CANTINE JULIEN.

EXPLANATORY NOTE :—The following paper read before the Society, April 30, 1895, was illustrated by a series of magic lantern views. A list of these views will be found at the close of the paper. The numbers in parentheses indicate at what point in the lecture these lantern slides were exhibited, and correspond to the numbers in the list just mentioned.

The fact that the paper was read on the 106th anniversary of the inauguration of George Washington as the first President of the United States, as well as the fact that the esteemed president of the Huguenot Society of America was the chairman of the Civic Committee having the anniversary exercises in charge, will explain the particular allusions to Washington's visit to Boston.

The New England forefathers and the Huguenots had already clasped hands in the Old World before ever the Mayflower sailed. (Slide No. 1.) In Holland, the common land of refuge for the persecuted of the sixteenth and seventeenth centuries, the English Pilgrim and the French Refugee met, and recognized the sacred bond which unites all those who are "persecuted for righteousness sake." In racial temperament and national history, they were not only very unlike each other, but might even have become antagonistic, had not the deeper impulse of a common faith and consecration overcome all other influences and made them friends. (Slide No. 2.)

In England, it is true, Sir John Knight in 1694 published what purported to be his off-hand speech before the House of Commons, against the bill for naturalizing the Huguenot Refugees, in which occurs this suggestion: "That the sergeant be com-

* Read before the Huguenot Society, April 30, 1895.

manded to open the doors, and let us first kick the bill out of the House, and then foreigners out of the kingdom." But the Pilgrims to New England (whatever may be said of the Puritans) had felt the persecuting and intolerant spirit of their fellow-countrymen, and thus had learned to rise above mere race prejudice in their intercourse with their refugee brethren from France.

When from Delfshaven in Holland, the Pilgrims departed in the little ship *Speedwell* to meet the *Mayflower* at Southampton, they had in their company a Huguenot family, who were recorded on the ship's list of the *Mayflower* under the name of "Mullins," but who, in fact, were Guillaume Molines, his wife and two children—one a son named Joseph and the other a daughter named Priscilla. The descendants of the Huguenots as well as New Englanders, therefore, have a right to be interested in the recently reported discovery by Mr. George H. Boughton of New York City, of an old Dutch painting, the subject of which, it is believed, is the departure of the Pilgrims from Delfshaven. (Slide No. 3.) The account will be found in *Harper's Weekly* of the 9th of March, 1895. The father, mother and son of the Molines died in the year following the landing on the bleak and wintry coast of Massachusetts—that awful year of famine, of suffering and of death, and yet of magnificent heroism. The daughter, however, survived to become the ancestress of one of the most noted and esteemed families of New England—that of the Aldens. And so completely has she become identified in New England thought and imagination with the story of the Pilgrims, that successive generations have ever held Priscilla to be what Longfellow described as the typical "Puritan Maiden." (Slide No. 4.) As such her picture appears on the walls of the homes of New England, in hillside farm houses and in city dwellings. Little do many people realize that as a matter of historic fact, Priscilla was a native of France and born of French parents. Longfellow's poem has enshrined the French girl all the more in the affections of New England, as the typical New Englander; and it is probable that in spite of the record of history, the picture of John Alden and his fair young bride will continue to be the popular representation of the peculiarly English ancestors of New England.

And yet, even of John Alden himself, I have found some

evidence which indicates that he also was of Huguenot origin. The Alden genealogies, so far as I have had opportunity to examine them, either state vaguely that the name of Alden is not found in England, or mention a certain Mr. Alden of St. John's College, who is referred to as "one who suffered by the tyrannical Bartholomew act"—which statement suggests that it was a French Refugee of 1572 who is the ancestor of the family. There is mention also of a "John Alden of the Middle Temple," to whom a coat of arms was assigned in the year 1607. Now the John Alden of the Mayflower, it will be remembered, was a cooper, whom the Pilgrims met at Southampton, just before their departure for America, and whom they induced to join their company with the understanding that he should be free to remain, or return to England as he pleased. I find in the list of persons mostly Huguenots naturalized by Royal letters patent and recorded at Westminster for the 5th of March, 1691, the name of Anne Alden with those of her son-in-law Jean Blancard and Mary, his daughter. And there is a still more significant record of the granting of naturalization in 1575—that is, three years after the massacre of St. Bartholomew—to "Susan and Sarah Alden, daughters of John Alden of London, grocer, and Barbara, daughter of Jacques du Prier, his wife."

In these records we have sufficient evidence I think, at least to surmise, that the John Alden of the Mayflower, as well as his wife Priscilla, was of direct Huguenot origin. (Slide No. 5). Everybody is familiar with Millais' beautiful picture of the Huguenot Lovers of the period of St. Bartholomew massacre. It would be a curious continuation of the story which that picture suggests if it should have a New World companion piece in the New England Lovers of 1620, who, on the white sand and amid the tangled sea grasses of Plymouth beach, vowed fealty to each other. (Slide No. 6).

And that same little ship, the Speedwell, which left Delfshaven in Holland with Pilgrims had also among its passengers the Huguenot Philip de la Noye, who, although born in Holland, was the son of French Refugee parents. He crossed the ocean a year later than the Molines in the ship Fortune. His descendants, who now bear the name of "Delano" are numerous in the region where their ancestors first landed—a number of them being among

the best known and most esteemed people in my present home, the city of New Bedford, and in its neighborhood. It was not, however, until after the Revocation that the Huguenot emigration to New England became sufficiently large to attract attention, and even at that time we are not to suppose that the total number was at all comparable with that of the French Refugees who came to New York and its vicinity. The climate of New England was too bleak and the winters too prolonged to offer much attraction to the natives of sunny France. And it is a fact that a large proportion of those who came to New England were inhabitants of the towns and villages along the western and northern coast of France.

Out of a list of seventy-seven names of Huguenot Refugees, who were in Boston at the close of the seventeenth and the early part of the eighteenth centuries, I find that thirty-seven were from the west coast, and four from Normandy, making more than fifty-three per cent. residents of the colder parts of France. It is very probable that this percentage would be increased, did we know the provinces from which twenty-three of the remainder had fled from the dragonnades of Louis XIV. LaRochelle was the central city of the region from whence came most of the Huguenots who found a home in Boston. (Slide No. 7.) While, as Dr. Charles W. Baird has suggested, the main cause of the immigration from LaRochelle to Boston was the acquaintance which, through navigation and commerce, the people of western France had already acquired with New England, it seems possible that the story of those Huguenots of the earlier day who had cast in their fortunes with the Pilgrims of the Plymouth settlement, had also had some influence in suggesting Massachusetts as a home for the exiles. For the Pilgrim and the Huguenot were alike in the fact that each had suffered persecution from their own countrymen. In the early summer of the year 1686, under stress of renewed persecution, a company of Huguenots came to Boston from the island of St. Christopher (or St. Kitts) W. I., among them being David de Bonrepos, the second pastor of the French church in Boston, and afterwards pastor of the church in New Rochelle, N. Y. (Slide No. 8.) It is probable that these Refugees were originally from the colder parts of France, and it is reasonable to believe that they would not have left their pleasant

West Indian homes had it not been that, under the pressure of the home government, the era of toleration in these distant colonies of France had been succeeded by one of determined persecution.

The gentle climate of South Carolina of course attracted the larger number of the Refugees, and even of those who came to Boston it seems quite certain that the majority soon drifted to other towns or regions where the climate was more genial. While, therefore, we cannot expect to find in the story of Old Boston, as large a number of Huguenot names as in towns or cities farther south, and preëminently in the city of Charleston, South Carolina (Slide No. 9), yet, even in the earlier Colonial period that is to say, at the beginning of the eighteenth century, there is a group of individuals who occupied positions of note in the city of Boston, who were all of them Refugees from France. I will not weary you with a mere list of names, but wish, rather to set before you a few of the most prominent and typical characters of the Huguenot Refugees, who made Boston their home and who, especially when we consider their small number, have with their descendants moulded to a marked degree the history and the character of the people of New England.

Dock Square marks the site of the earliest landing place of Old Boston. (Slide No. 10.) No description of the town in Boston in the day when the Protestant Refugees from France sought its protection for a home, could be complete, which did not make this Square a conspicuous feature. There is nothing in the present view which belongs to the scene upon which these Frenchmen looked, when, at the close of the seventeenth century they came to Boston to find the religious liberty and the right to happiness which were denied them in their own land. (Slide No. 11.) Just when their number was large enough in Boston to make them feel justified in organizing a church there of their own order is not known. Dr. Charles Baird suggested that it may have been formed under the Rev. Pierre Daillé as early as 1682 or 1683. At any rate we find the little Huguenot congregation assembling each Sunday in the year 1686 in the Latin School House by permission of the select men of Boston. (Slide No. 12.) This school was the beginning of the educational system in Boston, having been established in 1634. It gave the name School street to the roadway on which it was situated. It occupied the

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space now covered by the east end of King's Chapel and a part of the lawn in front of the present City Hall about as far as the statue of Benjamin Franklin. (Slide No. 13.) Its front was nearly opposite the School street entrance of the Parker House. Here the Huguenots worshipped from 1686 for a period of thirty years before they were able to erect a church or "temple" of their own. Their inability was due not to a lack of means, but because permission to build was at first withheld by the town authorities. (Slide No. 14.) We are not informed as to the real reason for this refusal of official permission, but I think it may be fairly surmised that the Huguenot custom of observing Christmas and like festival days, together with the fact that the congregation spoke a foreign tongue, seemed to their Puritan neighbors to justify a measure of restraint, especially when we remember that in the laws of Massachusetts Bay it was enacted in 1651 "That whosoever shall be found observing any such day as Christmas, or the like, either by forbearing labor, feasting, or any other way upon any such account as aforesaid, every such person so offending, shall pay for every such offence, five shillings as a fine to the county." As early as the beginning of the year 1705, the Refugees were in possession of the land on which they afterwards erected their church. It was situated on School street, but on the opposite side of the way from the school-house, and further down toward what is now called Washington street. (Slide No. 15.) I should judge that the site is that on which to-day stands the Five Cent Savings Bank. The view I present you, is taken from the site of the Latin School to that of the little brick building which in 1716 was erected as the Huguenot church of Boston. The picture is, of course, useless, so far as giving one an idea of the scene as it appeared in the early day, yet it may be helpful in identifying the site if you should visit Boston in search of the localities having Huguenot associations. This church was of course the centre of Huguenot interest in the period we are considering, that is, the first half of the eighteenth century. It covers the time when the Huguenot Refugees were in their prime, and when the public interest in their history was the most active.

Taking this brick church as the centre, we will find by considering the buildings in its vicinity, that they make up a group of Huguenot homes, whose occupants (with a few exceptions to

be considered later) were the most conspicuous characters in the Huguenot life of Old Boston. The brick "temple" itself, was not erected until 1716. (Slide No. 16.) Now the earliest engraved map of Boston, that of Bonner, which was published in 1722, fairly determines the site of the French church. A marginal note on this map informs us among other items, that at this time there were nearly 3,000 houses, one-third of them built of brick, and a population of nearly 12,000 people in the town of Boston. On this map the site of the church is marked by the letter "K."

From 1671 to 1708 the Latin School was in charge of Ezekiel Cheever, a man of marked ability and influence. In 1704, a new school-house was erected on the same site, and the Huguenot congregation therefore worshipped in each of these school buildings successively. Of the four pastors of this French congregation, Van den Bosch, Bonrepos, Daillé, and Le Mercier, only the last two remained long enough to leave their personal impress upon the community. The pastorate of Pierre Daillé extended from 1696 to 1715, and it may also be true that it was he who, thirteen years before his regular settlement in Boston, had formed the church itself. Daillé's name is as familiar to those who have read the history of the early Huguenot churches in New York State, as that of the churches in Massachusetts. (Slide No. 18.) He has indeed been called "The Apostle of the Huguenots in America." Arriving in New York in 1682, when he was about thirty-three years of age, he became the pastor to the French congregation, which like the Dutch, met in the church within the fort.

In 1683, while Johannes Weekstein was the domine of the Dutch church in Kingston, New York, Daillé, probably with the domine's endorsement, organized the French church at New Paltz in the same region. The years from 1696 when he became the pastor of the church in Boston until he died, were the period of its greatest prosperity. On the 21st of May, 1715, Daillé died, universally respected for his remarkable earnestness and consecration of character, as well as for his ability and scholarship. (Slide No. 19.)

Just beside the Park Street Congregational Church in Boston, is the Granary Burial Ground, so-called from the public granary

which in the Colonial Period occupied the site of the present church. Here lie the ashes of many of the French, who composed the congregation to which Dailé ministered, and here his body also was at last interred. (Slide No. 20.) His grave-stone, which, by some mischance of time, was carried away, and only accidentally discovered some years ago by workmen who were digging a cellar on Pleasant street, has been replaced in the old burial ground. There it stands to-day partly broken, but still showing plainly its quaint carven border and inscription.

It was during his pastorate that Queen Anne presented to the church a pulpit Bible. (Slide No. 21.) This Bible continued in use until the church was dissolved. It then passed into the possession of Rev. Mather Byles, the first pastor of the Hollis Street Congregational Church, who was one of the most famous scholars and wits of the Colonial Period. At the sale of Mather Byles' library it was purchased by a Mr. Cobb, whose widow in 1831 presented the book to the Divinity Library of Harvard University, where it is now carefully preserved. I wish that it had been possible for me to show you the volume itself to-night, but the library authorities kindly permitted me to make the photographs of it, which I now show you. (Slide No. 22.) This book, interesting for its associations with Queen Anne and with early Huguenot history in our country, is in a state of very good preservation—the leather backing only being frail. It shows that it has been carefully and skilfully repaired at some time in the past; but although the back may be a restoration, the sides are certainly the original covers. The book measures eighteen and three-fourth inches in length, by a foot in breadth, and five and one-half inches in thickness. It contains a few illustrations and maps, and also the Old Testament Apochrypha. It is most profusely annotated. (Slide No. 23.) By the imprint on the title page, we learned that it was printed in Amsterdam by Louis and Daniel Elzevier in the year 1669. The language of course is French. On the inside of the cover is pasted a slip of paper on which the history of the book is written, and it is signed by the New England historian, John G. Palfrey, in whose handwriting the statement appears.

The last pastor of the Huguenot church in Boston, was Andrew Le Mercier, whose services began in 1716, and lasted until the

dissolution of the church in 1748. He came to Boston a young man with ideas of church government, quite in contrast with those of his English neighbors. Presbyterianism in New England owes much to the influence of this Huguenot pastor. It was while he was in London that he had contracted with Andrew Faneuil to become the pastor of the Boston church at a salary of 100 pounds. Like many other Huguenots, who were ever hoping for some change in the State policy of France toward their religion, Le Mercier did not ask for English naturalization until a number of years had passed. In February, 1731, however, we find his name with those of others of his congregation, signed to a petition addressed to the General Court of Massachusetts, asking this privilege. Upon the wall of the Essex Institute at Salem to-day hangs the portrait of this last pastor of the Huguenot church of Boston. (Slide No. 24.) He was an energetic and industrious man, whose interest in the public welfare went beyond the bounds of his own church. The most conspicuous evidence of this interest, perhaps, was his success in 1738 in securing Sable Island, off the coast of Nova Scotia, as a place of refuge for shipwrecked mariners.

It was within a year after his arrival that the brick church building was erected on School street. (Slide No. 25.) A number of sermons which he preached in its pulpit, evidently a series of discourses on the Epistle of Peter, are preserved in the library of the Massachusetts Historical Society. It is by courtesy of the Society's officers that I am permitted to exhibit to you photographs of the title page and of the inside pages of one of these sermons. By the record it appears that it was preached in Boston, November 15, 1719. (Slide No. 26).

By the year 1748 the Huguenot Church had dwindled to less than a dozen members, mainly because of the death of most of the original Refugees, but also because their descendants naturally preferred to attend churches where the English language was used in the public worship. Consequently in that year the organization was dissolved and the building sold to a Congregational church, with the proviso that it should never be used for other than Protestant worship. This condition was, however, afterwards disregarded; for on November 2, 1788, after all the original founders had long passed away, it came into Roman Catholic

hands and was used for their worship. Le Mercier continued to reside in the vicinity of Boston until his death on the 31st of March, 1764. He left a family of three sons and two daughters; and an estate which comprised some property near the Long Wharf in the city of Boston.

To the west of the church, just where Beacon street (known in the ancient time, curiously, as "the lane which leads to the Alms House,") joins Tremont street stood the residence of Gilbert Deblois who belonged to one of the principal Huguenot families of this French congregation in Old Boston. The Deblois family had come from Marennes in Saintonge, on the west coast of France, and arrived in Boston in 1687. They were nobly connected and had always been staunch Protestants. Their home was long known as the "Deblois Mansion," and in the year 1769 we find it mentioned as one of the stateliest private dwellings in Boston, when the town had a population of 18,000. Among the ladies of Boston at that time, who—as was said—were "noted for unusual attractions," occurs the name of Elizabeth Deblois. (Slide No. 27.) In 1800 a sketch of Tremont street shows the Deblois home removed to the corner of Bromfield street.

Just north of Beacon street, on Tremont street, was another Huguenot home. In the early Colonial Period it was one of the most attractive private mansions in Boston. (Slide No. 28.) The ground with a stone house upon it was bought by Andre Faneuil in the year 1710 for 800 pounds. Andre and his two brothers, Benjamin and Jean, had fled to Holland from their native city of La Rochelle, at the time of the Revocation of the Edict of Nantes. Jean afterwards returned to France. But Benjamin and Andre settled in Boston in 1686. Benjamin was the elder brother, and therefore was at the head of the mercantile house of Faneuil & Co., which did a constantly increasing business. In 1699, Benjamin removed to New York, where he became well known among the French population. Andre remained in Boston, and won for himself the reputation not only of being the most enterprising and successful merchant there, but also of having acquired the largest fortune of any private citizen in Boston.

His warehouses were the most extensive and his residence, which was erected in 1711, was the most attractive private mansion in Boston in his time. (Slide No. 29.) We have already

seen in what high esteem he was held by his fellow Huguenots, in that the selection of a pastor for their church was left wholly to him. Perhaps I can best suggest the remarkable commercial success which this French Refugee made in the new land of his adoption, and also the profound impression which he left upon the Puritan community as well, if I quote the brief and quaint account of his funeral which appeared in the *Boston News Letter* on February 23, 1737: "Last Monday the corpse of Andrew Faneuil, Esquire, whose death we mentioned in our last, was honorably interred here, above 1,100 persons of all ranks, besides the mourners following the corpse; also a vast number of spectators were gathered together on the occasion, at which time the half-minute guns from on board several vessels were discharged. And 'tis supposed that as this gentleman's fortune was the greatest of any among us, so his funeral was as generous and expensive as any that has been known here." (Slide No. 30.) The ashes of the Huguenot merchant lie in the Faneuil tomb, which is situated near the southwestern corner of the burial ground beside the present Park Street Church. The name on the tomb is curiously misspelled, "Funal." At the front of the tomb are the Faneuil Arms, most elaborately and beautifully cut in the stone. (Slide No. 31.)

His brother Benjamin, after leaving Boston with his wife Anne Bureau, daughter of Francois Bureau, lived in New Rochelle, N. Y. Here their son Peter, the eldest of eleven children, was born in the year 1700. The volume of collections of the American Huguenot Society contains the record of his baptism on the 15th of July of that year, by the Rev. Pierre Peiret, first pastor of the old Huguenot church of New York City, which once stood on the site now occupied by the Produce Exchange. His father Benjamin died when he was eighteen years old, and Peter went to Boston to live with his Uncle Andre, whose favorite he soon became. On the death of the old Huguenot merchant of Boston, Peter became the heir to his fortune, and the occupant of his stately mansion. Although he was not himself a Refugee, yet as he survived his uncle but five years, and had always been closely identified with the interests and affairs of the French population, he seems more nearly a representative of the generation of the Refugees than that of their descendants. In the few years that

he lived after he received the inheritance, he largely extended the fortune which had come to him. The record of his life is the more complete because of the attention which his marked individuality received in the community. His love of good living, and his liking for display, came into contrast with the stricter habits and simpler tastes of his Puritan neighbors. And he was particularly remembered because of his widespread benefactions. The best known of these is his princely gift to the town of Boston of the building which, with its successors, has ever since borne the name of "Faneuil Hall." (Slide No. 32.) We have a description of his personal appearance by a contemporary which would seem to indicate that he was not physically attractive. The exact words are: "A fat corpulent brown squat man, hip short, lame from childhood." The force of this description, however, should be modified by other evidences that we possess of his personal appearance. (Slide No. 33.)

On the wall of the gallery of the Massachusetts Historical Society in Boston to-day, hangs a life-size painting of Peter Faneuil. It is in excellent condition, and from it was taken the copy which hangs in Faneuil Hall. (Slide No. 34.) The original painting is the work of John Smibert, an artist who came to America, and who was married in Boston in 1730. If one may judge from the picture, Peter Faneuil was certainly not lacking in at least a degree of dignity in his personal appearance—in spite of the description I have just quoted. For the last five years of his life he was the most conspicuous figure in the commercial and in the social life of Boston. His palatial home (the enthusiastic description of which has come down to us); his stately chariot expressly imported from London; his large and well-stocked cellars, but above all his noble charities, were the features by which he was perhaps the best known to the community at large. (Slide No. 35).

The letters of Peter Faneuil which have been preserved are largely of a commercial character. Yet occasionally there are items of a more personal nature. There is one letter dated February 3, 1738—that is, a year after his uncle's death—which has a curious interest, in that it contains directions for the purchase of negro boy. There could hardly be a more striking reminder of the lapse of time and of the changes which the years

have brought, than this memento of the days of slavery in Massachusetts.

Somehow it has always been a difficult matter to make men believe that the evasion of customs-duties was a sin; or else we might suspect Peter Faneuil of free trade tendencies, when we find him in another of his letters instructing the captain of one of his ships to inquire "What good French brandy was worth, and if it be possible to cloak it so as to ship it for rum." The ashes of Peter Faneuil like those of his Uncle Andre, were interred in the Faneuil tomb in the Granary Burial Ground.

The gift of Faneuil Hall to the town of Boston was occasioned by the fact that at that time there were no market houses within its limits; and there was such a wide difference of popular opinion as to whether there ought to be any built—probably because of the supposed interference with the old customs and privileges granted to the venders from the country round about—that it was impossible to secure sufficient unanimity to raise the necessary means. (Slide No. 36). In this juncture, Peter Faneuil offered to build a market at his own expense and present it to the town. By a close vote the offer was accepted. But Peter Faneuil built more than a market-house. Its great hall above the market became famous in history. On its completion, a meeting was held at which a committee was appointed "to wait upon Peter Faneuil, Esq., and in the name of the town, to render him their most hearty thanks for so bountiful a gift." The artist who had painted the portrait of Peter Faneuil—John Smibert—was the architect of Faneuil Hall. It suffered greatly by fire in the year 1761, but was re-built in 1764. Further additions and changes were made in 1805, and since then, of course, the neighborhood has changed so much that it is hardly conceivable that its founder would recognize it could he revisit Boston. (Slide No. 37). Peter Faneuil died a few months after its completion; and at the first town meeting held within its walls on the 14th of March, 1743, the principal address was one commemorating his generosity and expressing the gratitude of the community. It was delivered by John Lowell, the master of the old Latin School, where, at the beginning of that century, the Huguenot church had weekly assembled for worship. There are sentences in that address which are very suggestive when considered in the light of

later history—all the more so when we remember that the orator, who uttered them, thirty-two years later, fled from Boston as a Loyalist. "May the same public spirit," he fervently cried, "that glowed in the breast of the generous founder influence all your debates, that society may reap the benefits of them! May Liberty always spread its joyful wings over this place! Liberty that opens men's hearts to beneficence and gives the relish to those who enjoy the effects of it!" Let us not forget that the Huguenot Faneuil gave to New England its "Cradle of Liberty."

As the old church in School street marks the centre of the Huguenot story of Boston in the Colonial Age, so Faneuil Hall marks the centre of the Huguenot life of Boston in the Revolutionary period. But it is with the earlier time that we have to do in this paper.

There is another well-known and historic building still standing in Boston, which likewise is a memorial of Peter Faneuil, and that is King's Chapel which stands on the corner of School and Tremont streets. (Slide No. 38.) Originally built of wood, the credit of starting the movement which resulted in erecting the present stone structure belongs to three men of whom Peter Faneuil is one. At the very beginning he was appointed the treasurer of the fund, he himself making much the largest subscription of any. It was not, however, until seven years after his death that the corner-stone was laid. And in 1748, when the work of erection began, and the congregation made a petition for a portion of the land on which the Latin School stood, the granting of the request provoked the following witty verse:

"A fig for your learning! I tell you the town

To make the church larger, must pull the school down.

'Unhappily spoken!' exclaims Master Birch;

'Then learning, it seems, stops the growth of the church.' "

The portico of King's Chapel (or Queen's Chapel, as it was called in Queen Anne's day), was not completed until 1789. And I may be permitted to say on the evening of this day which marks the 106th anniversary of the inauguration of the first President of the United States, that in that same year George Washington, dressed in a suit of black velvet, occupied one of the pews in this church, listening to an oratorio which was being given to raise

money to complete the work which Peter Faneuil began. Washington on this occasion contributed five guineas to the fund. To the north of King's Chapel was then, as now, the burial yard, lying just across the street from the grounds of the Faneuil mansion. (Slide No. 39.) To-day the view is barred by the store of Houghton & Dutton. Next to the Faneuil dwelling was the residence of another successful Huguenot merchant, Jacques Le Blond. His neighbor was the famous Judge Samuel Sewell, whose diary is one of the principal sources of information we have, concerning the social life and public events of Boston at the beginning of the eighteenth century.

On the southeast corner of School and Tremont streets stood the brick mansion of Jacob Wendell, the great-grandfather of the poet, the late Oliver Wendell Holmes. (Slide No. 40.) To the north of the King's Chapel graveyard was, at the beginning of the eighteenth century, the house of Henry Messenger, the site of which is now occupied by the Massachusetts Historical Society building and by the Boston Museum. Just west of the Huguenot church stood a little tailor shop, and on the other side of the street was the Latin School House. Further down the block was the two-story brick dwelling of another noted Huguenot, Jean Paul Mascarene, who went to Nova Scotia by royal appointment in 1711, as the Lieutenant-Governor of that province, but returned later to Boston, where he died in 1760. There is no more romantic or thrilling story in the records of the Huguenot Refugees who fled to America, than that of the escape of this man and his father from the fire of persecution which followed the Revocation. Next to this house, at what is now No. 19 School street, where a restaurant exists to this day, stood the then celebrated inn known as the "Cromwell's Head Tavern." It was a famous resort in the provincial period, and undoubtedly well known to the Huguenot members of the church on the opposite side of the way. If I may be again pardoned the digression, it was at the door of this tavern that one winter's day in the year 1756, three mounted military officers, accompanied by their negro servants in livery, drew rein and requested lodgings. They had come as an embassy from the Governors of Virginia and Maryland to ask General Shirley of Boston, who was then in command of all the military forces in America, to settle a dis-

puted question of military rank. The three men were the young Lieutenant-Colonel George Washington, his Aide-de-Camp, Captain George Mercer, and "Captain Stewart of the Virginia Light Horse." During their week's stay in Boston they lodged at this inn. And it was at the same time of this visit that Washington sat for a miniature to Copley the artist, friend of the Huguenot Paul Revere. (Slide No. 41.) The miniature is interesting as showing Washington at the age of twenty-five. How little could he have foretold the hour when, on the balcony of the old City Hall building in New York, he should take the oath of office as the first President of a nation which knows no sovereignty but that of the people. (Slide No. 42.)

With the exception of King's Chapel, all the buildings I have mentioned have long ago disappeared. Near to the Cromwell's head tavern, however, there stands to-day the same brick building on which the early Huguenots looked on their way to and from their church. (Slide No. 43.) At that time it was the residence of Edward Hutchinson. It has, of course, passed through many changes, but the brick walls at least of what is now called the "Old Corner Bookstore," are those of the original building which was erected in 1712. Just north of it was a building in which on the 24th of April, 1704, was published the first number of the newspaper known as the "*Boston News Letter*." Opposite it was another famous inn, known as "The Blue Anchor," of which we find mention in *Sewell's Diary* for the year 1685 as follows: "This day about thirty-one ministers meet. Mr. Higginson prays excellently; Governour gives the question; dine all together at Monk's"—George Monck being at this time mine host of the Blue Anchor. At the corner was the residence of Elder Thomas Oliver, a prominent physician, and on the next block were the residence and grounds of Governor Winthrop, to the south of which was erected in 1729 the present brick structure long known as the "Old South Meeting House." (Slide No. 44.) Just around the corner on Milk street, was the home of James Boutineau the Huguenot brother-in-law of Peter Faneuil. Opposite was the house where, one January day, ten years before the French church was built, was born—at least according to one tradition—that American genius, Benjamin Franklin. He was a boy of eight years, attending the

Latin school for a year at the time (1714) when the Huguenot congregation was worshipping in the same building on Sundays. And his statue to-day stands close to the site of the old school-house of his boyhood. A little to the westward of Franklin's birthplace was the home of Daniel Johonnot, one of the principal members of the Huguenot church and one of the most conspicuous names also among the wealthier Huguenot families of Boston. From the year 1713 the official residence of the Royal Governors, which was called "The Province House," was situated on the west side of what is now known as Washington street, just at the head of Milk street. (Slide No. 45.) And back of it, half-way to Tremont street, was the home of Edward Bromfield whose memory survives in the name of the street which now passes through this very section.

This completes the list of the principal structures in the immediate vicinity of the Huguenot church on School street, in the early part of the eighteenth century. But there were several members of the French congregation of equal eminence who lived farther away. There was Gabriel Bernon of the earliest period who, although he left Boston as early as 1697, had made a name for himself in the New England town. His unfortunate experiment at colonization at Oxford, Massachusetts, is well-known to all readers of the Huguenot emigration to this country. But his commercial activity and success in Boston were second to none. As manufacturer, or as merchant, he dealt extensively in nails, in salt, in resin, and in various naval stores; he was associated in many important business ventures with his fellow refugees—with Peter Canton, with the Faneuils, and with Louis Allaire—and also with other Boston merchants, who were not of Huguenot race. He was largely interested in ship-building and in the exporting of goods to England and to the West Indies. The name of Bernon was known everywhere among the Huguenot Refugees on this side of the ocean as that of one of the most successful and broad-minded of their fellows.

And there was also Pierre Chardon, the Refugee from Paris, who was known as the "man of polished manners," and whose residence stood on Bowdoin Square at the corner of the street which still bears his name. And there was André Sigourney the uncle of Daniel Johonnot, of whom I have already made mention.

The disastrous ending of the Oxford experiment alone made him willing to return to Boston. He lived to be nearly ninety years old, and his descendants are still to be found in the modern city. Mrs. Sigourney, the poetess, whose husband was one of these descendants, was always an enthusiastic student of Huguenot history.

And especially should we recall the name of Pierre Baudoin, from whom the well-known and esteemed family of Bowdoin is descended. There was no man among the Huguenots of old Boston who was held in greater honor by them than he, both for his character and as a man of scholarly culture. Nor were there any among these Refugees whose descendants more conspicuously displayed the qualities of their honored ancestors. Pierre the Refugee died in 1706. His son James was for years a member of the Colonial Council. It was said of him that on his death he "left the greatest estate that had ever been possessed by one person in the Province." William Bowdoin's name appears among the few who were left when in 1748 the French church property on School street was finally sold. And a few years later there stood on the corner of Beacon and Bowdoin streets the residence of James Bowdoin who from 1785 to 1787 was the honored Governor of Massachusetts. (Slide No. 46.) It was his son James who became the munificent patron of the college which had been named in his father's honor.

This is the story of the Huguenots of Old Boston as represented by their more conspicuous names. When we remember the smallness of their number, the contrast in climate with that of their native land, the wide differences in personal habits and views which existed between them and their Puritan neighbors, we cannot but wonder at, as well as admire, the perseverance and energy which made them so influential a factor in the development of the commercial and social life of Boston. (Slide No. 47.)

One further fact needs to be emphasized concerning these Huguenot merchants of Boston, which is especially true of those who came from families of rank, that the success which they met with and the wealth they acquired, coupled with their consciousness that it was England's protection which had secured for them so happy an issue to their sufferings and losses from religious

persecution, created in their hearts a very ardent feeling of gratitude for the country of their adoption. They were reluctant to criticise a government under which they had found both protection and riches. An examination of the Revolutionary period, I think, would show you how fierce was the struggle between this traditional sentiment of gratitude and the innate Huguenot sense of resistance to tyranny which led to strange contrasts in the attitudes assumed by the Huguenot descendants of a later age.

In the web of human history there are countless threads, many of which seem wholly unconnected, and even conflicting; yet in the divine weaving each answers a real purpose, as the design, when completed, shall itself reveal.

LIST OF LANTERN SLIDES

Exhibited with the foregoing paper.

NOTE.—With a few exceptions, these slides were photographed by the author. For the purpose of identification the sources from which the slides were made, are indicated in the case of the more important engravings and photogravures. In one instance a copy of the manuscript is given.

NO.

1. A Puritan of the 17th Century.
2. Early Huguenots.
(*Histoire de France*, Guizot. Tome III, 164.)
3. The Departure of the Speedwell.
(*Harper's Weekly*, March 9, 1895.)
4. Priscilla.
(From photogravure of Geo. H. Boughton's picture.)
5. Millais' Huguenot Lovers.
6. John Alden and Priscilla.
(From photogravure of Alfred Frederick's picture, by permission of Taber Art Co.)
7. The Port of La Rochelle.
(*Histoire de France*, Guizot. Tome IV, 93).

8. Saint Christopher (St. Kitts), W. I.
9. The Battery, Charleston, S. C.
10. Dock Square, Boston, at the present time.
11. Dock Square, Boston, in the Colonial Period.
(Longfellow's Works. Houghton, Mifflin & Co., 1880,
Vol. II, p. 683.)
12. Section of Modern Map of Boston.
13. Front of the City Hall, Boston.
14. Site of the first Latin School, Boston.
15. Site of the Huguenot Church, Boston.
16. Section of the first engraved Map of Boston.
(Bonner's Map of 1722. *Mem. Hist. Bost.* Vol. II, p. xiii).
17. Sketch Map of the Huguenot centre of Old Boston.
18. View of New Amsterdam (N. Y. City) in the Colonial Period.
(*Doc. Hist. of N. Y.*, Vol. IV, p. 116)
19. The Granary Burial Ground, Boston.
20. Grave of Rev. Pierre Daillé.
21. The Queen Anne Bible, outside.
(Divinity Library, Harv. Un., Cambridge, Mass)
22. The Queen Anne Bible, open.
23. The Queen Anne Bible, title page.
24. The Essex Institute Portrait of Rev. Andrew Le Mercier.
(*Mem. Hist. Bost.*, Vol. II, p. 255.)
25. Title page of Sermon of Le Mercier.
(Mass. Hist. Soc.)
26. Inside pages of Sermon of Le Mercier.
27. Sketch of Tremont Street, Boston, in 1800, showing the
Deblois Mansion.
(*Antique Views of Ye Towne of Boston*, p. 291.)
28. Site of the Faneuil Mansion, Boston.
29. The Faneuil Mansion.
(*Mem. Hist. Bost.*, Vol II, p. 523.)
30. The Faneuil Tomb.
31. The Faneuil Arms.
(*Mem. Hist. Bost.* Vol. II, p. 262.)
32. Faneuil Hall, Boston.
33. Gallery of Mass. Hist. Soc'y showing Portrait of Peter
Faneuil.
34. Portrait of Peter Faneuil.
(*Mem. Hist. Bost.*, Vol. II, p. 260.)

35. Autograph Letter of Peter Faneuil.
(*Mem. Hist. Bost.*, Vol. II, p. 264.)
36. The Second Faneuil Hall, Boston.
(*Mem. Hist. Bost.*, Vol. II, p. 267.)
37. Faneuil Hall, Boston.
38. King's Chapel, Boston.
39. King's Chapel Burial Ground, looking west.
40. King's Chapel Burial Ground, looking north.
41. Miniature of George Washington at 25 years of age.
(*Irving's Life of Washington*, Vol. I, Frontispiece. Putnam & Co., 1857.)
42. Old City Hall, New York City.
43. The Old Corner Book Store, Boston.
44. The Old South Meeting House, Boston.
45. The Province House, Boston.
(*Homes of our Forefathers*. E. Whitefield.)
46. Portrait of Gov. James Bowdoin.
(*Mem. Hist. Bost.* Vol. III, p. 195.)
47. Petition in favor of Mrs. Judith Gruzlier.
(Mass. Hist. Soc'y by permission.)

The petition reads as follows :

These may Certify that We Esteem Mrs. Judith Gruzlier a person of sober conversation. That her late Husband dying has left her a poor Widow with young children to bring up ; that he left her without means for their Support ; that she is a weakly woman & not able to get her living by hard Labour ; We therefore humbly recomend her to the Hon^{ble} Justices of the Court of Sess^s, and Select Men of Boston, for License to Retail Liq^{rs}.

Boston, July 17, 1735.

Subscribed by

Yo^r Hon^{rs} most Humble Serv^s,

AND^R FANEUIL,
JAMES BOWDOIN,
JOB LEWIS,
BENJ. HALLOWELL,
WM. NICHOLS,
JOSEPH HUBBARD,
STEPH. BOUTINEAU,
DANIEL JOHONNOT.

ABSTRACT OF REPORT OF MRS. JAMES M. LAWTON
OF HER VISIT ABROAD AS THE REPRESENTA-
TIVE OF THE SOCIETY.*

On our arrival in London, I sent the letter of introduction from Mr. Marquand, accrediting me as the representative of our Huguenot Society to Reginald S. Faber, Esq., Hon. Sec'y of the Huguenot Society of London, and a life member of our Society.

In response I received a courteous invitation from Mr. Faber to attend a dinner and meeting of the Society and to read my paper on "The Marigold." On this occasion at an informal reception before the dinner hour, I was presented to members of the Society by Sir William Henry Peek, Bart, President of the Society.

At the dinner the president introduced us in a few well-chosen sentences, giving the special reasons for our visit: the Reception in 1898, our desire that their Society should accept the Marigold and the Ribbon. He told them of our library and office, of our Coligny statue, of our Ladies' Committee, of the care with which our pedigrees are being made out, and urged upon the London Society to follow our example. Then he gave the toast: "The Guests of the Evening, the Huguenot Society of America, and its Representatives."

Mr. Browning, an honorary member of our Society, responded for me.

At the meeting of the Society which followed the dinner the president proposed Mr. Marquand as an honorary member of the London Society.

The idea of the proposed celebration was received with enthusiasm but the "Marigold" as the Huguenot emblematic flower provoked animated discussion.

We were indebted to Mr. Browning for an interesting visit to the French Protestant Hospital. I will give you a very brief résumé of the events leading to its foundation, its origin,

* Read before the Huguenot Society by Mr. J. C. Pumpelly, November 26, 1895.

growth, and present condition. After the Revocation of the Edict of Nantes, signed at Fontainebleau, October 18, 1685, and published on October 22d, thousands of Huguenots were forced to fly from France. A refuge was sought for by them in all Protestant countries, even in the newly settled American colonies, but naturally many of them landed on the neighboring coast of England. For a time, almost daily, fugitives, most of them in a state of destitution, others in the last stages of exhaustion, arrived on the southeast coast. Every effort was made to "succor and help the poor exiles for conscience sake." Under the strong pressure of public opinion, King James II. issued an order for a collection to be made in the churches for their benefit. Two hundred thousand pounds sterling was raised, which Fund was called the "Royal Bounty." The first year, 15,000 French were relieved by it, the following year, 27,000. The committee did more than distribute this money, they found employment for all, providing for artisans and workmen their outfits and tools. About six hundred of the émigrés for whom no employment could be found were sent to America. After a few years, only the aged, infirm, and suffering were left to be cared for. In 1708, M. de Gastigny, a French Protestant gentleman, who had attached his fortunes to the Prince of Orange, bequeathed £1,000, for the purpose of building a hospital, £500 for the building, and the income of £500 towards its maintenance. Investing for a time, this sum, the trustees raised contributions from the families of Huguenots and French merchants who had prospered in trade. Many bequests and legacies from the English were added, and in 1716 those in charge purchased a piece of land called the "Golden Acre," north of London, where a hospice was erected for eighty poor persons. On July 20, 1718, the charter was given by King George I.; November 12th the "chapel and hospital were dedicated to Almighty God." In 1736 the corporation took in more land and extended their charity, the asylum affording shelter to 230 poor. One of the wings was for those whose minds had given way under the horrible tortures they had undergone for their faith. The hospital was then, and is now known as "La Providence." "The poor descendants of the French Refugees are still in England, nor has the line been broken of the more favored

descendants of that stock, who gladly devote themselves to the care of their poor brethren." In 1862, a better locality was sought for, as the growth of London had rendered the old site unsuitable for the original purpose. The site chosen lay to the north of Victoria Park.

In the erection of the present stately building a twofold purpose was kept earnestly in view by the Directors: firstly, to provide a peaceful asylum for some of the poor and aged descendants of the French Protestants: and secondly, to erect a standing memorial of the practical piety of the early French Refugees, which impelled them to provide to the very limit of their power for the necessities of their poorer brethren.

The anniversary of the hospital is celebrated upon the fourth Wednesday in June by a gathering of the Directors, their friends, and many representatives of the old Huguenot Refugee families. The proceedings commence with a short service and sermon (in French) in the chapel. The hospital and grounds are then inspected by the visitors, who afterwards partake of a cold collation, at which many an old memory is revived, and many a happy contrast suggested between the intolerance in matters of faith which characterized the Governments of Europe in the sixteenth and seventeenth centuries and the religious freedom enjoyed at the present day. By none is the anniversary festival looked forward to from year to year with greater interest than by the aged inmates of the hospital.

And now a few words to try to convey to our American Huguenots some idea of the pleasure Mr. Browning gave us that day—a day full and rounded out—the eye, mind and heart fully satisfied: and every detail Huguenot. The huge gold and silver flagons and tankards, incrustured with Huguenot medals, the Loving Cup designed and made by Huguenots—every piece of glass and china with its history—even the very spoons designed by Mr. Browning, took you back to the past and its glorious souvenirs. The wine with its history, the dishes made from recipes concocted in the dear old homes in France by the Huguenots of long ago—the portraits and engravings surrounding us. Nothing incongruous—all making one perfect whole. I verily believe there is not a nail in the stately edifice that has not been driven in by Huguenots! The library contains about 1,500 volumes besides manu-

scripts, choice portfolios of engravings, art treasures, Huguenot medals, etc., etc. Words fail me, as they did then, and my heart went up in thankfulness to the God of our Fathers, who had granted me the privilege of having the heroic blood of martyrs in my veins. Then he went to see the old people so happy, so peaceful, so courteous, so perfectly at home with us, when they heard their mother tongue. Then to the gardener, where the gardener was told by Mr. Browning that he must plant marigolds in plenty, for "it is the emblematic flower of the Huguenots, and hereafter it must always be here."

The ceremony of the "Loving Cup" which is always gone through with, on the celebration of the hospital anniversary, is very interesting. It is performed as follows :

Deputy Governor.—Mr. Steward, what brings you here?

Steward.—Two Loving Cups, prepared by the secretary's direction.

Deputy Governor.—Mr. Secretary, what do these cups contain?

Secretary.—The choicest *wine* of France, commemorating our Huguenot ancestors, *fortified* with the *spirit* of admiration for their faith and courage, and *sweetened* by *sympathy* with the poor and aged among their descendants. It is left, sir, for you to add the *cordial welcome* to the guests assembled at your table.

Deputy Governor.—Gentlemen, I invite you to drink with me to the memory of the Huguenot founders of this corporation, and I offer you a warm welcome at this table from their successors, the present governors and directors of the hospital.

On our arrival in Paris we sent copies in French of the following letter, to all of the members for whom we had certificates :

(TRANSLATION.)

DEAR SIR :—

I have the honor to inform you that the Huguenot Society of America, in requesting me to be their representative to the Huguenot societies abroad, also desired me to deliver to you Certificates of Membership in the Huguenot Society of America.

May I be permitted to interest your Society through you, in the project of celebrating in America the 300th Anniversary of the Promulgation of the Edict of Nantes. We are most anxious to have with us representatives of all the Huguenot societies. We wish to extend to all the hand of good fellowship, that we may know and

love one another, and that in the future we may be a grand international society.

Write to me, I beg, what you think of this plan.

Our committee is now being organized, and awaits with interest the result of my mission to you.

Our Society have adopted the marigold as our emblematic flower, and the white ribbon with a border of red, of white, and of blue. (See article on Marigold and Ribbon, by Mrs. Lawton, in the last "Proceedings of the Huguenot Society of America.") Tiffany, of New York, makes the marigold button for the American Society, and will make it in Paris for the foreign members, for twenty-five francs.

We hope the English Society will adopt the marigold. They have the white ribbon with a red border.

My address, etc., etc.

Awaiting your reply, I beg to assure you of my profound esteem.

E. M. C. A. LAWTON,

Representative of the Huguenot Society of America.

M. le Baron de Schickler did us the honor to invite us to attend a Séance de Comité of the Société du Protestantisme Français of which he is president, on the 11th December, but it was impossible for us to remain. He warmly approved of the proposed celebration in 1898. He sent me a letter, giving all the salient points concerning the French Library. The library contains over 44,000 volumes and is open four days of each week to the public, when it is crowded.* It was founded in 1852, and is, as its name indicates, for the purpose of finding, collecting, and making known all documents inedited or published in the French tongue bearing on the history of the Protestant churches. The Society is "sanctioned" by the State, which gives it the right to possess landed property and valuables, and to receive gifts and legacies, which, in a Roman Catholic country, means a great deal. The Society has now nearly six hundred members.

*NOTE.—The present Library of the French Society occupies the site in the Rue des Saints-Pères of the first cemetery accorded to the Huguenots in Paris in the sixteenth century, and is opposite that of the Dutch Embassy in which Huguenots were buried in the seventeenth and eighteenth centuries. It was in this Embassy when the public celebration of their worship was forbidden, the Protestants were accustomed to assemble for religious services, protected by the diplomatic privileges of the Dutch representative. The first mentioned cemetery was a piece of ground reserved for the burial of persons who had died of the plague. Casaubon wrote of it, "We are banished from the city, we are thrown like rubbish in any corner; but our country is in God, our city is in heaven" (*notre patrie est en Dieu notre cité est au ciel*).

From the proceedings of the Huguenot Society of London. Vol. L, No. 3, page 248.

Let me add a few extracts from a delightful letter from M. de Richemond of La Rochelle, another of our honorary members :

"The idea is a most excellent one of celebrating the approaching anniversary of the Edict of Nantes by the Huguenots of the entire world under a common symbol, the marigold, that is, the soul turned towards the God who has sustained and blessed the Church throughout all ages. The dove represents the Holy Spirit. 'Everything relating to the Huguenot Society of America is inseparably connected in my mind with its honorable founder and first president, John Jay. In remembrance of the affectionate relations with which he always honored me, I should like to have the little flower calling to my mind the Society and its founder, and I thank you for showing me the difference between the marguerite and the marigold. It was indeed the latter which Marguerite de Valois adopted.' "

He further quotes from a letter received by him from one of the most celebrated archæologists of France, who writes in reference to the marigold :

"What you tell me about the *souci* of Marguerite de Valois is as poetic as it is charming, and the American society has had there a most graceful thought, but I have not found that the Huguenots of old adopted the marigold as their emblem. The dove was the ordinary emblem."

I sent this letter to Mr. Browning, who returned it with the following :

"I return to you the charming letter of M. de Richemond. The idea is so delicately conveyed that you are less wrong in supposing the marigold to be the accepted badge of the Huguenots, than the Huguenots themselves were in neglecting to adopt an emblem at once so poetical and so admirably adopted to their case," etc., etc.

Recrossing the channel, a visit was made to the Cathedral of Canterbury. In the Library of our American Society are photographs of the tomb of Odet de Coligny, the communion table, the tablets on the chapel wall, and also a photograph of the picture of the landing of a band of Huguenots near Dover, with Odet de Coligny, brother of the Admiral, at their head. This picture is in the Chapel of the Black Prince opening into the Huguenot Crypt proper. The whole of the Crypt was given to the Huguenots by Edward VI., July 24, 1550, taken away from them by Bloody Mary, and given to them again by Eliza-

beth. There they put up looms. For many years they have only had the chapel in which they worshipped while we were there. But there are very few Huguenots who understand French, and the Consistoire were deliberating whether they would embrace the opportunity offered them of securing an inalienable title to this chapel of the Black Prince, which is much smaller, giving up the chapel where they now are, with the privilege of using the whole crypt on stated occasions. Among their sacred treasures are a half-gallon flagon and five communion plates of latine (silver and iron) and eight silver cups. These have all been in use for three hundred and forty-four years, and were brought over from France by the Huguenots, and had been in use there before they came over. I can well believe it, the plates and flagon were more antique than beautiful, as most of the silver was rubbed off. As a special favor, we were given a bit of the last lace made by the Huguenot workmen in the crypt: a stone flower which fell from the tower over the crypt during the great fire, and a bit of a stained-glass window found in excavating. These with an old Huguenot prayer book bought there, I bequeath to our library.

THE HUGUENOT PATENTEES OF NEW PALTZ, NEW YORK.*

BY REV. JAMES LEFEVRE, D.D.

Much of what I shall say in this paper will be more than a "twice told tale." The most that I will do will not be a research—scarcely a search—but a compilation and arrangement of what the fathers have told us, and what the many contributions to family and church histories have so well preserved. You will readily see that repetition is needful in presenting anything like a true portraiture of the twelve men who took possession by purchase from the Indians, and by patent from Governor Andross, of what is called the village and township of New Paltz.

Obtaining possession by patent, and there being *twelve* in the original compact, they came to be designated the "Twelve Patentees," and quite commonly called the "Duzine." Of course, I will not be able to trace in minute detail all of the families of the illustrious twelve.

These Patentees had fled in former years from the French persecutions to find a home in the Lower Palatinate along the Rhine; and their Palatinate home gave the name "New Paltz" to their American home—"palatinate"—being the English of the Dutch "Paltz." There can be no question that the Lower Palatinate was a place of refuge also for the persecuted Hollanders. Here, no doubt, warm friendship and marriages were formed between the Huguenots and the Dutch. And it is quite well verified that our Patentees returned to Holland with their Dutch friends, and, after a time, emigrated with some of them to America about 1660.

They sailed, no doubt, from a Holland port to this country in a Dutch vessel. After a short sojourn in New Amsterdam they found their way to "Wiltwyck," now called Kingston, at the junction of the Rondout creek with the Hudson river, in Ulster County.

* Read before the Huguenot Society, January 23, 1896.

"Wiltwyck" is the same as "Wildwyk" in low Dutch, meaning "Wild-country," which it certainly was at that day, both on account of its native population and uncultivated soil.

In "Wiltwyck" they had an unsettled home for a time, as the Indians were unfriendly and were determined to drive off or exterminate the white-faced intruders. On the seventh of June, 1663, the place was burned, a number of the people heartlessly murdered, and several women and children made prisoners. Among the captives were the wife and three children of Louis DuBois, who afterward became the leading spirit of the Patentees of New Paltz. The tradition of the capture of the prisoners and the discovery of the lands about New Paltz is familiar to every descendant of the noble band. The first to put it in a permanent printed form was the Hon. Edmund Eltinge, in an admirable paper for the Ulster Historical Society. The substance of this tradition has been written by several in later years; but, as the Rev. Ame Vennema, in the "History of the Reformed church of New Paltz," is the most recent, I will give the tradition in his most picturesque words.

"Catharine Blanshan, wife of Louis DuBois, and three other females were captured and carried far away from all that was dear to them, into the forest primeval. The indignation and anxiety of the bereaved families were so aroused that they promptly resolved, by all means and at all hazards, to recover the captives and punish their captors. They were fortunate in arresting one of the savages who was in league with those who had carried off the wives of the white men, and who knew of their whereabouts. Him they held responsible for the deed, promising life and liberty to him if he should aid them in the recovery of the women, but threatening certain death if he refused to tell them the place of their concealment, or if he misdirected them. The lonely husbands, with a company of friends, then went in swift pursuit. Following the three Big Waters, the Rondout, Wallkill and Shawangunk streams, up to their forks, as directed, they came to a place which they identified as that where their lost and longed-for treasures must be found. Their excitement became more intense as their steps became more hasty. Louis DuBois, somewhat in advance of the others, suddenly encountered

an Indian, who emerged from behind a tree. The unsuccessful missile from the warrior's bow was retaliated by a blow with the sword by DuBois, which laid the savage low and motionless in death."

"After but a momentary detention they passed on, when suddenly their expectant gaze was greeted by a sight of the Indians' camp in the distance. They tarried in concealment till the dusk of eve, intending then to surprise the camp by rushing upon it with a shout that would lead the Indians to flee in terror, and leave their captives behind. They approached at the time appointed, and what should they see but the wife of Louis DuBois placed on a pile of wood, on which she was to be burned."

"Like Paul and Silas, rejoicing in *their* tribulation, *her* religion triumphed, and she resorted to singing that beautiful captive Psalm, the 137th, which laments the afflictions of Israel, as they sat in sorrow by Babylon's streams. The music charmed the untrained ear of the foresters. They that had carried her away captive required of her another song. Her execution was stayed. The knife was lifted, but had not fallen; the torch was lighted, but not applied. In this awful but fortunate interval, consternation spread among the savage host. The barking dogs, which had run on in advance, betrayed the stealthy approach of the whites, and signalled danger to the Indians. The cry was raised: "Swanekers and deers! Swanekers and deers! The white men's dogs! The white men's dogs!" Not knowing the true cause of the alarm, the captured females, as well as their unfriendly companions, fled in haste to the savage camp. But no sooner did the familiar voices of DuBois and his party resound through the dense woods than the captive women suddenly turned toward their exultant rescuers, and, as they fell in their open arms, breathed upon the air a deep, long sigh of relief, while the savages in charge of the camp, apprehending the cause of the alarm, fled to the mountains, whither their companions had gone in search of game."

"Having recovered the prisoners they returned in safety by the way which they went. As they returned with more leisure and as they were better prepared to make observation, they did not fail to see the picturesque appearance of the country, and the unsurpassed fertility of the valley of the Wallkill. The New

Paltz flats seem particularly to have attracted their attention as a suitable region in which to locate permanently."

While the tradition I have thus cited may be called in question for want of corroborating documentary data, it does not deserve to be unceremoniously thrown out of the pale of veritable history. Besides the uniformity of the tradition, it is surrounded by the highest circumstantial probability. "Another consideration which favors its authenticity," says the Rev. Dr. Stitt, "is the indisposition of the settlers to commit to writing current events of equal importance."

In reference to the captives singing the beautiful Psalm of the Babylonish captives when they were expecting death, as soon as the pile should be fired, the following from William E. DuBois in the "DuBois Reunion" will here be interesting: "In the Psalmody of the French Protestants, every Psalm in French version and metre had its own tune; and not only the words, but the music written on the staff, were to be found in their books of devotion or appended to their printed Bibles. In a folio copy of the French Bible, printed at Amsterdam, the writer has found the music and words of this very Psalm, the 137th, undoubtedly the same as was sung by Catherine DuBois on this extraordinary occasion and touchingly adapted by the very circumstances of the captives." You call to mind our English version: "By the rivers of Babylon, there we sat down: yea we wept when we remembered Zion, etc."

"These Psalms were much in use among the Huguenots, and they had been forbidden to sing them where they could be heard by others. These very words she had sung doubtless many times in suppressed tones, when hunted by relentless persecutors and in peril of imprisonment and death. She had sung them in her voluntary exile from kindred and country, when her husband, her babe, and her religious faith, were her only comforts. But now she sung them with the joy of a believer about to die. Her singing proves her both a Christian and a courageous woman."

As has been intimated, the rescuing party, returning with their lost loved ones, were able to admire the fertile low lands and the beautiful rolling uplands where the village of New Paltz is located. Three years later, the Twelve Men, called the "Twelve Patentees," purchased from the Indians about sixty-

four thousand acres of that territory, which now includes most of the township of New Paltz, Gardiner, Rosendale, Esopus, and the whole of Lloyd. The tract was bounded on the west by the Shawangunk mountains, taking the mountains to the very top, from a point called Gertrude's Nose running north seven or eight miles and then running in lines almost parallel to the Hudson river.

The names of the Twelve Patentees are as follows: Louis DuBois and his son Abraham, Christian Deyo, Abraham Hasbrouck and his brother Jean Hasbrouck, Louis Bevier, Antoine Crispell, Hugo Freer, Isaac DuBois, Peter Deyo, and the two Le Fevre brothers, Andries and Simon. (I would note in passing that I am the sixth from Simon, the Patentee—Simon, John, Andries, Johannes, Nathaniel, James. Simon is the ancestor of all of my name in New Paltz, and quite a number in other places, as Andries, his brother, left no heirs, according to the record).

The Huguenots who settled New Paltz and vicinity were not seeking wealth in possession of land, so much as a home where they would have liberty of conscience and freedom to serve God and one another. Hence, while they were well received and treated by the early Dutch settlers of Esopus, their minds were set upon the enterprise of forming a colony, somewhere, solely for the enjoyment of religious and civil freedom. As has been truly said of them: "They were not mercenary trades-people, nor socialists, nor religious enthusiasts, but sensible and earnest godly men and women, to whom freedom in their labors and worship was dearer than the treasures of both the Indies."

The tradition is, that in an early May morning in 1677, these twelve men with their families, in three large canvas-covered and strong looking wagons called *cors*—French built, with low wheels—left their Kingston friends with tender farewells, and were soon in the deep woods wending their way to their New Paltz home, and to meet the hardships that were before them.

The place where they encamped the first night—for their journey was only one day—was in the open field on the west side of the Wallkill, a place called the "Tri-cors," from the wagons or *cors* in which they journeyed. It has been familiar to our ears, even from childhood, that the *three cors* (wagons) were drawn together for the night, and there "under the blue dome of

heaven, upon a carpet of green sward, the towering mountain near by, the gallery of angel-attending witnesses, the limpid river flowing at their feet, these exiled pilgrims in a strange land assembled for the worship of Jehovah." No doubt it was Louis DuBois, the leading man of the company, who opened his French Bible and read, "The Lord is my shepherd, I shall not want." Then devout thanks were given to God from whom all blessings flow, and earnest prayer offered that the curtains of safety might be drawn around them for the night, and that a covenant God would guard and guide and keep them in their new home. What a memorable occasion was that! And what blessings must have flowed through the generations from that scene!

There is a large trunk filled with Patentee papers in the safe-keeping of the Huguenot Bank in the village of New Paltz. These papers have quite recently been translated with great literalness of spelling, capitalizing, punctuation, etc., by Rev. Ame Vennema, and printed in the *New Paltz Independent*. All of these papers are full of interesting facts; but as they will be on file in the Library of the Huguenot Society, I will merely characterize their contents for the guidance of those who may wish to consult them:

Permission is granted to the citizens of New Paltz to purchase of the Indians, on approval of His Excellency, the Governor, the unpurchased lands, to wit: Sewakanamie and Sewankonck, to the New Indian Fort.

By order of the Special Session Court, held in Kingston, Feb. 13, 1683.

Rv.nd d La Monragerh.

Permission asked to purchase of the Indians; A patent granted by Governor Andross; copy of purchase from the Indians; agreement of the 24 owners of New Paltz patent authorizing the 12 men to fix the title to lands, etc.; the 12 men chosen to represent the shares of the 12 patentees respectively; the New Paltz orders; and matters submitted to the voters for their decision.

The New Paltz settlement from the first, even to the present day, has had a dread of litigation; and their difficulties have been so few and their adjustments so easy, that no lawyer previous to 1873 found a permanent residence among them. It is said this dread of litigation prompted them to decline the offer of making New Paltz the county seat in the early history of Ulster County.

The Rev. Dr. Stitt in his admirable paper on "The Huguenots of New Paltz" in 1862 says in reference to the government of New Paltz by the twelve men: "The only exact parallel of such a settlement and government, is found in the history of a band of Huguenots, who settled about the same time, and under not widely different circumstances, in a fertile valley in South Africa, called the valley of the French, not many miles distant from Cape town. One of its villages, called Chanon, the name of its founder, is governed to this day by an elder or chief, who, with his associates in office, is chosen by the people; their system of government being modelled after the democratic ideas of the Calvinists. - The church has always been an essential feature in their history. And even to this day they are said to resemble their Huguenot brethren at New Paltz; not only in their wealth and prosperity, but in purity of morals, simplicity of manners, and sound evangelical faith and piety."

Each of the Twelve Patentees located on his allotment of the land secured by purchase and patent; and, in some cases, the allotment was more than was accepted. I have often heard my grandfather say that his patentee ancestor was urged to take quite a large portion of what is now the township of Plattekill, lying next to the Le Fevre district, but he stoutly refused. And to this day several districts are marked by the names of the original owners. About the village there were several Deyo residents. Farther south the farms were mostly owned by DuBoises; and still farther south by a group of Hasbrouck families. Then crossing the Wallkill, at the Hasbrouck bridge, going east, we come to Kettleborough, where my tribe located; and a few years since there were a dozen adjoining farms owned by the Le Fevres.

But changes, sad changes, are taking place in these eminently agricultural districts as in so many other farming communities. One of the saddest things to be seen in this country is the giving up of landed estates; old homes. They are readily relinquished, sold out to anybody; even deserted and allowed to go to ruin. Ancestral acres held by old parchment deeds, substantial houses full of old heir-looms and fuller of old memories; the very floors still echoing the tread of some stalwart sire, and the rustle of a mother's bridal dress; the very walls throwing back one's own childhood laughter; sold, instead of held. No thought of making

and keeping them a center of family affection, a rallying place and a resting place, for any and all of the family to the latest generations; to which the childless Naomies might return for sympathy and the widowed Ruths for cheer.

These Huguenot families are all more or less closely related by intermarriages. Indeed, it seemed almost a necessity in the early years of the settlement of new Paltz that a man should marry a wife somewhat near of kin. It was before the days of railroads, the trolley or even good earth roads, and a young man had to have a great amount of enterprise and venture to seek a wife in the outlying districts.

The New Paltz patent being a distinct commonwealth and the families being more or less closely related, as we have seen, the earlier and later marriages with the Dutch on both sides of the water, have given marked characteristics of features to the people of New Paltz and vicinities. There is a physiognomy neither French nor Dutch, but a combination of both peculiar to the descendants of the Twelve Patentees. Having the most of my life been a resident of New Jersey, and been able to study the people of my birthplace at a distance and at intervals, I have come to note their features and forms, so that I fancy I can tell an Ulster County face whenever I meet it. It is neither beautiful nor ugly, but marked by ruggedness and strength—a kind of good-looking homeliness. And there are the same combined traits of mental character—the vivacity of the French modified by the conservative calmness of the Dutch.

From the religious character of the people we might expect that a church would soon be organized; and a formal organization was effected on January 22, 1683. The first place of worship was a log edifice which served the twofold purpose of school-house and church. For nearly fourscore years this church had no settled pastor. At long intervals a minister would come to them preaching the Word, administering the Sacraments and encouraging the little flock to continue faithful and hopeful. When there was no preacher, many of the earnest Christians of New Paltz would wend their way on Sabbath mornings to Kingston, sixteen miles, to enjoy the administration of the Holy Word and Sacraments.

In the early years of the eighteenth century the Holland

language had become the vernacular in Ulster and adjoining counties, and the French was gradually superseded in the public services of religion. Up to this time the minutes of the New Paltz church were kept in French ; but July 6, 1718, we find the first entry in Dutch. Here we must leave the history of the New Paltz church, as Domine Vennema has preserved that in his admirable sermon on the occasion of the 200th anniversary in 1883. I would simply add that it is to-day one of the largest churches both as to building and membership that we find out of the large cities. The large audiences on Sunday mornings completely filling the capacious brick edifice is the wonder and admiration of strangers visiting the place.

The Patentees and their Dutch friends were true to their ancestral usages in building the school-house very near the church, showing how closely associated in their minds were education and religion. In after years the New Paltz Academy was established in a fine building, which was the pride of the village and the joy of the surrounding community. I cannot better set forth the spirit of the people of New Paltz in sustaining the cause of education than to quote part of a letter to me from the Hon. Edmund Eltinge in answer to some inquiries concerning the old Academy : " The old Academy whose semi-centennial, had been celebrated in June, 1883, was destroyed by fire the following winter. The trustees felt very keenly the loss of their beloved institution but bravely met their misfortune by resolving at once to raise money for its rebuilding. In the course of a few months they raised \$20,000 and then made contracts for the new building. The subscriptions toward this object were noble and generous, developing a wonderful interest and appreciation of the importance of academical education. The advance of the community for the previous fifty years had been elevating to its character and standing, and which must be upheld and continued. They were all lineal descendants of the immortal band of Huguenots, who, two hundred years before, had shown their attachment to those great principles of government which could only be secured by true mental, moral and religious education and culture. When the building was nearly finished it was proposed by the Trustees to convert the academy into a Normal School under the care of the State. They proposed to donate to the State their

entire property. They procured the passage of a law by the Legislature authorizing the State Board to establish a Normal School at New Paltz. The State officers were slow to carry out the power granted. The Governor and all the State officers were invited and prevailed upon to visit New Paltz and examine the property offered. A large number of the citizens of New Paltz, and the children from the schools met the Governor and the State officers on the Academy grounds. Addresses were made and conferences held which gave an impetus to the efforts of the trustees. There still lingered in the minds of the State officers a feeling of unwillingness to accept the offer. They made additional demands on the trustees for some changes in the arrangement of the building, and also for furniture and supplies deemed necessary. The trustees bravely met their demands and the State accepted. As a result New Paltz has one of the best normal schools of the State." You will all readily admit that these successful efforts to provide educational advantages, show the real character of the Patentee descendants, better than words can portray.

The village of New Paltz is beautifully located on the east bank of the Wallkill, on a gradually rising slope that commands one of the finest views of the Shawangunk Mountains. It is lighted by electricity, and recently water has been introduced from the mountain-side four miles distant. The springs and reservoir being at an elevation much above the highest point in the village, makes it feasible to use the gravity system. The village has a population of about twelve hundred.

What is very much to the credit of the descendants of the Patentees of New Paltz, is their disposition to honor the memory of their Huguenot ancestry. The village has a Huguenot street, a Huguenot bank, and a Huguenot Monumental and Historical Society. Some time ago Edmund Eltinge, Esq., an octogenarian of the best type of Dutch and Huguenot blood, conceived the idea of erecting at New Paltz a monument, commemorating the virtues of the Huguenot Patentees and early settlers of that community.

The suggestions of Mr. Eltinge met with such sympathetic approval and hearty support, that recently there has been organized and incorporated "The Huguenot Patriotic, Historical and

Monumental Association of New Paltz." The proposed monument will no doubt be constructed of the white rock of the Shawangunk Mountains. And, as Mr. Eltinge has proposed, it shall be crowned with the figures in bronze, of a Hollander and Huguenot, embracing each other, in token of that mutual esteem and regard which was manifested at the beginning of the settlement, and has not diminished through succeeding generations, even to the present.

The scope and object of this association is broader than the single purpose of erecting a monument as first proposed, and it is endowed with the additional power to acquire, hold and preserve one of the old stone houses of New Paltz, and to gather and maintain therein a museum of documents and relics of early days.

The stone house recommended for purchase by the committee is the Jean Hasbrouck house, of quaint style, built, no doubt, by the original Patentee, about thirty-five years after the settlement of New Paltz in 1712. Everything about the house reminds one of the time when large chimneys and wide fireplaces were in vogue. The trammels and pot-hooks are still to be seen. The bricks of the two chimneys, ten feet wide, must have come from Holland and been hauled from Kingston. Everything about the house is evidently handmade. The nails in the doors and the bolts and hinges were drawn out by the home-blacksmith. The woodwork was made before the days of sawmills, and shows the hand-planing of the home-carpenter. The work is all substantial. There was evidently no slighting of work by mechanics in those days. The old settlers meant to stay, and they built their houses for themselves and their posterity. From cellar to garret the house is full of curious reminders of the olden time.

To carry out these projects of the monument and the house, the Society has appointed committees for the several families of the Patentees, who are now soliciting funds from their kin that their worthy sires may be honorably remembered. The association requires \$10,000 to accomplish both objects. Pursuant to an article in the by-laws, each contributor becomes a member of the association.

The work of raising the funds is progressing surely, but slowly, on account of the depressing times to farming communities; but

we trust the day is not far distant, when these objects will be dedicated with proper ceremonies; when the Huguenot Society of America will be invited to share in the festivities of the occasion, and become better acquainted with the worthy descendants of "The Twelve Huguenot Patentees of New Paltz."

PRESENT CONDITION OF THE HUGUENOTS OF FRANCE.*

BY REV. ROBERT FAVRE, DELEGATE OF THE FRENCH-AMERICAN
COMMITTEE OF EVANGELIZATION, PARIS.

It is a great pleasure for me to have this opportunity of saying a few words before the Huguenot Society. I came to this country a few months ago, as the representative of the Huguenots of France, in order to plead their cause before their American brethren. They are few in number in their native country, poor as a whole, struggling with difficulties of all kinds, but still dignified, and trying to be worthy of their glorious past.

Never, perhaps, in my life, have I felt the loss which France has suffered by the Revocation and during the two centuries of persecutions—one before and one after—as since I came to this country. I have found in America the very things we lack so much on the other side, and which are the very things that were distinctive of the Huguenot ancestors: wisdom, patience, labor, economy, moral strength, and above all, that strong and broad religious faith, without which they would never have left their native country, without which the very word Huguenot would never have appeared in the history of the world.

The other day, I read in the papers an article entitled: "Alas for Miss Liberty," telling that the Statue of Liberty was a little neglected, no broom or brush having been used for a long time on the interior walks and stairs. When I read that, I thought of the other gift France made to America two hundred and eleven years ago, and which is in a much more favorable condition, namely, the Huguenots. They do not seem to have been neglected at all, and it would not be very appropriate to write an article entitled: "Alas for the American Huguenots." I have visited several of them, and have always noticed that brooms and brushes were at work every morning on their beautiful carpets.

* Read before the Huguenot Society, January 23, 1896.

On the other hand, I am walking about from house to house saying : "Alas for the French Huguenots," and I assure you I have plenty to say.

It is very difficult to estimate the loss which France has suffered through the Revocation and the persecutions which preceded and followed it. Such things can only be weighed and the scale is wanting. However, figures have their eloquence and can give us an idea of that great national calamity.

In 1688, Vauban, in a confidential memoir addressed to Louvois, deplores the desertion of 100,000 men, the export of 60,000,000 francs, the ruin of the commerce, the fleets of the enemy enlarged by 9,000 sailors, the best of the kingdom, the foreign armies by 6,000 officers and 12,000 soldiers. This was only part of the truth, and during the following years, the emigration went on.

St. Simon says in his memoirs : " This horrid plot depopulated a quarter of the kingdom, ruined its commerce, weakened it in every way."

The historian of Normandy, M. Floquet, estimates at 184,000, the number of Huguenots who went from that one Province.

The *Archives des Intendants du Roi*, exposing the condition of the kingdom about the year 1700, showed that the population had fallen from 22,000,000 to 19,000,000 ; the bridges and causeways were degraded, the roads were not safe, the famines periodical, the merchant navy ruined in Normandy and Saintonge. In Touraine one-third of the ploughmen were gone ; Tours had 80,000 inhabitants before the Revocation, there remained 33,000 after ; at Troyes the population had fallen from 60,000 to 20,000 ; the same decline at Nantes, Caen and La Rochelle.

At Lyons, out of 18,000 looms for silk manufacture, there remained 4,000 after the Revocation ; at Tours, 1,200 out of 8,000.

These Refugees were scattered all over the world, and the ruin of France was the fortune of the other nations. I do not speak of the thousands of Refugees who came over to this country. The United States had then 200,000 inhabitants. The Huguenots formed no inconsiderable part of the population. On this subject you know far more than I do.

The French Refugees went to Russia, to Sweden, to Denmark, to Ireland, to Constantinople, where, in 1855, one of the Protestant chaplains of the Crimean war found the old chapel where

they worshipped, and the communion vessels that they used. Several years ago, when the delegates of the Transvaal Republic came to Paris to negotiate a commercial treaty, almost all of them had French names : Duplessis, Beaumont, Cordier, Coteau, Dumont, Saubadier, and so on.

In 1688, there were already sixty-two churches of Refugees in Holland, and 15,000 Huguenots in one single quarter of Rotterdam.

In 1676, 3,000 silk-workers had settled in Canterbury, and were working in the crypt of the cathedral, where the marks of the smoke of their furnaces can still be seen on the pillars. Queen Victoria herself is a descendant in direct line of a Refugee from Poitou, the Marquis d'Olbreuse, through Sophie Dorothea of Hanover.

Very few French names are to be found actually in England and Holland. The reason of this fact is that the Refugees translated their names into English and Dutch, as they feared a French invasion and the vengeance of the king, in the years following the Revocation.

Lemaitre became Masters ; Leroy, King ; Letonnelier, Cooper. In Holland, Leblanc became DeWitt ; DuBois, Van den Bosch, etc.

For the same reason it is difficult to ascertain how many descendants of Refugees were to be found in the German army against France, in 1870. On the list of the Prussian army, on the first of August, 1870, only ninety names appear for the staff, generals and colonels, the Huguenot origin of which is perfectly certain. This is one of the results of the Revocation. This statement is a painful one for French patriotism.

What we have lost through the Revocation, nobody can tell. What France would be if the Revocation had not taken place, nobody knows. What we miss is certainly not the riches and material prosperity which went away with the Huguenots. What we miss is their spirit, their solid virtues, their fortitude in trials, their moderation in power, their sincere respect for liberty, the earnestness of their life. All these things are wanting in our national life, as we have felt in many troubled hours.

The past cannot be blotted out in one day. This it is fair to remember, when one speaks of French immorality, of French

art, of French literature; when one complains of the way in which Sunday is observed in France.

Prof. Baird in his admirable book on the Huguenots, the best which was ever written on the subject, estimates at 1,500,000 the numbers of French Huguenots at the beginning of the seventeenth century. The whole population of France was then 15,000,000. With that proportion, we should be actually 6,000,000, instead of 650,000. Actually we are but a handful, 2 per cent. of the population, but we are not discouraged.

I am glad to state here that the new times for the French Huguenot churches begin with the Edict of Toleration of 1787, and that this Edict was obtained through the influence of Lafayette, who had come back from America full of the most generous inspirations. Washington had urged his friends to intervene in behalf of the Huguenots in France.

Then came the dark shadows of the Napoleonic tyranny.

Our history in this century, since the Restoration of 1830, fills our hearts with hope for the future. At the time of the Edict of Toleration, everything was to be done anew. Now we have 1,300 churches, 1,200 ministers, 420 societies of all kinds. Among these I will only mention the *Society d'histoire du Protestantisme français*, which was founded in 1852. Our influence in France by far surpasses our numbers, in the government, in the French Academy, where five of the forty are Protestant, in the public instruction, the two directors of which are Protestant. We are not discouraged, but we want more than ever the sympathy and help of every one, at home and abroad, who has a drop of Huguenot blood in his veins.

THE HUGUENOT ELEMENT IN PENNSYLVANIA.*

BY JAMES B. LAUX.

The history of the Huguenot emigration to Pennsylvania constitutes one of the most interesting, if not one of the most important chapters in the dispersion of that dauntless race to which you and I have the high honor to belong. Strange to say, the history of that emigration has not yet been written, though offering a subject of absorbing interest to the historian. It involves the recital of such a story of persecution and oppression as were never experienced by the Huguenot emigrants to the other colonies, though sad as were their trials in reaching their refuges of safety.

It may surprise many of you when I say that a greater number of Huguenots settled in Pennsylvania than came to New York, to Virginia, to New England, or even to South Carolina, the only great notable Huguenot settlement in America; great and notable because it influenced permanently the social character of that State by reason of its solidarity, a condition the Huguenots did not attain in any other of their American settlements.

The Huguenot emigration to Pennsylvania is almost entirely involved in the great influx of Germans and Swiss, who came over between the years 1683 and 1776, with whom most of them had cast their lot for generations before emigrating to America.

They came, therefore, as individuals, as families, and small groups of families, and not as colonies, separate and distinct from the rest of the community, as was the case with those who settled in Massachusetts, New Rochelle on Long Island Sound, at Mannakintown Virginia, or in South Carolina. Though great as were the number of these Huguenot families, they were so completely identified with the German and Swiss emigration that Pennsylvania has not been accorded the importance as a Huguenot centre, to which it is entitled.

What little has been written (principally in foot notes), concerning the Huguenots of Pennsylvania, has been almost wholly

* Read before the Huguenot Society, February 27, 1896.

concerning those who settled in the city of Philadelphia, who for the most part were Refugees from the West Indies and the Antilles.

So much of the Huguenot emigration to America came through English and Dutch channels that many have lost sight of the fact that more than half of the Huguenots who fled from France went to Germany. Very naturally, therefore, it is to Germany we must look for the subsequent history of the majority of our expatriated race. We Pennsylvanians realize this more fully than you can here in New York, where the Germans played comparatively but a small though a noble part in the building up of the commonwealth. That this part was so small, was due to the illiberal policy pursued by the Colonial Government when German emigration began to set in towards this State through the efforts of Queen Anne. The injustice meted out to these settlers by Governor Hunter and by his successors caused an exodus of many of them to Pennsylvania, where the generous spirit of the Penns gave them a glad welcome, and turned the tide of future emigration entirely to that State. How valuable that emigration was to Pennsylvania may be gathered from the statement of Governor Thomas in 1738 who said: "This Province has been for some years the asylum of the distressed Protestants of the Palatinate and other parts of Germany, and I believe it may truthfully be said that the *present* flourishing condition of it is in a great measure owing to the *industry of those people*; it is not altogether the fertility of the soil, but the number and industry of the people, that makes a country flourish." Of that race were the sturdy old hero and patriot, General Herkimer, and Bishop Kemper, the first missionary Bishop of the Protestant Episcopal Church in the United States; two men who have added lustre to the fame of New York, and whose memory should ever be kept green.

Contradictory, as it may seem, it was this class of Germans, eulogized by Governor Thomas, who were so much feared by his predecessors when their emigration outnumbered that of the English and Welsh, "whose numbers from Germany," it was said, "at this rate would soon produce a German Colony here, and perhaps such a one as Britain once received from Saxony in the fifth century." Governor Keith in 1717, says the record, "observed to the Board—the Governor's Council—that great num-

bers of foreigners from Germany, strangers to our language and constitution, having lately been imported into this Province, daily dispersed themselves immediately after landing, *without producing certificates from whence they came or what they are*, and, as they seemed to have first landed in Britain and afterward to have left without any license from government, or so far as they know, so, in the same manner, they behaved here, without making the least application to him or any of the magistrates. That, as this practice *might be* of very dangerous consequence, since by the same method, any number of foreigners, from any nation whatever, enemies as well as friends, might throw themselves upon us."

The sounding of this note of alarm by Governor Keith, led to the adoption of a measure, compelling every emigrant not a native of Great Britain, to take an oath of allegiance to the English crown. As a result of this measure there is on file among the Pennsylvania archives at Harrisburg the names of over 30,000 aliens who took the oath of allegiance between 1727 and 1776, among which are the names of many Huguenots, of whom record otherwise would have been lost. So we are indebted to a spirit of jealousy for the preservation of invaluable data concerning Huguenot emigration to Pennsylvania. Many had come over from Germany and Switzerland before 1727, of whom trace can only be found in church records (very often imperfect and carelessly kept), and in the registries of land warrants and deeds, a task very laborious and forbidding in its proportions.

The temper of the times, the apprehension and horror shown by the English sovereigns who succeeded William and Mary, with reference to certain tenets of the Papacy, concerning excommunicated princes, and also their attitude toward the heirs of James II., is illustrated in a striking manner by the terms of this oath, taken by the Huguenots, in company with their German and Swiss companions, and which, with your permission, I will give :

"I, A. B., do solemnly & sincerely promise & declare that I will be true and faithfull to King George the Second, and do solemnly, sincerely and truly Profess, Testifie and Declare, that I do from my Heart abhor, detest & renounce as impious & heretical that wicked Doctrine & Position, that Princes Excommunicated or deprived by the Pope or any authority of the See of Rome, may be deposed or

murdered by their subjects, or any other whatsoever. And I do declare that no foreign Prince, Person, Prelate, State, or Potentate hath or ought to have any power, Jurisdiction, Superiority, Pre-eminence or Authority Ecclesiastical or Spiritual within the Realm of Great Britain or the Dominions thereunto belonging.

"I, A. B., do solemnly, sincerely and truly acknowledge, profess, testify & declare that King George the Second is lawful & rightful King of the Realm of Great Britain, & of all others his Dominions & Countries thereunto belonging, and I do solemnly & sincerely declare that I do believe the Person pretending to be Prince of Wales during the Life of the late King James, and since his Decease pretending to be taken upon himself the Stile & Title of King of England by the Name of James the Third, or of Scotland by the Name of James the Eighth, or the Stile and title of King of Great Britain, hath not any right or title whatsoever to the Crown of the Realm of Great Britain, nor any other the Dominions thereunto belonging. And I do renounce & refuse any Allegiance or obedience to him, & do solemnly promise, that I will be true and faithfull, & bear true Allegiance to King George the Second, & to him will be faithfull against all traiterous Conspiracies & attempts whatsoever which shall be made against his Person, Crown & Dignity, & I will do my best Endeavours to disclose & make known to King George the Second & his Successors all Treason and traiterous Conspiracies which I shall know to be made against him or any of them. And I will be true and faithfull to the succession of the Crown against him, the said James & all other Persons whatsoever as the same is & stands settled by An Act Entitled An Act, declaring the Rights & Liberties of the subject & settling the succession of the Crown to the late Queen Anne, & the Heirs of her Body being Protestants, and as the same by one other Act, Entitled, An Act for the further Limitation of the Crown and better securing the Rights & Liberties of the Subject, is & stands Settled and Entailed, after the Decease of the said late Queen, & for Default of Issue of the said late Queen to the late Princess Sophia, Electoress & Duchess Dowager at Hanover, the Heirs of Her Body being Protestants and all these things I do plainly and sincerely acknowledge, promise & declare, according to these express words by me spoken, and according to the plain and common sense and understanding of the same Words, without any Equivocation, Mental Evasion or Secret Reservation whatsoever. And I do make this Recognition, Acknowledgment, Renunciation, and Promise heartily, willingly and truly."

All males over sixteen years of age were obliged to take this

oath and declaration as soon after their arrival as possible, being marched to the Court House in Philadelphia for that purpose, although in a number of instances they were qualified at the official residence of the magistrate. Such an oath of allegiance was not required of emigrants to any other colony.

As the great majority of the Huguenots who settled in Pennsylvania came over with the Germans, we are compelled to search among German archives for their history. It must not be forgotten that the Huguenot exodus began fifty years before the massacre of St. Bartholomew, in 1572, and only reached a climax after the Revocation of the Edict of Nantes, in 1685, and, as stated before, that Germany and Switzerland received the great majority of the Refugees, Brandenburg in Prussia, after the Revocation, alone receiving nearly 300,000, Switzerland over 30,000, the Palatinate of the Rhine many thousands more, and other German States smaller, though considerable numbers. Those who went to England more than made up the loss sustained by the departure of the Puritans, while the Netherlands received over 100,000.

The Huguenots of France, in fleeing from persecution, did "not stand on the order of their going," but fled precipitately, and very naturally directed their flight to Protestant countries. As Germany and Switzerland were the nearest to the great majority, those countries afforded them the speediest shelter in their dire need. How wretched that shelter was, when compared with that given in England, Holland, and the Scandinavian countries, I think it necessary to picture, to form a correct idea of the character of the subsequent emigration to Pennsylvania.

When the Revocation of the Edict of Nantes took place, England was a Protestant country, intensely so, as shown in the popular demonstration which led to the expulsion of the House of Stuart, whose head, James II., had become a Romanist; Holland had thrown off the yoke of Roman Catholic Spain and been added to the roll of Protestant nations, while Sweden and Denmark had been recognized for generations as the bulwarks of Protestantism in Europe. The Huguenots who were fortunate enough to reach those countries were assured of a warm welcome, as well as a peaceful, prosperous career in the days to come. Their sufferings were ended when they touched those hospitable shores. Very quickly they were merged into the new nationalities, and identified

with their development. The presence of the Huguenot in the English, Dutch and Swedish colonies in America, even prior to the Revocation, attest their activity in furthering the ambitions of their adopted countries.

The Huguenots who fled into Germany experienced a different fate. They became involved in the frightful condition into which Germany was plunged by the Thirty Years' War, and the wars of Louis XIV., the effects of which are still apparent in some phases of German life. Germany to-day, great, noble and united, the dominant nation of continental Europe, was, during the sixteenth and seventeenth centuries, rent asunder and in constant chaos. It was the great battlefield of religious and intellectual freedom, a country so divided against itself, so forced to fight for its very existence often, so occupied with the tyranny of its numberless petty rulers, the thought even of a powerful nationality so hopeless, that taking part in the making of a new world was a thing impossible; and that is why no German explorers sailed into strange waters to claim for Germany new countries, as was done by the neighboring French and Dutch.

If ever the dread invocation of war, such as that over the dead body of Cæsar by Marc Antony as Shakespeare worded it, was realized, it was so during the Thirty Years' War and the war that ravaged the Palatinate from which so many of our Pennsylvania Huguenots came. A "curse," indeed, seemed to have fallen "upon the limbs of men" and "all pity choked with custom of fell deeds." Germany was a land literally "with carrion men groaning for burial."

In Saxony 900,000 men had fallen within two years; in Bohemia the number of inhabitants had sunk to one-fourth. Augsburg, instead of 80,000 inhabitants, numbered but 18,000. Every province, every town throughout the Empire had suffered in like manner. The country was completely impoverished. The trades had disappeared. The busy looms were hushed, the factories destroyed, the warehouses gutted. Vast provinces, once flourishing and populous, lay entirely waste [and uninhabited. In old Wurtemberg, there were left 250,000 acres of ownerless arable land, 40,000 acres of devastated vineyard, and 40,000 acres of unclaimed meadow. The peasantry appropriated them all, and there was no one to say them nay, for the power of the noble was

broken ; whole families had been swept away with none to succeed them.

The Thirty Years' War, was the last of the religious wars of Europe. The Peace of Westphalia declared in 1648, placed Romanists, Lutherans, and Calvinists legally on the same level, and laid the foundation of modern toleration, a toleration needed by Protestants at that time, unhappily as much as by Romanists. The enmity between Lutherans and Calvinists equalled their mutual hate for the Romanists. As an illustration of intolerance during the period preceding the Peace of Westphalia, the fortunes of the Rhenish Palatinate may be cited.

Up to 1540, the Rhenish Palatinate was Romanist, but under the Elector, Otto Heinrich, it was forced to become Lutheran. Otto Heinrich died without issue, and the Electorate passed to another house, whose chief, Frederick III. was as hot a Calvinist as his predecessor had been a Lutheran.

Reckoning the changes of religion effected by the varying fortunes of war, the Palatinate passed through *ten* changes in less than a century. Verily the Palatines must have thanked God that they remained Christians still. Much the same sort of thing occurred in other parts of Germany. When the Prince changed his faith he made his people change theirs also.

The political condition of Germany was, if anything, in a worse condition than that of its religion. The loose confederation which formed the Empire, and the policy of the Roman pontiffs to foment strife among the different rulers prevented the growth of nationality, a centralization such as made France, at that time, the most powerful nation in Europe. The ancient Empire existed merely in name ; the supremacy of the Emperor and with it the unity of the body of the state sank to a mere shadow. Every member of the Empire exercised the right of proclaiming war, of concluding peace, and of contracting treaties with every European power, the Emperor alone excluded. What that meant we have only to remember that Germany, at the beginning of the year 1700, the year in which the lowest point of her decay was reached, was divided into 314 States of the Empire, and 1475 small Territories belonging to Knights who exercised a power and jurisdiction as absolute as that of a prince. Try to realize the two States of Texas and Tennessee divided up into 1789 separate

and distinct States and you can form some idea of the Germany to which the ancestors of the Pennsylvania Huguenots fled for refuge.

How diminutive some of these States must have been we may gather from the description of a few that I will give. The sovereign Count of Leinburg-Styrum-Wilhelmsdorf, in Franconia (a ponderous name for so insignificant a realm), had a standing army of hussars, consisting of a colonel, nine lower officers and *two* privates. He published, however, his *Court Gazette* and instituted an order of nobility in his little state. Baron Grote, in the Harz mountains, reigned over one farm, and a small one at that, and when Frederick the Great passed by there on one occasion he met him with a fraternal embrace, saying: "Voilà deux souverains qui se rencontrent." At the present day the sovereign independent principality of Lichtenstein consists of a village or two, some Alpine pastures and scattered farms covering an area not much larger than Manhattan Island. It has a population of about 9,000, its capital containing less than a thousand inhabitants. It is a constitutional monarchy, boasts its little army, points to a national debt of \$35,000, and occupies a page of the "Almanach de Gotha."

This was the Germany that became the *asylum* of more than 500,000 Huguenots, the Germany which for more than a generation had been turned into a hell on earth, and which for a time seemed abandoned to barbarism. And yet the Huguenots preferred to accept whatever fate there was for them, in *that* pandemonium: poverty, the horrors of war, the loss of rank, dignities, name even, rather than remain in their native France and by being recreant to their faith, enjoy wealth, distinction, family honors—the consideration that goes with prosperity, the peace which the Church of Rome offered.

I hope I may be pardoned for indulging in what may have seemed a lengthy digression. I felt it necessary and proper to sketch the trials and sufferings that did not end, when their farewell to priest-ridden France was said by the Huguenots who went into Germany, particularly those who made their homes in the Palatinate. It was to show that in spite of the awful demoralization surrounding them on every side, they yet remained steadfast to principle, true men, "sustained and soothed by an unfaltering

trust," which did not forsake them when they crossed the great sea to found new homes in the wilds of Pennsylvania. It was to show also that such an experience was sure to leave its impress on the fortunes and character of the Huguenot Refugees and their descendants.

In the course of time these Refugees were absorbed, Germanized not only in speech and thought, but also in name in very many instances, so that it is a difficult matter to trace their individual history to-day. The translation of Huguenot surnames became a very common practice, effacing most effectually any traces of French origin, while the corruption of names was equally as mischievous in destroying their identity. A most interesting paper on the corruption of Huguenot patronymics could be written, showing the havoc raised with them in the countries in which they made their homes. A very recent illustration can be cited. The late ambassador to Germany, Chancellor Runyon, was of Huguenot ancestry, but you would not recognize the Huguenot refugee ROIGNON in the American RUNYON. The changing of Huguenot names was as active in America as in Europe, and more particularly in Pennsylvania where the Germanizing process was kept up for generations.

Probably the first Huguenots to set foot on Pennsylvania soil were four Walloon couples, whose names have not been preserved, who came from Holland in 1623 in the colony brought over by Jesse de Forest who made the first permanent settlement in New York. These couples who had been married on shipboard, were soon after landing sent to the Delaware River, to form a settlement at a point about four miles below the present city of Philadelphia. They remained but a short time, returning to New York, the settlement being abandoned.

Fifteen years later, in 1638, another Huguenot, the famous Peter Minuit, ex-Governor of New Netherlands but now the leader of a Swedish colony, and *the first Governor of Pennsylvania* sailed up the Delaware River to a point opposite the present city of Trenton, within the limits of what is now Bucks county, the northern boundary of the colony of New Sweden. He built the fort and town of Christina, near the present site of Wilmington, Delaware.

The family of Minuit was originally seated in the southern part

of France, but owing to the persecutions that followed the massacre of St. Bartholomew's Day, took refuge in Wesel, Rhenish Prussia where Peter Minuit was born about 1580 and where he was a deacon in the Reformed Church. He died in Fort Christina in 1641.

Another of the Huguenot race who, in those early days, became identified with Pennsylvania history, was Jean Paul Jacquet, who in 1655 was appointed by Peter Stuyvesant, Governor of the Dutch territory on the Delaware, which comprised the territory, dominated by the Swedes under Minuit, but of which they had been deprived by the Dutch.

Jacquet was born in Neufchatel, Switzerland, whither his family had emigrated from France. He went to Holland, where he entered the service of the Dutch West India Company spending a number of years in Brazil. On his return to Holland he determined to emigrate to New Amsterdam, and sailed from Holland November 23, 1654, taking with him letters to Peter Stuyvesant. After the conquest of New Netherlands by the English in 1664, Jacquet became a British subject, and was appointed a justice serving until William Penn took possession of his territory in 1682. He died on his estate near Wilmington, Delaware. The date of his death is unknown. His descendants became prominent in Colonial and Revolutionary times, several of them being officers in the Continental Army. The Rev. Joseph Jacquet, a clergyman of the Protestant Episcopal Church and an accomplished scholar who was born in Philadelphia in 1794, and who died May 24, 1869, was a descendant of the old Governor.

William Penn, following the example of other Colonial leaders, extended a cordial invitation to the Huguenots to settle in Pennsylvania. He had a personal knowledge of their worth, their high character and accomplishments, for in early manhood he visited France and studied under Moses Amyrault, the celebrated Huguenot theologian.

Huguenot Refugees had become acquainted with the great natural resources of Pennsylvania through the agents of Penn who were making great efforts in Germany and Holland to induce emigration. But in spite of these overtures, comparatively few Huguenots settled in Pennsylvania before the beginning of the eighteenth century, New England, New York, Virginia and South Carolina

receiving the greater number, and these being principally of those Refugees who had sojourned for a time in Holland and in England. The reason for this preference for New York, New England, Virginia and South Carolina was due to the efforts that had been made to promote emigration to those colonies long before the Revocation in 1685, long before Penn had received his charter. Pamphlets describing in glowing language the colony of South Carolina had been circulated in France, and when the great exodus began, many of those who fled to England were intent on reaching the sunny clime whose beauties and attractions they had already become familiar with. Many others naturally preferred to go to settlements such as New York and Massachusetts, where men of their race had already become identified with the new communities. Then again great numbers settled in Virginia, because of the liberal policy pursued by the English in supplying free transportation and bestowing other help. Over twelve thousand pounds were collected for this purpose in 1699, in response to a call made by William III.

Among the earliest Huguenots who settled in Pennsylvania after the landing of Penn were Andrew Imbert, a native of Nismes, France, who pledged allegiance to the Government of the Province, July 10, 1683. Gabriel Rappe and Nicholas Ribouleau, natives of the Isle of Ré were naturalized July 2, 1684. Antoine Duché of La Rochelle, the father of Rev. Jacob Duché who made the opening prayer of the first Continental Congress, and who afterwards became rector of Christ Church, Philadelphia, also soon after became a settler, as also did James De la Plaine, in 1692. De la Plaine came from New York and was a son of Nicholas De la Plaine and his wife Susanna Cresson a Huguenot lady of Ryswyck in the New Netherlands.

Wm. Penn in his pamphlet describing "Pennsylvania in 1685" bears witness to the presence of Huguenots in the Province at that time. He says in one place "the wine especially prevails, which grows everywhere; and upon experience of some French people from Rochelle and the Isle of Ré, good wine may be made there." Unfortunately before the year 1727 there was no provision made by the provincial government compelling the registration of immigrants and there is, therefore, no record of the thousands who settled in Pennsylvania before that year, among whom, as I

said before, were many Huguenots, save only the names of those that may be gathered from the records of the State, in land warrants, acts of naturalization and other documents and private papers.

The floodtide of German, Swiss and French emigration to Pennsylvania began in 1702, and did not ebb until the beginning of the struggle for independence. It was suspended for a period of five years, from 1756 to 1761, during the French and Indian war. More than a thousand Huguenot families, who had preserved the original integrity of their surnames came to Pennsylvania in this emigration previous to 1755, and many more after that date.

Among the names preserved we meet with such as Bontaux, Huguelet, Foulquier, Fortinaux, Rouchon, Sanguinet, Latour, Maronette, Lallemand, Parat, Montandon, Hottel, De Veau, Du Corbier, Lapiere, Le Cene, Grosjean, Frentier, Chateau, Lagreau, De Die, Gourier, Coutour, Petrie, Pavon, Vierisard, Barberet, Charle, d'Avier, Babtiste, De Grange, Du Pont and so on, all of whom were scattered throughout the German settlements of the Province.

Some of these emigrants were the bearers of illustrious names, Jean Jacques Cuvier, who arrived in 1754, may be of the same family as that of the famous Cuvier the naturalist, a Huguenot, whose family settled in Wurtemberg, Germany, whither it had emigrated from the Jura to escape persecution. In the emigrant Philip Peter Laplace, we are reminded of Laplace the eminent French mathematician and physical astronomer. In Pierre Fleury, who arrived in 1732, we cannot help thinking of Cardinal Fleury, the celebrated minister of Louis XV. The Cardinal was born in the Huguenot province of Languedoc, and our emigrant may have been a member of the same family. The name of Pierre Marot, who arrived in 1733, conjures up the beloved form of Clement Marot, the Huguenot poet of the Renaissance, whose famous psalms enjoyed the distinction of having been condemned by the Sorbonne (that mouthpiece of Rome), and of having driven him into exile; the battle psalms which the Huguenot soldiers chanted at Ivry and at Coutras. It is related of a venerable Huguenot, settled at New Rochelle, on Long Island Sound, that he would go daily to the shore and turning his eyes to his beloved France

sing one of Marot's hymns. Jean Francois Chrétien, who arrived in 1730, calls to mind Florent Chrétien, the celebrated tutor of Henry of Navarre, while the name of Johannes Ney, who came in 1751, rouses memories of Hohenlinden, Austerlitz, Friedland and the Retreat from Moscow—memories forever interwoven with the achievements of Napoleon's great marshal "the bravest of the brave."

How many Huguenots whose names have been corrupted beyond recognition, or Germanized, were among these Germans and Swiss, who came to Pennsylvania, previous to 1776, will never be known. Only in instances where Huguenot traditions have been preserved is there opportunity to place their names on the roll of that devoted race, and to save them from the oblivion which absorption into another nationality makes inevitable.

Almost all the early Huguenots, who came to Pennsylvania with the Palatines and Swiss, spoke German. Many had become so thoroughly identified with the German communities in which they lived, that the fact that they could speak French was not suspected until discovered by accident, as happened in the case of Jean Henri La Motte, a Huguenot of Province, who settled near Hanover in York county, in 1754. He was a silent man, rarely speaking of his past history, his own family not knowing that he could speak French, until he was visited on the occasion of Lafayette's tour through the United States in 1785, by a Captain de la Motte, who claimed to be a kinsman. It is possible that he was a relative of the de la Motte Fouquet, the Huguenot general who fled to Germany after the Revocation. He died in York in 1794, aged eighty-nine years. His descendants are living in Pennsylvania, Ohio, and North Carolina.

The Huguenots did not settle in Pennsylvania in organized communities, but arrived in single families and scattered groups as I said before. The nearest approach to a distinctive Huguenot settlement was had in the beautiful Pequea Valley in Lancaster county. Here were located a number of Huguenot families of the name of Dubois, Boileau, Laroux and Lefevre. With them were also Charles de la Noe (now called Delano), a minister, and Andrew Doz and other Huguenots who were induced to settle on the Schuylkill by Penn. to cultivate the grape and to lay the foundation of a great American wine industry,

but who abandoned that project when they discovered that the soil was not favorable to the successful cultivation of the wine grape.

The Huguenot settlement in the Pequea Valley was due to the influence of Madame Mary Férree or Madame Wemar or Warembier, as she was frequently called, a widow whose home had been in Bittingheim, in the high bailiwick of Germersheim, Germany, but who had emigrated to England, and from there with her family of three sons and three daughters had gone to New York with Kocherthal's colony in 1708. She lost her husband, a Huguenot of distinction, in France during the fearful days that followed the Revocation. In England she enjoyed the friendship of Queen Anne and William Penn through whose kind offices she was enabled to reach America. In 1712 with others of Kocherthal's colony who became dissatisfied with their life in New York she came to Pennsylvania and became the owner of four thousand acres of the richest land in the Pequea Valley, half of which was presented to her by Penn and the remainder acquired by purchase. Very soon Huguenot families began to settle on these lands on the warm invitation of Madame Férree. They were welcomed, too, by Tanawa, the chief of a neighboring tribe of Indians. On his death, which occurred soon after their settlement, all the Huguenots of the valley attended his funeral and covered his grave with a pile of stones which long remained to mark the place on what is now known as Lafayette Hill. Isaac Lefevre the sole survivor of his family in France who was also a member of Kocherthal's colony on the Hudson, married Catherine, one of Madame Férree's daughters.

Among other Huguenot families attracted to Lancaster county was that of De Haas, which arrived in 1750. A son, John Philip De Haas became famous as a general in the Continental army. Pierre Laux, of the Angoumois family of that name, purchased a tract of land in 1738. Abraham Le Roy who emigrated from Switzerland, settled here previous to 1750. In 1762 his daughter Susan Le Roy became the wife of the celebrated preacher, the Rev. Philip William Otterbein, the founder of the United Brethren Church. Here also settled David Marchand who came from the canton of Berne, Switzerland, in 1754. He afterwards made his home in Western Pennsylvania where two

of his descendants became members of Congress, each serving two terms, and another, Commodore John Bonnett Marchand, won fame during the Civil War as a naval commander. He was of Huguenot ancestry on the maternal side also, being a great grandson of Johann Peter Bonnett a native of Hesse-Cassel, but of Huguenot blood, who arrived in 1737. Jean Mathiot who come over in the same ship with David Marchand, also settled in Lancaster county. His wife was Catharine Bernard a daughter of Jean Jacques Bernard, Mayor of Dampierre, France. Their descendants have been prominent in professional, political and business life. Joshua D. Mathiot became a member of Congress from Ohio in 1841. His daughter is the wife of the Rev. Theodore L. Cuyler of Brooklyn.

Berks county as early as 1704 became the home of numerous Huguenot families. Oley or *Wahlunk*, meaning "encompassed by hills," becoming a centre round which they clustered, among them the Bertholets, Berdos, De la Plaines, Delangs, Loras, Levans, and De Turcks, some of whose descendants still reside on the old homesteads hewn out of the wilderness so many generations ago. The De Turcks first settled in New York State near Esopus, now Kingston-on-the-Hudson whither they had emigrated with the Palatine colony sent over by Queen Anne under the leadership of Kocherthal. Oley for a long time received accessions of Huguenots. To be welcomed into Huguenot homes, to hear the sound of the familiar tongue in these wilds, to wandering Refugees seemed like a sight of the old homes in France in happier days. Among these Refugees was George de Benneville, son of a Huguenot nobleman of that name, a native of Rouen, in Normandy, who came here soon after 1740, devoting the remaining years of his life to teaching, preaching, visiting the Indians and practising medicine. He came to America with Count Zinzendorf after having spent several years in Germany, preaching in German and in French, and ministering to Huguenot exiles in Berlin, Magdeburg, Brunswick, the Palatinate, Holland and the Valleys of the Piedmont. In 1745 he married Esther, daughter of Jean Bertholet of Oley, a native of Chateau-d'oex in the canton of Vaud, Switzerland. Jean Bertholet was the ancestor of the Philadelphia Bertholets. De Benneville died in 1793 at the age of ninety, leaving five daughters and two sons, the elder of whom, Daniel, served as

a surgeon during the Revolution. The name of De Benneville is revered in Eastern Pennsylvania to this day.

A few Huguenot families had also settled in the pleasant little valley of the Tohickon near the old Tohickon church of the German Reformed Congregation in Bucks county as early as 1738 and 1743, and in the neglected churchyard may yet be seen the graves of the Huguenot forefathers of that section.

The banks of the Delaware and its affluent, the Lehigh, became at an early day the home of numerous Huguenot families. The Bessonets who came originally from Dauphiny, France, settled in Bristol, in Bucks county in 1720.

Prior to 1725 Samuel Dupui, a Huguenot, who had settled originally at Esopus, New York, came to the Minisink, near the site of Stroudsburg, in Monroe county, where, two years later, he purchased from the Minsi tribe of Indians, a great body of land on which the town of Shawnee is now located. He also acquired the two large islands in the Delaware River, Shewano and Man-walamink, in the picturesque region of the Delaware Water Gap.

Dupui and his fellow settlers until they were visited by Nicholas Scull, the famous colonial surveyor in 1730 had no knowledge of the river on which they had made their homes, where its source or mouth was. They did not know that they were located in Pennsylvania, so completely buried were they in the uncharted wilderness. They came across the country direct from the Hudson, and what trading they did was carried on with Esopus nearly a hundred miles distant. Nicholas Dupui, probably a relative of Samuel had also made his home at a point lower down the river near Easton, where he was visited in 1742 by Count Zinzendorf.

In 1730, three Huguenot brothers, Peter, Charles and Abraham LeBar, journeyed up the Delaware, and settled in what is now Northampton county. Colonel Abraham LeBar, a grandson of Abraham LeBar, was commandant at the Easton Ferry during the Revolution. Near the LeBars were settled the Lamars. Major Marion Lamar served in the Revolution, under General Wayne, and was killed at the battle of Paoli, September 20, 1777.

Among the Palatines who located on the fertile lands of the Lehigh, were a number of Huguenot families, who had become Germanized, no longer speaking the language of their ancestors,

but the *patois* of the Rhine country, which had given so many of them a home. Prominent among them were the Mickleys, originally Michelet, who settled in Lehigh county in 1733. A great-grandson of the original settler was the distinguished antiquarian and scholar, Joseph J. Mickley, who died in Philadelphia, in 1878. He was the first president of the American Numismatic Society. A bronze medal was struck in his honor by the Royal Mint of Sweden, at Stockholm, in commemoration of his eminent services to numismatic science.

Near the Mickley homestead, another Huguenot, stout-hearted Paul Balliet, had made a home, in 1738. His son, Col. Stephen Balliet, became prominent in the Revolutionary War. He was actively engaged in the battle of Brandywine, was a member of the Supreme Executive Council from 1783 to 1786, and was also a member of the Pennsylvania convention to ratify the Federal Constitution, in 1789.

Other families could be named here whose descendants to-day are honored members of the community, but the time allotted me will not permit their mention.

As the settlement of Pennsylvania extended westward, in the forefront of the pioneers were men of the Huguenot blood. In Dauphin county of which Harrisburg is the county seat, the settlement on Wiconisco Creek, or the Lykens Valley as it is better known at the present day, was largely made up of Huguenot families, such names as Jury, Larue, Salladé and Williard still surviving in that beautiful region.

Bedford county farther west also received a contingent of Huguenot families. The late John Cessna a distinguished member of Congress was a great grandson of Jean Cessna, who settled in Ireland after the Revocation but emigrated to Pennsylvania about the year 1718. Two sons served in the Continental army.

Westmoreland and Somerset counties at an early day became the home of numerous Huguenot families who came with the Germans from the eastern counties, many of whom became very prominent in professional, political, and military life.

Allegheny county in its early days became the home of pioneers of Huguenot ancestry among them the Revolutionary soldier, Colonel Stephen Bayard, who was born at Bohemia Manor, Cecil county, Maryland, in 1743. He was a descendant of Lazare

Bayard, the Huguenot preacher of the Netherlands, whose daughter Judith became the wife of Peter Stuyvesant. Colonel Bayard settled in Pittsburg in 1783 after the Declaration of Peace, and became closely identified with its business and social life.

The Larges, Dravos, the Brunots through descent from Jacques Pons a Huguenot of Offenbach, Germany, are distinguished representatives of the Huguenot race in Allegheny county. Mention must also be made of the Rutans who were established in that section soon after the close of the Revolution. They were originally natives of Lorraine. Abraham Rutan came to New York in 1680 from the Palatinate of the Rhine whither he had fled before the Revocation.

Among Huguenots who settled in Washington county were the Marquis family who came from the Virginia settlements where they arrived in 1720. The ancestor of the Marquis family fled from France to Scotland, from which kingdom they went to Ireland and thence to Virginia. The family is represented to-day by distinguished descendants in Pennsylvania and Ohio.

Fayette county, a county of more than passing interest to citizens of New York from having been for many years the home of Albert Gallatin, who now lies buried in Trinity churchyard, not far from the grave of his great rival and predecessor in office, Alexander Hamilton, also of Huguenot blood through his mother, became the home of numerous families of Huguenot ancestry. Mention has already been made of the Mathiot family. The Mestrezat family located here over a hundred years ago, came of distinguished Huguenot stock. It is descended from Jean Mestrezat, the famous Huguenot divine who died in Paris in 1657. The first of the name to come to America was Charles Alexandre, son of Jacob Mestrezat, also a celebrated Huguenot divine who was born in Marseilles, France, in 1715.

His son, Charles Alexandre, was born in Geneva, Switzerland, in 1766, and came to Pennsylvania in 1795. He was an intimate friend of Albert Gallatin, and was attracted to western Pennsylvania by the settlement of Genevese, which Gallatin had established on the Monongahela River. Judge Mestrezat of Uniontown, Fayette county, is a grandson.

Philadelphia being the metropolis of Pennsylvania naturally attracted emigrants who inclined to mercantile pursuits, or

who wished to engage in a professional career. Numerous Huguenot arrivals are chronicled in the annals of the last century, but unlike the Huguenots who settled in New York, where in a certain degree they became a distinct community in the city, with separate places of worship where the French language was used, the Huguenot families of Philadelphia never formed what is termed to-day a colony. They affiliated with the religious bodies already organized as their beliefs inclined them. Some became members of the German Reformed Churches, others joined the Lutherans, and others, a very considerable number, became Episcopalians and a few joined the Quakers. Many of the most distinguished citizens of Philadelphia during the last century were Huguenots, who left the impress of their character not only on the city of their adoption, but upon the nation. Pre-eminent among them was Anthony Benezet, the philanthropist, who won for himself the love of his fellow-men by his many deeds of kindness and benevolence. He was born in St. Quentin, France, in 1713, and came of noble ancestry. He was the son of Jean Etienne Benezet and Judith de la Majanelle, who was once a maid of honor in attendance upon the Court and Queen of Louis XIV. The Revocation of the Edict of Nantes brought upon them the persecution of their enemies, ending finally in 1715 in the confiscation of their estates and compelling them to flee from their native land. They reached England by the way of Holland. In 1731, after a sojourn of sixteen years in England, during which period they regained a competency, they emigrated to Philadelphia with their sons and daughters, all of whom became worthy members of society and active in public life.

Anthony Benezet died May 3, 1784, aged seventy-one years. An officer, who had served in the Continental army, in returning from his funeral, pronounced this eulogium upon him: "I would rather," he said, "be Anthony Benezet in that coffin than General Washington with all his fame." Probably no man ever lived who strove harder to live the ideal Christ-like life. The unhappy slave, the homeless Acadians, the deaf and dumb, the suffering and unfortunate everywhere, found a friend in Anthony Benezet. No wonder the historians of his native province of Picardy number him among the distinguished sons it delights to honor as its own.

Another illustrious Philadelphian of the Huguenot race was

Elias Boudinot who was born in that city, May 2, 1740. He was jurist, statesman, patriot and philanthropist, as so many of the Huguenot race have become.

Another of a noble and spotless character, one who loved his fellow-man, was Peter Delage, who settled there previous to 1736. He gave liberally to the Pennsylvania Hospital.

Philadelphia was for many years also a refuge for Huguenots from the West Indies where the red hand of persecution had followed them. The islands of St. Christopher, Guadaloupe and Martinique in the Antilles, as early as 1625, had become an asylum for the oppressed Huguenots, who hoped that in the seclusion of these islands of the palm, far from the haunts of civilization they would be secure in the enjoyment of those rights of conscience denied them in the land of their birth.

This dream of peace was dissipated by the Revocation of the Edict of Nantes, and these islands, which had become the happy homes of many Huguenot families, now became penal colonies, to which were transported Huguenots who had refused to recant. The persecutions and indignities to which the Huguenots of these islands were now subjected, soon forced them to look for a friendly haven where they could be sheltered from the storm that had again burst upon them.

Many prominent Philadelphia families of the present day are descendants of these Refugees.

Daniel Roberdeau, patriot and soldier, the first Brigadier-General of Pennsylvania troops in the Revolution, was born in the island of St. Christopher in 1727. He was the son of Isaac Roberdeau a Huguenot Refugee, and Mary Cunyngham, a descendant of the Scottish earls of Glencairn. He came to Philadelphia in 1740. He was three times elected a member of the Continental Congress.

The Borie family on the maternal side are also descendants of the Huguenot Refugees of the West Indies.

The Bermudas also furnished a number of Huguenot families to Philadelphia among them the well-known Perot family, founded by Elliston and John Perot who arrived in 1784. They were grandsons of Jacques Perot and Marie Coussou, his wife, who were natives of Rochelle, France.

To sketch the history of the Huguenots in America of neces-

sity compels the writer to deal very largely with the fortunes of individuals. You cannot portray their history in broad lines as has been done with the Spanish, English and the French Romanist colonies. Great governments were back of these. They constituted dominant communities, making laws, imposing language and creating a literature. The Huguenots, on the contrary, disappeared, so far as their nationality was concerned, though they exerted a force that marked the high quality of the blood that was in them. The influence they exerted was the impress of individual character and genius upon the community in which they lived, and that influence in Pennsylvania, as elsewhere, was greatly out of proportion to their number.

The names of many more of the Huguenot race could be given with many a thrilling narrative of adventure, "of moving accidents by flood and field; of hair-breadth escapes in the imminent deadly breach" in the Old World and in the New, but enough have been given to show how prominently they became identified with the building up of the State and Nation, and how precious were the gifts of mind and heart they brought into the wilderness of Pennsylvania with which to fuse in Freedom's candid light "into one strong race, all races there."

EXTRACTS FROM A MEMORIAL OF DANIEL RAVENEL OF SOUTH CAROLINA, A VICE-PRESIDENT OF THE HUGUENOT SOCIETY OF AMERICA.*

To recall the memory of departed worth is softly pleasing, though a sad privilege. It is with such feelings that we make record of a beautiful life, which ended on the fourth day of September, 1894, in Charleston, S. C.; a life in the sixth generation of a Huguenot family, honorably identified with South Carolina for more than two centuries.

It is an interesting historical incident, that not only was the first effort to colonize Carolina, in 1562, made by French Protestants under the truly great Coligny, but the earliest English purpose of founding a colony, between the Cape Fear and Port Royal, grew out of the desire of French Protestant Refugees, then in England, to make a home on the Western Continent.

* * * * *

It is not generally known, but is, nevertheless, an historical fact, that as early as the tenth of February, 1629, French Protestant Refugees in England were in communication with Charles I. for planting a colony in what is now South Carolina, and that the patent issued to Sir Robert Heath, as sole proprietor of this extensive region, grew out of the proposals of Soubise, Duc de Fontenay, representing French Refugees in England, whose name is indissolubly associated with Rochelle, France, and of Antoine de Ridouet, Baron de Sancè, his Secretary.

In 1630, a colony of French Protestants actually sailed from England for Carolina, and, as this most interesting record shows, in the ship "Mayflower." Could it have been the same vessel that carried the Puritans to Plymouth Rock?

* * * * *

These unfortunate French colonists were forced to endure further sacrifices and disappointments. For some unexplained cause they were landed in Virginia, and although the owners

* Prepared by Hon. W. Ashmead Courtenay, for the New England Historic Genealogical Society, and read before the Huguenot Society of America by Rev. W. W. Atterbury, D.D., February 27, 1896.

of the vessel were made to pay £600 damages for the miscarriage of this hopeful voyage, it was insignificant, in comparison with the loss of an early and promising founding, forty years in advance of the Ashley River settlement in the Spring of 1670.

• If we have yielded at this length to the mention of the identity of the Huguenot Refugees with Carolina, it is for the reason that it is a congenial topic, and has its proper significance and relation, as well socially, as historically; for the countrymen of Coligny have left their impress on their new homes everywhere in the Western World, and nowhere more distinctly than in the land of the stately oak, festooned with gray moss, or wreathed with yellow jessamine, where the queenly magnolia scatters the perfume of its white flowers, and the evergreen palmetto sentinels the shore, typical of heroic deeds.

It is too a pleasant memory, that the Huguenots were among the earliest settlers under Charles Second's grant to the Eight Lords Proprietors, and that between 1670-80 they were in numbers equal to the founding of a church in Charlestown, and that the lot at the southeast corner of Queen and Church streets in that city has been occupied since 1680-81 by church buildings of the French Protestants.

Among those who arrived in 1685 was Renè Ravenel, who was born at Vitré, Bretagne, France, September 26, 1656. In 1687 one hundred and eighty families arrived. These French emigrants and many others purchased lands from the numerous and powerful tribe of Santee Indians, and "lived in their midst with remarkable and continuous friendship, doing them no injustice or wrong."

They cultivated the soil and their crops of rice, indigo, and ultimately cotton, and the production of naval stores, with which they were seemingly familiar, so improved their pecuniary condition that for more than two centuries this element of Carolina population has been influentially identified with the life of that community. On a handsome mural tablet, in the French Protestant Church, Charleston, in memory of one of the early settlers, this quotation is prominent:

"The lines are fallen unto me in pleasant places and
I have a goodly heritage."

It was true of each and all of them.

Renè Ravenel married Charlotte de St. Julien, demoiselle de Meslin, on October 24, 1687. She was a daughter of a French Refugee. Of his sons, Daniel Ravenel, born in 1692, lived at Summerton plantation, in St. John's, Berkeley, near the present "Black Oak" P. O. His wife was Elizabeth Damaris de St. Julien, a native of Charlestown, whose father had emigrated from Vitré.

At the Summerton plantation, the chief burial place of the Ravensels remains to this day. Daniel Ravenel of "Summerton" had a son—"Daniel of Wantout" plantation, born May 4, 1732. His son Daniel was born April 11, 1762, died August 15, 1807. He was the father of Henry Ravenel, born October 10, 1795, who married Miss Elizabeth Coffin, born February 24, 1806, who was descended from the Coffin and Amory families of Massachusetts.

Daniel Ravenel was born on September 5, 1834. He was educated at the classical school of the late Christopher Cotes, an English gentleman of marked ability as a teacher, and subsequently was a student at the college of Charleston. He entered upon business life in the then widely known house of Ravenel Brothers & Co., his uncle conducting a very extensive business at home and abroad.

This career was interrupted by the late war between the States. In the early months of the struggle he was on duty with the Washington Light Infantry, and subsequently served with the Marion Artillery. Of delicate physique, the exposed life in the ranks of an ill-supplied army soon impaired his health, and he was assigned to office duty in the ordnance department, where his business training made him most useful. He surrendered with General Johnston's army at Greensboro, N. C., and finally reached his native city, which had been shattered by shot and shell, and prostrated by the sacrifices of that calamitous period. Under such depressing circumstances he began, with resolute purpose, the up-building of his broken fortunes. Many old established commercial houses had gone down in the general wreck, and new lines of business life had to be opened up under the most discouraging environment. Mr. Ravenel started in the insurance business in its several branches. His high character,

popularity and intelligent aptitude soon brought him a large under-writing business, which continued during nearly three decades. Unlooked for losses early in his business career overtook him, under peculiar circumstances, and through no fault of his. To his honor be it recorded that he devoted many years to the payment of these unexpected debts. No one ever lost a cent by him.

Mr. Ravenel's life was closely interwoven with the venerable Huguenot Church, of which he was one of the elders, and in which his ancestors had worshipped through previous generations. His time and purse was ever at its service.

* * * * *

In his select library could be seen every book or pamphlet relating to South Carolina or Huguenot history that was available on either side of the Atlantic. All the early maps, and rare plats of Carolina, he had also gathered up. His tastes were all on refined lines. He was well informed in numismatics, that seemingly attracts so few devotees, and yet is so instructive and so beautiful. His collection of book-plates was certainly the largest in number, the most valuable in rarity, and the most captivating in the South. These precious collections were not selfishly held—"lights hid under a bushel." Library, coins and medals, book-plates, all were open to their respective lovers, to make free use of them. How grateful now, these pleasant memories!

* * * * *

He died September 4, 1894, on the eve of his 60th birthday, universally respected and mourned by a very large circle of relatives and friends.

Mr. Ravenel married on the 24th of January, 1866, Miss Harriet Parker, daughter of Dr. J. W. Parker, of Columbia, S. C., who with a son and daughter (the seventh generation), survive him.

Holding no public station, living strictly a private life, it is rare that so much of intrinsic worth is found in a single citizen, and of him it may be truly said—

"Only the actions of the just,
Smell sweet and blossom in their dust."

THE MEETING OF THE SOCIÉTÉ DE L'HISTOIRE DU
PROTESTANTISME FRANÇAIS AT LA ROCHELLE
AND SAINT MARTIN-EN-RÉ—18th, 19th
AND 20th OF JUNE, 1895.*

The following extracts from an account of the meeting of the Société de L'histoire du Protestantisme Français at La Rochelle and Saint Martin-en-Ré, 18th, 19th and 20th of June, 1895, from the Report of the Society were translated by Mrs. James M. Lawton :

"The church of the Reformed Faith at La Rochelle is a large edifice which can easily hold all the parish to which it belongs, numbering about one thousand persons. It is the ancient church of the Récollets, constructed on the site of a vast hall which no doubt gave its name to the street or vice versa. It is a singular coincidence that it was in this hall of Saint Michael (according to Philip Vincent of La Rochelle) that the Protestants re-united themselves publicly three hundred and thirty-four years ago in the commencement of May, 1561, after having assembled themselves secretly in cellars of private houses before that time.

"The delegates were received at the City Hall by one of their co-religionists with all the honors of the occasion in the following address :

"I feel very much honored to have been selected by the Mayor of La Rochelle to bid you welcome, and I am rejoiced as a native of La Rochelle and a Protestant to show you the honors. I understand, gentlemen, the interest it must be to you to occupy yourselves specially with questions concerning our Protestant history in this old Huguenot city that fought and suffered so much formerly for its faith, and which even to-day vibrates with the souvenirs of its glorious history. You will find these souvenirs, gentlemen, at almost every step in our city, and in particular in this old City Hall where our old Mayors Gorgoulleau, Morrison, Henry and Jean Guiton, among so many others, fought formerly and were at the head of the revolution in favor of liberty of con-

* Read before the Huguenot Society by Rev. W. W. Atterbury, D.D., February 27, 1896.

science, of which our dear city is the Boulevard. To-day, gentlemen, you will see for yourselves that the Reformed Church is very much more restricted in numbers than you have been led to suppose; we can, however, say, not without pride, that it is yet very much alive and that the Protestants still hold in this town a very honorable place, and still uphold the souvenirs of their glorious ancestors.

"The strifes of former times have ceased, here perhaps more than elsewhere, and you will find everywhere with us a great, I hope not too great, spirit of tolerance which permits to all, Catholics and Protestants to live side by side, and to keep up cordial relations. Our beautiful motto *Servabor rectore Deo* is broad enough to permit all of us to work together for the prosperity of our city. We have, however, the duty of remembering what our ancestors did and what they suffered in old times, not to sharpen the bitterness and the hate that were in their day, but to raise our souls and warm our hearts at the contact with the great and heroic actions of the past."

Monsieur le Baron de Schickler returned thanks for the official welcome tendered to the Society. The delegates were then shown over the City Hall where all the details were pointed out and explained. The old house of the Bishop of Crussol d'Uxés, is now the library and museum. This was the bishop who denounced as a scandal, that the non-Catholics were, after the Edict of Toleration in 1787, to be admitted to the rank of citizens. He, therefore, ordered his clergy "Not to exercise any functions for the non-Catholics, not to publish their bans in the pulpit or on the church doors, not to give them any marriage certificates, never to receive their declarations of marriage, not to assist or to preside at their funerals, not to inscribe any of their acts on the registers, obliging them to go for all things to the secular authorities."

At half-past eight in the evening of the 18th, accompanied by the members of the council, the delegates entered into the Reformed church. The meeting was opened with prayer. After addresses by two gentlemen, Monsieur le Baron de Schickler then spoke—giving in most poetic language the beautiful thoughts awakened in him by the sight of the old historic landmarks of the ancient city—every stone of which cries aloud its history. He continued, "In foreign lands the Huguenot Societies have gone

on with their work, and to-day we congratulate them upon it, but we also unite with two of them in their mourning for their illustrious presidents. Sir Henry Austen Layard was a firm friend of our Society, analyzing in his Presidential Reports each of our Reports, and paying an annual visit to our library. The Hon. John Jay, formerly Minister Plenipotentiary from the United States, asked us in 1884 about one of his ancestors. In 1878 Mons. de Richemond read before your academy a memoir of his family, which had become one of the most eminent in the great American Republic. The grandson of the first emigré was one of the Signers of the Declaration of Independence. When the Huguenot Society was founded in America, Mr. Jay accepted the presidency. He was one of the most ardent champions of the anti-slavery movement and his life was devoted to the reform of the most noble causes. It is particularly sweet to us to render homage to his memory in this city so dear to his ancestors, and from whence they transplanted their name to the other side of the Atlantic.

Mons. de Richemond then gave a most instructive and interesting paper on the "Old Churches and places of instruction of the Reformers in La Rochelle." This paper is of great value to the American Society, treating as it does of the ancestors of some of its members. Mons. de Richemond says, "If very few of the families now in La Rochelle can trace their genealogies to the time of the sieges, we find in the New World, in England, in Holland, and even in the Cape of Good Hope, the old names that have disappeared from La Rochelle. The legendary ship of the La Rochelle coat-of-arms has been repeated in a stained glass window in the church of New Rochelle, which has just inaugurated a monument to the heroes of the American Revolution, almost all of them of French origin. The names of Manigault, Jay, Chaillé, Richard, Boudinot, etc., proclaim themselves French, and the American Republic has given to her young sister of France, a salutary example of the fruitful alliance of the Gospel and Liberty." The paper contains the record of many eloquent and touching events.

One of the most interesting papers read was that by Monsieur Bonet-Maury on "La Rochelle en Amerique" from material sent to him by Rev. Dr. Atterbury of the Huguenot Society of America.

After a description of New Rochelle some account was given of the Huguenot founders and their trials in making new homes in a new world. The following sentence shows the veneration the French have for anything which is even *remotely* associated with their history. "You can form some idea of the respect and admiration with which I entered into Faneuil Hall, thinking of the part that the descendants of the Huguenots of La Rochelle took in founding the great American Republic."

He cites Gen. Schuyler, among those of Huguenot descent, and among the statesmen, Jay, Franklin, Adams, Jefferson and Garfield, whose mother was Eliza Ballou. In conclusion he says, "Ah! may we still merit the praises accorded to our Huguenot ancestors by the historians on the other side of the water. May we observe the beautiful motto of Garfield which seems inspired by the heroic defense of Jean Guiton at La Rochelle. 'I would sooner be vanquished in defending the right, than victorious in contending for a bad cause.'"

The Secretary, Mons. Weisse, then read a paper entitled "The People of La Rochelle in Former Times (1526-1572) before the Impartial Tribunal of History."

On the twentieth an excursion was made to the Isle of Ré which was most delightful and entertaining, and in the evening the Secretary gave them "The history of the Reformed Church in the Ile-de-Ré."

THE FIRST HOME OF THE HUGUENOTS IN NORTH AMERICA.*

BY THE REV. JOHN H. EDWARDS, D.D.

The first European colonists upon our continent, outside of Mexico, were French Huguenots. The Protestant history of North America dates back to 1562. In February of that year, a brave, God-fearing seaman of Dieppe set sail for the New World, to seek a region where the persecuted Huguenots of France might plant a settlement and build cities of refuge for their cruelly oppressed countrymen. Had they succeeded, the history of this land would have been not a little changed. But the Pilgrim Fathers of America were to be Saxon, not Gallic. "No 'Mayflower,' " says Parkman, "ever sailed from a port of France"; until, we might add, in 1632, a vessel of that significant name, possibly the same that brought the Pilgrims to Plymouth, carried the first Huguenot settlers for South Carolina, by some mistake or trickery, to the colony of Virginia. But the earliest crepuscule of religious liberty for the Western Continent went out in a blood-red flare. Then, for half a century, the darkness was uninterrupted, till the first rays of a new day touched the Virginia forests, and the dawn finally broke upon the "stern and rock-bound coast" of New England.

The middle of the sixteenth century was a period of gathering storm. War clouds hung all around the European horizon. Deadly persecution was never unknown. Yet there came lulls in the swelling tempest, when the oppressed and suffering could rest awhile and indulge the hope of a better day. In France, the Reformed party gained recognition and reprieve. But their far-sighted leader, the immortal Greatheart of the French Reform, Coligny—first born and first to die of the three great martyrs in the cause of modern freedom; for his place will forever be with William the Silent and Abraham Lincoln—watched with anxious heart the thickening storm clouds, and cast his eyes

* Read before the Huguenot Society, March 27, 1895.

across the ocean to the New World for a place of refuge, where his afflicted countrymen might peaceably redress the unjust balance of the Old.

Even before the great Admiral, at the urgency of his heroic wife, openly avowed himself a Protestant, he planned a colony in Brazil with this purpose as early as 1555. It was a strange syndicate that took up the scheme. Ostensibly to further the commercial interests of France, it was at bottom a plan to found a Protestant nation in South America, and thus contest the claim of Spain, Portugal and the Pope to the whole continent. Henry the Second, "an active burner of Huguenots," Villegagnon, the brilliant, heartless, double-faced adventurer, Coligny, Calvin and the mixed company that gathered behind these leaders, were the ill-assorted partners who undertook the enterprise. With Villegagnon, a self-seeking hypocrite, "the Cain of America," at the head of the expedition, it was foredoomed to fail. The miserable story of this abortive attempt at founding *la France antartique* belongs to the present narrative only by way of historical preface. The feeble remnant of the colony, left by their treacherous leader in the beautiful region of Brazil's present capital, was swept away by the Portuguese in 1560.

Coligny was not disheartened by this initial failure. His attention was fixed upon Florida by the glowing accounts of explorers, who gave extravagant descriptions of its charms and its riches. Spain claimed it, and stretched both name and claim to cover the entire continent, east and north of Mexico. But other nations craved a share in the partition of this still undivided half of the New World. England held to a right of discovery, on the ground that Cabot, in 1497, had coasted as far south as Florida. The French maintained that Cousin, a Dieppe mariner, was blown by gales across the Atlantic in 1488, and that one of his men, Pinzon, told Columbus of the discovery thus involuntarily made, and sailed with him in 1492. A generation earlier still, it was asserted, Breton navigators had found their way to the coast of North America. Charles the Ninth replied to Philip the Second's charge that the French had poached on the Spanish manor in Florida, that it was discovered by Frenchmen more than a hundred years before.

The imperious Spaniards despised all such pretensions. The

Pope had declared the whole boundless continent theirs, and they were determined that it should be theirs—and the Pope's. Columbus, indeed, had never set eye or foot on Florida. Ponce de Leon it was who, voyaging in search of the fountain of immortal youth came, in 1512, to the low, forest-lined coast of the peninsula, which he took to be an island. Palm Sunday, *Pascua Florida*, was the very day; whence he called the smiling land he had found Florida.

France could not suffer this dog-in-a-manger neighbor unchallenged to preempt a rich continent, without an actual settler upon its soil. In 1541, Cartier and Roberval made a fruitless attempt to plant a colony in that northern part of greater Florida, afterwards known as Canada, a province of New France. What should forbid brave Frenchmen from staking out a claim in the southern wilderness? This they attempted to do.

Coligny the patriot, Coligny the Protestant, gave his best thought and energy to carrying out the plan. Says the Jesuit writer, Charlevoix, "He had the colony greatly at heart. It was, in fact, the first thing of which the admiral spoke to the king after he obtained permission to repair to the court." Upon the king he urged the national advantages of the enterprise, hoping, he said, "so to manage it that in a little while we may have the finest trade in all Christendom." In this patriotic prevision Coligny anticipated Colbert by a hundred years.

But his deepest anxiety was in behalf of his endangered fellow Protestants. In face of the severest repressive measures the Reformed faith had spread widely, especially among the serious, intelligent and peaceable middle class. In 1555, the exact year of the unfortunate Brazil expedition, the first Protestant Church in Paris was organized. The National Synod of Reformed Churches held its first meeting at that city in May, 1559. The Huguenots were becoming a power. By 1562 they had two thousand one hundred and fifty churches in France, and could not be suppressed. The edict of January in that year recognized the "New Religion," and gave provisional liberty of worship.

Coligny, however, saw behind the scenes. He knew too well the forces of political and religious hatred which were preparing a more crushing stroke upon the adherents of the Reform. Sagacious and far-sighted, "one of the largest, firmest and most

active spirits that have ever illustrated France," Coligny could not bear the thought of the dire calamities which threatened his Protestant countrymen from the worse than Turkish barbarity of their bigoted foes. Beautiful, fertile, unappropriated Florida, beckoned him with promise of a safe harbor for the Huguenots, which might prove to France in coming years a needed resource.

The Huguenot party were ready to second his purpose. In 1560, a large colony had been just ready to sail to Brazil when news of the Portuguese ascendancy there reached France. Not discouraged, their indomitable patron, early in 1562, set on foot an expedition to seek a favorable site for colonization on the northern continent. Taught wisdom in the choice of agents by bitter experience in the previous attempt, he selected a staunch Protestant to lead the present venture.

Jean Ribaut was a skilful navigator, and a brave and prudent man. Under him sailed a company of veteran soldiers, with a few young, adventurous nobles, in two tublike ships of the class called *Roberges*, similar to the caravels of Columbus. Laudonnière, who was to command the next expedition, begins his history of Ribaut's first voyage in these words: "Gaspard de Coligny, my Lord Admiral of Chastillon, a nobleman more desirous of the public good than of his private benefit, understanding the pleasure of the king, his prince, which was to discover new and strange countries, caused vessels, fit for his purpose, to be made ready with all diligence, and men to be levied meet for such an enterprise, among whom he chose Captain John Ribaut, a man in truth, expert in sea causes, . . . determined to achieve some notable thing and worthy of eternal memory." Remembered, indeed, will be his high emprise, for its woeful and terrible ending!

The vessels sailed upon their quest from Havre, of which place Coligny was then governor. Most of the men were Calvinists. One of them, Barré, had gone through the Brazilian business. Others had crossed the Atlantic before, and were more or less familiar with the American coast.* Ribaut took a direct course to

* Gaffarel in his *Historie de la Floride Francaise*, has preserved the names of some of this first company of Frenchmen to come to the shores of North America.

"On connaît encore les noms de Nicolas Mallon, Fiquinville, Sale et Albert, ou Aubert, de la Pierria, dont le dernier, était destiné à de tragiques aventures; du sergent Lacaille, qui déjà, sans doute, avait voyagé dans ces parages, car il connaissait la langue des

avoid Spanish ships sailing to the West Indies. He left Havre February 18th, and sighted Florida on the last day of April. Going north from Cape Canaveral he reached the mouth of the St. John's the next day, and, therefore, called it the river May. Glad indeed to see their land of promise, the explorers went ashore, kneeled upon the sand and devoutly thanked God. The natives, being sun worshippers, judged from their uplifted faces that the strangers also worshipped the god of day, and received them with sympathetic interest. The aboriginal Floridians made a decided impression on those early tourists, for we read : " They be all naked and of a goodlie stature, mightie and as well shapen and proportioned as any people in ye world ; and the forepart of their body be painted with pretie deuised workes of Azure and blacke, so well and so properly as the best Painter of Europe could not amende it." This is from Ribaut's journal, as " newly set forth in Englishe and prynted in London," in 1563, the French original not being extant.

Delighted with the luxuriant country and wild scenes around them, the French set up a " Pillar or columnne of harde stone, our King's arms graved therein," and took possession of the land in his name. They then embarked and coasted northward, naming the rivers as they passed their mouths, after those of dear old France, the Seine, Loire, Charente and Gironde. May 27th, they crossed the bar at Port Royal, and landed on the banks of the Broad River. The men were charmed with their surroundings, and Ribaut had little difficulty in persuading a goodly number to remain and hold the country, all of which was called Florida, for their sovereign. A fort was built for them, which they called Charlesfort in honor of the boy-king, Charles the Ninth. Leaving a garrison of thirty, Ribaut sailed back to France for men and means.

It was no time to secure help at home for the distant colony. Civil war had broken out. Frenchmen were killing each other, and besieging, burning and ravaging all over the land. Ribaut at once took service under Coligny, and fought bravely, no doubt ; but when peace came he sought refuge in England, while his

indigènes. Citons encore Nicolas Barré ou Barrois, qui avait fait partie de l'expédition de Villegagnon au Brésil, le tambour Garbache, les soldats Lachère ou Lachéry, Aymon, Rouffi et Martin Atinas, de Dieppe. Ce sont les seuls dont les noms soient parvenues jusqu'à nous."

neglected colonists waited, hungered and mutinied. Their leader had grown harsh and tyrannical, so was put out of the way. Escape and return home was their only thought. They built a crazy little bark, caulked it with the long tree-moss, made sails of their shirts, and launched forth. Becalmed, starved, delirious from drinking sea water, they killed and ate one of their number chosen by lot, and, after incredible sufferings, were picked up by an English craft, and carried prisoners to Queen Elizabeth.

Not till April, 1564, could Coligny dispatch another expedition. Near the end of June, three vessels, under the command of René de Laudonnière, a man of ability, and not unlike Coligny, whose confidence he enjoyed, arrived off the coast of Florida, heavily loaded with men and material. They entered the inlet leading to the present site of St. Augustine, and anchored inside, in what they called the river of Dolphins, from the number of porpoises sporting in the waters. The remembered beauties of the river May attracted Laudonnière, and he pitched upon a locality six miles from its mouth. There, probably at or near St. John's Bluff, he built a triangular fort of palisades and walls of turf. This he named, in honor of his king, Fort Caroline. Here, at last, the French Protestant stock was planted on American soil. Would it root and grow till it should cover the continent, making a shelter for the oppressed and impoverished? It seemed a promising opportunity for divine Providence, if God were really on the side of persecuted truth. When the full time came, most of the Atlantic coast was colonized by men seeking refuge from religious tyranny. But the time and the men had not yet come. Fifteen months measured the entire history of the first attempted colony. A few weeks more, and not a Protestant remained in Florida as claimant for a foot of the land.

The story is a wretched and bloody one. For a time the charms of novelty, the beauties of the region and still unfaded dreams of wealth and glory, covered the scene with roseate hues. But disillusion came, and, yet worse, dissension, deprivation and disintegration of the colony, even before the cruel finishing blow. Laudonnière was an able and noble man, but lacked the clear sight and commanding will needed in the founder of a new state. The heterogeneous company under him proved themselves unfit to be pilgrim fathers of a Protestant nation. Most of

them belonged to the Coligny-Conde political party at home, but many were Huguenots only in name. Too large a proportion were mere adventurers. The gold craze of the sixteenth century got a tight grip on them. They mixed in the tribal quarrels of the natives, hoping thus to reach the secret stores or mines of the precious metals of which they had heard. They eagerly swallowed lying tales of a golden mountain, and of the fabulously rich city of Copal or Cibola, and some set out to seek them. Work of the soil those young nobles and veteran soldiers would not. Starve they must, when they could no longer buy or beg or steal supplies from the Indians. With fish swarming in the waters around, they depended on the natives to catch them.

The French colonists needlessly made foes among their dusky neighbors, yet treated them better than the Spanish or English did afterwards. By their Gallic gaiety and *camaraderie*, they won a place in the memory of the natives which they long held. Years after, voyagers along the shores and rivers of Florida were saluted with snatches of Marot's psalms. *Du fond de ma pensée*, and *Bienheureux est quiconque sert à Dieu volontiers* seem to have been favorites with those rude vocalists. It is to the credit of the colonists that no vile or profane words lingered in Indian speech as a synonym for Frenchman, or as a supposedly correct greeting to the stranger.

But life in the wilderness, without high, fixed purpose or steady, healthful toil, and apart from woman's saving influence, must always prove deteriorating. The worse element of the expedition got uppermost. Two successive conspiracies robbed Laudonnière of every ship and boat, and nearly of his life. Both parties went pirating. One had to put into Havana in a storm. To save their heads they told all the facts of the situation at the fort. The other had great success at first, but ran afoul of the authorities of Jamaica. A portion of this band escaped with their lives, to meet the justice of Laudonnière, who hanged the leaders.

Famished and desperate, the remnant of the expedition prepared, during the summer of 1565, to give up all and sail for France. But Sir John Hawkins happened that way just then, after a profitable slave-trading cruise, and put into the river May for fresh water. He supplied the starving company with bread and wine, fifty pairs of shoes, and other necessities, besides

selling or giving them a small vessel. Then the colonists betook themselves with new vigor to making final preparations for departure.

On the twenty-eighth of August another fleet arrived in the offing, and sent armed barges up the river. It was Ribaut at last, with a thousand men and the long delayed supplies. He drew near with weapons out, ready for peace or war. The deserters who had reached France had accused Laudonnière of setting up a satrapy in the wilderness, and of committing all sorts of crimes. A few words of explanation set everything right. Hope and cheer prevailed. But, five days later, a fleet arrived bearing aloft the imperial standard of Spain. This was the beginning of the end.

Philip the Second had heard of the attempt of his neighbor nation to rob him of a continent. The Catholic party at the French Court took pains to let him know the plans of the Huguenots. What! France and heresy on my domain across the sea? Never! Spare no effort to crush the viper nest!

Pedro Menendez de Avilés, one of the foremost of Spanish marine officers and adventurers, a spirit exactly congenial to Philip and Alva, was chosen to the work. Already under sentence for crimes committed in the Indies when General of the Spanish fleet and armies in those parts, he was pardoned on condition of paying over some of his ill-gotten wealth. Then he was sent across the Atlantic to kill Huguenots and convert Indians at his own expense. Menendez was to furnish five hundred men, as many slaves (free of duty), a dozen priests and four Jesuits, with plentiful live stock for the new colony. To make success certain, the king added men and ships, and invested Menendez and his heirs with almost absolute authority over the greater part of the continent. It was preached as a new crusade, a holy war to extirpate heresy. Fifteen ships and twenty-six hundred men set sail on the ruthless errand. Spaniard, in those days, was the synonym for black-hearted, bloodthirsty cruelty; but the Portuguese contingent which enlisted, could outdo their cousin demons in human butchery. Queen Elizabeth wrote the French ambassador about that time, "The King and Duke of Alva will spare nothing in the world to drive the French out, for they take this matter much to heart, and if they are victorious, your Majesties

will hear very pitiful news of their subjects, to all of whom they will give a cruel death." Philip's order to Menendez ran: "Gibbet and behead all Protestants in those regions!"

This was the dark fate which hovered over the doomed colony that September day. Ribaut's sailors slipped their anchors and outsailed the big Spanish ships. These went back to St. Augustine, where Menendez had already landed part of his forces and begun to fortify. The French vessels, after reconnoitering the situation, returned to the river May. A council of war was held in the sick chamber of Laudonnière. To strengthen and defend the fort, to assail the Spaniards from the sea, to attack St. Augustine by land, were the three plans before them. Brave sailor that he was, Ribaut decided on the marine attack. Laudonnière, dissenting, was left with the disabled, the non-combatants and a handful of soldiers, and the fleet sailed forth. Next day came on the heaviest tempest ever known by the natives, and lasted twelve days. The ships were driven down the coast and wrecked along the sandy shores sighted by Ribaut three years before.

In the midst of the long downpour Menendez and five hundred men set off through tangled forests and dangerous swamps to take Fort Caroline. The drenched sentinels at the fort had been called in by the compassionate officer of the day. The Spaniards with their war-cry of "Santiago!" came down on the garrison almost undiscovered. It was quick and bloody work. A hundred and forty dead strewed the ground before Menendez called out to spare the women and children. Only twenty or thirty escaped. Of these, half-a-dozen went back in their despair, and threw themselves on the mercy of the Spaniards. They were dragged by the hair into the fort, slaughtered and their bodies thrown into the river. After unspeakable hardships, the surviving Refugees were taken on board the two or three remaining small French vessels under command of young Ribaut, who then set sail for France, leaving his father to his fate. Menendez kept some of his prisoners for a more ignominious death. They were hanged on the branches of trees, with this inscription placed over them: "I do this, not as to Frenchmen, but as to Lutherans."

Great was the pious jubilation at St. Augustine. The priests donned their best cassocks and went out to meet the blood-smeared, victorious band. The chaplain writes in his journal, "We owe

to God and His Mother, more than to human strength, this victory over the adversaries of the holy Catholic religion." According to this devout chronicler, miracles were worked all through the pious crusade, in behalf of those favorites of heaven, his murderous comrades.

The bloody work, however, was but fairly begun. A few days later, the Indians, delighting in carnage so long as it did not visit themselves, reported a company of shipwrecked Frenchmen as trying in vain to cross what is now known as Matanzas Inlet, on their way to Fort Caroline. Menendez took soldiers and went to meet them. He made no direct promise to spare their lives, but assured them that, if they would give themselves up, he would "do with them as God directed." Half-dead with hunger and hardship, they yielded. But, once in his power, their hands were tied behind them, lest, forsooth, the wretched waifs should overmaster their well-fed, fully armed captors, and they were marched towards St. Augustine. Following on in companies of ten, as soon as each party reached a line drawn in the sand by the cane of Menendez, they were stabbed to death and left where they fell. A few Breton sailors, professing to be Catholics, were spared, together with four mechanics of whom there was need. Nearly two hundred Huguenots butchered, and out of Spain's way!

October 10th, the Indians reported a larger party of the shipwrecked French at the same spot. The Spanish General went down with a strong force, gave Ribaut and his followers the same equivocal terms, and a hundred and fifty surrendered at discretion. The same fate was meted to them. Ribaut made the good confession "I and all here are of the Reformed faith," and went to his death reciting the psalm, *Domine, memento mei*. A few were spared as before, but the valiant and skilful Huguenot leader had been sent where he would trouble Spain and the Catholics no more. "I judged this to be necessary for the service of God our Lord and of your Majesty," wrote Menendez to the king. "And I consider it to be great good fortune that Juan Ribao should be dead, for the king of France could effect more with him and five hundred ducats than with other men and five thousand, and he would do more in one year than another in ten, for he was the most experienced sailor and naval commander known." A great

loss, indeed, to France and to the Huguenot cause was the death of this brave, pious, true-hearted hero.

Two hundred of the surviving Frenchmen had refused to surrender. These retreated southward along the coast. Near Cape Canaveral they fortified their camp, and set to work building a vessel from the wreckage. Menendez summoned troops from Fort Caroline, now Fort San Mateo, and went to make an end of this last fragment of the hated colony. Under express pledge of safety most of the French gave themselves up, and were really spared. The commander and a few of his men fled and took refuge among the Indians in the interior. William Gilmore Simms in his romance "The Totem and the Lily," founded on the tragic story of the colony, gives a woeful picture of their wanderings and probable fate. Of the prisoners taken to St. Augustine, some under the labors of the priests and the menace of the Inquisition, recanted their Protestant faith or inclination. The destiny of the unconverted may be gathered from Philip's memorandum: "As to those he has killed, he has done well; and as to those he has saved, they shall be sent to the galleys."

France was horror-struck at the fate of her brave children massacred by the Spaniards at a time when the two nations were at peace. The hot sympathy of every Protestant was aroused; national pride made even Catholic Frenchmen indignant. But the king and court were under Spanish influence. They were getting ready, at least in disposition and policy, for a St. Bartholomew at home. Petitions for redress brought no positive response. Some diplomatic communications passed, but the Spanish government protested that the French were the aggressors, and so the matter dropped.

A heart-moving appeal for justice was presented to Charles by the widows, orphans, and other relatives of the slaughtered colonists, but produced no more effect than a shrug of the royal shoulders. The incident was considered to be ended. Pope Pius the Seventh, sent to Menendez a letter of commendation. It called him "beloved son and most noble man," and conferred upon him a paternal and apostolic benediction.

But divine justice did not let the matter so end. The general verdict of posterity has been that the destruction of those five hundred helpless Frenchmen was a cold blooded massacre, a piece of

needless atrocity, damning to all responsible for it. A curse seemed to rest upon the region of the tragedy. The name Matanzas means "slaughter," and will always carry the black story with it. To this day the colored boatmen, who pilot visitors down to the Inlet to see the old Spanish fort, tell, in shivery tones, of ghosts of the murdered Huguenots still wandering around the scene of their taking off. The Minorcan fishermen from St. Augustine refuse to camp over night near the supposed spot of the tragedy, because of the unearthly voices heard there in the darkness.

Literal retribution swooped down upon the Spaniards in garrison at the forts near the mouth of the St. John's, or San Mateo, river. No traditionary superstition hangs about that locality, perhaps because the shades of the massacred Frenchmen were placated by the judicial vengeance that soon fell upon the murderers. The history of this crimson deed is one of the most chivalrous episodes in the annals of those bloody times, albeit the moral quality of the retributory act will always be questioned by strict casuists.

When neither patriotism nor outraged humanity caused a single French arm to be raised in the attempt to avenge the foul crime of Spanish bigots, a gentleman of Gascony, who had suffered in his own person from Spanish inhumanity during the wars in Italy, determined that the stain on the honor of France should be wiped off in blood. Dominique de Gourgues was a soldier of high renown, with hot Gascon blood. He was a "terrible heretic" according to the Spanish narrator; a loyal Catholic, in the judgment of the French Jesuit Charlevoix. ~~It~~ mattered not which; he was a Frenchman, and hated the Spaniards, for this new barbarity, worse than he hated the devil.

He sold his estate, and fitted out an expedition ostensibly for a slave-hunting voyage. Arrived in the West Indies he unfolded his plan, and with fiery eloquence stirred up in his soldiers the same spirit of hatred and revenge towards the murderers of their countrymen which burned in his own soul. They landed north of the St. John's, found the Indians embittered against the haughty and cruel Spanish settlers, enlisted them in the vengeful enterprise, and then fell upon the two forts at the mouth of the river. These taken and their inmates put to the sword,

de Gourgues moved upon Fort San Mateo. Menendez had greatly strengthened it after it fell into his hands. "Half of all France could not disturb it," he boasted. But the garrison by a foolish sally fell into a trap, and all fled from the fort into the forest.

Those that escaped the French arquebus and sword, fell under the arrow and war-club of the Indians. A few prisoners were taken and hung upon the very trees pointed out by one of their number, as those which had borne the Huguenot victims of Menendez. De Gourgues had the words, "Not as to Spaniards, but as to traitors, robbers and murderers," seared into a plank by a hot iron, and put up over their heads. Then he set the Indians to levelling the fort even with the ground, and sailed away for France.

The chivalrous executor of national vengeance was received at La Rochelle and Bordeaux with enthusiastic honors. But Philip the Second set a price on his head, and the French king did not suffer him to appear at court. The nation was indignant. Coligny protested, but Spanish influence prevailed, and de Gourgues lived in poverty and obscurity for many years.

In 1583, he was appointed to command the Portuguese fleet, in defense of the crown of Portugal against the designs of Philip. Before he could join the fleet he was suddenly taken sick, and died at Tours. With the death of Coligny and de Gourgues, Gaffarel affirms, went all hope of founding in Florida an American France. Had the king and the nation supported the forlorn hope sent into the wilderness, had they reinforced the colony with thrifty Huguenot settlers nourished and protected by the home government, New France might have stretched from the Gulf of Mexico to the Arctic Sea, and then spread to the Pacific. But it was not so to be.

Heaven's condemnation rested upon the actors in the crime narrated, and upon their descendants. Menendez was called to command the Great Armada gathered to destroy the power of Protestant England, but died before it sailed to meet its own destruction. St. Augustine was taken, plundered and burned by Drake, twenty years after the tragedy which gave it a blood baptism. Twenty-five years later, the Indians captured and burned the town. They had murdered the missionaries sent by Menendez to convert them, making this confession of faith: "The

devil is the best thing in the world ; we adore him ; he makes men brave." They followed the example, rather than the doctrine, of the blood-stained propagandists.

In 1665, the buccaneer Davis treated St. Augustine to another experience of burning and looting. During the last century there was frequent strife between the Spanish in Florida, claiming the country far northward, and the British in Georgia and the Carolinas, claiming part of Florida. Several times St. Augustine was besieged and suffered severely, Huguenot soldiers from those colonies taking part in the expeditions, under Governors Moore and Oglethorpe.*

In 1763, Great Britain got possession of the whole province, which then extended to the Mississippi. It was at that time far behind any other portion of the country. During nearly two hundred years of Spanish rule, little had been even attempted beyond reach of the guns in the fortress. Florida was still under a shadow when the United States received it from Spain in 1821. Since then, the transformation, political, industrial and religious, has been all that the first, ill-fated colonists could have desired. The transition from the bigoted tyranny of Philip to the American principle of civil and religious liberty was like that from midnight to noon.

In Coligny's day, " the time marked by Providence," Professor Charles Weiss concludes, " had not arrived. Neither fervor of the religious sentiment, nor excess of persecution had sufficiently prepared their minds for the creation of a Protestant colony in North America." Moreover, the true method of permanent colonization was not then understood. The failures of the sixteenth century furnished wisdom to the successful colonists of the seventeenth. The Protestant party in France needed sifting and tempering in order to fulfill the ends of Providence, in either the Old or the New World. The Huguenot was not to lead the van in settling the Western Continent, but was destined to aid effectively in building up the greatest republic of history, which should be a complex of the strongest elements from the best nationalities of

* Sir Walter Raleigh was an agent in opening the way for this belated castigation. He served in France under Coligny, from 1569 to 1575, and there gathered information which led him to attempt colonization in Carolina. In the next century South Carolina became the " Maison des Huguenots " in the New World.

Europe. The fine gold of the Huguenot ingredient, like jewels cast into the furnace to give clear, far-reaching resonance to a great bell, was to enrich with its intimate combination the whole conglomerate of population which made the Atlantic coast colonies the basis of the coming nation. It has thus been one of the most influential components of the American people, in union with the English Puritans of New England, the Dutch Protestants of New York, the mingled race elements in New Jersey and Maryland, the Quakers of Pennsylvania, the cavaliers of Virginia, and the Scotch, Irish and English settlers in the more southern states.

Florida alone rejected this choice factor for the making of a great people, and with bloody hands cast it from her. But the Huguenot strain, like ineradicable nature, bides its time, and some day comes back to bless where it had been banned. Without it, Florida languished. When, after two centuries of futile attempt, inspired by mistaken greed and stupid bigotry, to introduce an imperfect form of Christian civilization, the peninsula came under the sway of Protestant Britain, descendants of the Huguenots were speedily found there seconding every wise effort for the public welfare. In most instances they probably came from the Carolinas. Several of the prominent, public-spirited citizens under Governors Grant and Moultrie bore the names of Huguenot families in Charleston and on the Santee. Among the men who subscribed to build the well constructed "King's Roads," still in constant use in East Florida, we find the names of Gerard, Manigault, Huger, Laurens and others. A Mr. Panton was one of the leading traders of the province. Gen. Henry Bouquet, the most successful Indian fighter of ante-Revolutionary days, was assigned, in 1765, to the command of the Southern military department, but died at Pensacola in 1766. He was a Swiss Huguenot of canton Berne, and a soldier of superior ability. Had he lived and retained his command in the South, the Spanish would never by force have got footing again in Florida. He would have been a powerful aid to whichever side he might have espoused in the Revolution. As he had served with distinction in liberty-loving Holland, it may be hoped that his sympathies would have been with the infant republic, and his sword been tendered to Washington for service in behalf of American freedom.

A much less pleasing association of Huguenot names with Florida was furnished during the Revolutionary struggle. After the surrender of Charleston to the British, the general in command deported over sixty prominent patriots from that city to St. Augustine, as a measure of precaution. They had received paroles, but these were violated. The suspected persons were awakened at night and dragged from their beds to the ship which carried them to British territory. Among the names of those prisoners-of-war we find D. Bordeaux, Daniel Dessausure, John Neufville and Samuel Prioleau. Good Americans, those Huguenots! The exiles, arrived in St. Augustine, were allowed the freedom of the city, but were treated with heartless indignities and cowardly threats. After a year's expatriation, they were taken to Philadelphia, in 1781, to share in the general exchange of prisoners.

The author of "Old St. Augustine," speaking of the change of the name of Fort San Marco to that of Fort Marion, when the United States authority was extended over Florida, says: "Is it not the veriest romance of history that the Spanish fortress planted here by Menendez, the hunter of French Huguenots, should at last yield up its saintly name for that of a hero in whose veins flowed the blood of other Huguenot exiles? And is it not the final justice of time that the British stronghold, within whose dungeons rebellious patriots were immured, should receive from the nation which those prisoners helped to establish, the honored name of one who endured with them the perils and privations of its cause, and won with them the final glorious triumph?"

The second experiment at planting Huguenot seed in Florida soil had a less tragic ending than the first, but one almost as positive. At the close of the Revolutionary war, England passed the peninsula over to Spain, who had already taken Pensacola, as an "equivalent" for some other conquered real estate elsewhere on the globe.

The unfortunates who had made a home there during the twenty years of British rule, were speedily packed out of the country. The Tory element could not return to the States. Many went to England, Nova Scotia, and the Bahamas; others, who had settled in Florida before the Revolution broke out, returned to Georgia and the Carolinas, taking with them 1,372 negro

slaves. Among the compulsory emigrants were doubtless some of those Huguenot citizens who had helped build the King's Roads from Fort Barrington to St. Augustine. None of that sort were wanted on Spanish ground.

When the Stars and Stripes were first hoisted in Florida, in 1821, Huguenot principles at length triumphed in that fair and fertile land. The darkness of the long night of bigotry and superstition was finally scattered by the light of a new day. At the first advent of the régime of freedom, a zealous Protestant began to distribute copies of the New Testament. An indignant Spanish priest ran after him and angrily bade him cease his nefarious work. The American looked him calmly in the eye, and then pointed upward to where the starry banner was floating at the top of the flagstaff. The priest dropped his head and retreated in cowed despair. The Bible had come to stay. The bats flew away, or opened their eyes and took on daylight habits.

The first United States Governor of the Territory, from 1822 to 1834, was the Hon. William P. Duval of Kentucky. He was born in Virginia in 1784, and died at Washington in 1854. His great grandfather was Marin Duval, a Huguenot immigrant who settled in Maryland in 1643.* His grandfather, bearing the same name, crossed over the Potomac, and from him have descended the Duvals of Virginia and Kentucky. Judge Gabriel Duval of Maryland, a descendant from the same original settler, was one of the early Justices of the Supreme Court of the United States. Governor Duval was a brilliant politician and a striking character in his day. He was the "Ralph Ringwood" of Washington Irving, and the "Nimrod Wildfire" of James K. Paulding. His brother, John Cope Duval, served as captain in the second war with Great Britain, and settled as a lawyer at Tallahassee in 1827. He was a Brigadier General in the Texan service, and then returned to Florida. At Governor Call's request he made a digest of the laws of the Territory in 1840. As acting Governor, he secured the capture of a large body of Indians. He was a strong Unionist in the secession flurry of 1851.

In the development of the affluent resources of Florida, so rapid and promising of late years, your racial kindred have borne an

* He built the first brick house in Richmond, Va., before the site of which a tree planted by Governor Duval's father still flourishes.

honorable part. One of the officers of this Society can claim for her family the possession, for some generations, of the old Spanish earthwork called Fort Poppa, on the St. John's River, about forty miles from its mouth. It is situated on Bayard Point, a Huguenot name given by General Duncan Lamont Clinch, after his daughter, Eliza Bayard Clinch, a great granddaughter of Nicholas Bayard of New York. The whole estate comprised ten thousand acres. A large amount of land on Indian River belongs to owners of Huguenot descent. Fort George Island, on which de Gourgues landed before his attack upon the first fort situated on Batten Island, belonged, previous to the Patriot War, to John Houstoun McIntosh, a grandson of Sir Patrick Houstoun, last President of His Majesty's Council of Georgia. Mr. McIntosh married Eliza Bayard, daughter of Nicholas Bayard, so that Huguenots owned this historic Island.

A well-known gentleman of Huguenot extraction, Mr. Franklin W. Smith, has done much for St. Augustine. An expert in classical and antiquarian matters, his "House of Pansa" at Saratoga is the delight and instruction of all intelligent visitors. He has wrought a similar work for the frequenters of that Southern resort in the perfectly devised and beautifully appointed "Moorish Villa." He also designed the Hotel Cordova, with its castellated Spanish style of architecture. His magnificent plan for a universal historical museum at Washington, will be, if carried out, one of the supreme ornaments of the nation's capital, and a means of educational culture not surpassed by anything of the kind in the world.

In that palace for tourists at St. Augustine called the Hotel Ponce de Leon, and built, in defiance of cost, after the style of the Spanish Renaissance, a panoramic pictograph upon the ceiling of its alcoves presents a historical summary of the chief events in the annals of Florida. Among the emblems designating the nationalities or incidents introduced, are the fleur-de-lis of France for the Huguenots, a sword with skull and cross-bones to denote the tragedy of 1565, and a hand holding a dagger to suggest the judicial vengeance of de Gourgues. The dolphins of the fountain niches recall the name given to the bay of St. Augustine by Laudonnière. Some of the fine pictures on the walls of the

parlors or corridors represent characteristic incidents of the early history of Florida.

The Huguenot name and tradition persist in St. Augustine with remarkable tenacity. With little or no warrant in point of fact, except that all Protestants were called Huguenots by the Spanish inhabitants, the name clings to two or three localities in the city. Of these the Rev. Dr. Charles S. Vedder, the honored pastor of the Huguenot Church in Charleston, South Carolina, writes: "The Huguenot immigration to Florida is the most obscure portion of American Huguenot history. I, too, have explored the St. Augustine cemetery, and sought to find something to justify the belief that what they call the Huguenot church in St. George street, was ever so used. I found out nothing, nor can I learn that any one knows more than I could ascertain."

Dr. A. Anderson, one of the best antiquarian authorities in the State, says: "I have never heard the tradition of a Huguenot house in St. Augustine. The so-called Huguenot cemetery does not, to my knowledge, hold a Huguenot. The land was given, after the change of flags in 1821, to be used by the Protestants as a cemetery, and was deeded to the trustees of the Presbyterian church. Spaniards of the last and previous centuries treated non-Catholics with scant courtesy, and did not trouble themselves to furnish cemeteries for their dead enemies. The Huguenots killed at Matanzas are said to have been buried in the sands, but I doubt whether as much trouble as that was taken."

Another improbable tradition asserts that the corpses of the slaughtered French were burned by their murderers. However the actors in that American St. Bartholomew may have disposed of the bodies of their Protestant victims, the souls of Ribaut and his true Huguenot followers have come marching down the centuries, till, under the tricolor of our own republic, the Providence of God at last gave to fair Florida her birthright, too long withheld, of liberty, progress and full-orbed Christian civilization.

THE HUGUENOTS OF RHODE ISLAND.*

BY MR. R. H. TILLEY.

In 1636, a half century before the Revocation of the Edict of Nantes, Roger Williams, a recent comer to America from England, had been banished from the Colony of Massachusetts for no less a crime than that he had "broached and divulged divers new and dangerous opinions." Leaving that colony he settled in what is now Providence and founded the Colony of Rhode Island, where the separation of Church and State took place. Williams was followed two years later by another party from Massachusetts, under the leadership of John Clarke who settled on the island of Aquidneck. The settlement of Warwick, on the opposite side of Narragansett Bay, was, in 1643, made up of the followers of Williams and Clarke, thus making three independent settlements. The additions to these were many, until 1643, when they were united under one patent granted by King Charles I.

It would seem as if Roger Williams and John Clarke had been sent to provide a home for the persecuted Huguenots, and that half a century had been spent in the preparation. - But when the Huguenots had determined to leave France the founders of religious freedom in America had passed on to the unknown shore, Williams in 1683, and Clarke in 1676.

In 1686, a company of forty-eight families of Huguenots left their native land, under the leadership of Rev. Ézekiel Carré and settled in that part of Rhode Island known as the Narragansett country, then almost a wilderness, with the intention of making it their permanent home. Negotiations were entered into with the Colonial Government which secured for each family one hundred acres of upland, beside meadowland in proportion. The price was fixed at four shillings per acre, cash, or twenty-five pounds for one hundred acres payable in three years. The minister, Mr. Carré, was to have one hundred and fifty acres gratis. One hundred acres were assigned as glebe land, and fifty acres to

* Read before the Huguenot Society, April 13, 1896.

support a schoolmaster. A church and twenty-five houses were built. The new comers soon began to improve the land and were suffered to remain without serious difficulties for several years. The original deed (and its accompanying stipulations) was signed by Wharton, Hutchinson and Saffin in behalf of the Government, while the document, in behalf of the Huguenots, was signed by Ezekiel Carré, Peter Le Brenton, W. Barbut, Paul Collin, Jean Germon, Dechamps, Tourgère, Grignon, Legaré, Robineau, Peter Ayrault, Magni Jr., Foretier, Louis Allaire, Grazilier, Amian, Lafon, Belhair, Milard, Joïet, Renaud, Le Gendre, Bretin dit Laronde, Menardeau, Galay, Ratier, Beauchamps, Moïse Le Brun, Le Moine, Tourtellot, La Vigne, Targé Jr., Targé Sr., Traverrier, Bouniot, Rambert, Coudret and J. Julien.

Frenchtown, in which was the home of the Huguenots, is bounded on the west by Exeter, and on the south by North Kingstown. Though now a part of East Greenwich, the place is thinly settled, and lies about four miles from the more thickly populated portion of the town.

The Huguenots showed good judgment in the formation of their new homes and in the selection of the ground. Even in those early days this spot must have been attractive. Near the centre of the settlement was a never-failing spring, on what is now known as the Mawney farm. Near this spring an extensive apple-orchard was planted for common use. It is said that this orchard was unusually productive, but to-day only one shattered stump marks the spot. Traces of the foundations of some of the houses are still discernible.

When the war between France and England broke out, these settlers were, by authority of the General Assembly of Rhode Island, allowed to remain unmolested on their taking an oath to comply with the conditions prescribed in the king's proclamation.

Where the Huguenots had every reason to hope for peace and prosperity, they found, too soon after their arrival, that they were not long to enjoy it. Their neighbors were not in sympathy with them. Their meadows were often unlawfully mowed and the hay carried off, and when complaint was made to the authorities, one-half of the stolen fodder was returned to them, and the remainder given to "certain needy persons," until the rights of the

parties could be determined. Lawsuits soon followed, and other annoyances compelled them to remove—some thirty families to Oxford, Mass., and others South, while a few remained in Rhode Island. Of the two score and odd families that came over from France, there remained in Frenchtown proper only the descendants of LeMoine, or, as now known by the name of Mawney. Of the antecedents of the original families but little is known.

It is not my intention to weary you with an account of the troubles and trials of the poor Huguenots in Rhode Island. Judge Potter,* in his faithful "Memoirs" concerning these French settlers, has fully described them, and Miss Esther Carpenter† has told of their influence in the colony.

Among those of whom somewhat is known are the LeMoines, Ayraults, Targés and Tourtellots, besides the families of Lucas and Bernon, who made their homes in the Narragansett country, though not in the French settlement.

At the head of the LeMoine family was Moses, who came from the south of France. His children were Peter and Mary. The son was known as "Colonel Peter," and was the first to lay out the present highways in the vicinity of Frenchtown, which work he began in 1716. His first wife was Mary Tillinghast, who died in 1726-7, in the thirty-fourth year of her age. She lies buried in the Tillinghast burial ground, next north of the Mawney farm. His second wife was Mercy Tillinghast, who survived him, and died in 1761, the widow of James Brown, and is buried in the old North burial ground in Providence. When the French settlement was broken up the Mawneys remained. The name of Col. Peter "Money" is found on the oldest plat of East Greenwich. His land was held by his descendants until quite recently.

Pardon Mawney, a son of Col. Peter, was the ancestor of the majority of the East Greenwich family of that name. Many relics of the Frenchtown settlers are said to exist among them. There is an ancient telescope or field-glass, an old pipe, and an oddly constructed corkscrew, all formerly belonging to old Moses LeMoine. They also treasure as one of their most precious relics a pair of iron-bowed spectacles that formerly belonged to Dr. Ayrault.

* R. I. Historical Tracts, No. 5, Sidney S. Rider, Providence, R. I., 1879.

† Proceedings, R. I., Historical Society, 1885.

Gabriel Bernon made his home in the Narragansett country. He was, it is said, a hereditary registrar of his native town, Rochelle. On leaving France he first went to Holland where one of his daughters married a Welsh reformer. Shortly after this event he came to America and settled in Rhode Island, and lived in Narragansett and Newport, but near the close of his life removed to Providence where he died in 1726, and was buried under the Episcopal church in that town. He was, perhaps, the most conspicuous among the French settlers. Quite full accounts of him are published in the collections of the Massachusetts Historical Society, in Mrs. Lee's "Huguenots in France and America," and in Updikes "History of the Narragansett Church." He was one of the petitioners for the establishment of an Episcopal Church in Newport. He married first, Esther LeRoy who died in Newport in 1710. His second wife was Mary, daughter of Thomas Harris. Bernon left ten children, among them Jane who, in 1722, married Colonel William Coddington of Newport. She died in 1752 and was buried in the old cemetery in that town.

Dr. Pierre Ayrault was born in Angers, and first made his appearance in Rhode Island at Newport, but soon joined his fortunes with the Frenchtown Huguenots. He was an educated man and early took part in the formation of the village, and, it is said, was as quick to assist in breaking it up. He probably soon removed to the neighboring village of East Greenwich. About 1699 he removed to Newport where he soon became busily engaged in helping to erect a church for the Episcopal form of worship, the result of which is still apparent in one of the chief landmarks of that city, Trinity church. Daniel Ayrault, the only son of whom we have any mention, settled in Newport and married Mary Robineau. Their marriage contract, dated April, 1703, is given in full in Mrs. Lee's "Huguenots." He died in 1764, and his wife in 1729. Their remains were placed in a vault, the entrance to which is under the walk leading to the north door of Trinity church. They left many descendants.

They soon left Frenchtown, but unlike nearly all the other families, took up their abode either in other parts of the township of East Greenwich or in what is now known as North Kingstown.

The Lucas family was of French descent and was connected with the Hillhouse family of Connecticut, and the Robinsons of

Narragansett. Augustus Lucas, the first emigrant, married a daughter of Daniel Lefevre of Garhere, in 1696, at St. Malo, in Bretagne.

The Jerauld family settled in East Greenwich. Dr. Dutee Jerauld a son of the Huguenot Refugee, was in Medfield, Mass., previous to 1742, at which date he removed to East Greenwich and died there in 1813, at the advanced age of ninety-one years. One of his daughters became the wife of Dutee J. Pearce of Newport.

The Tourtellot family continued to reside in Rhode Island. Abraham Tourtellot was a native of Bordeaux. The tradition is that he was engaged in mercantile pursuits before coming to America. After his arrival here he became a master of a vessel which sailed from Newport for many years. On one of his voyages he, with his son, was lost at sea.

Francis Ganeaux came from Guernsey and settled in New Rochelle, where he died at the advanced age of one hundred and three years. Of his descendants Rev. Stephen Gano, as the name was later spelled, born in 1752, was pastor of the First Baptist Church of Providence in 1792. His family was connected with many of the prominent citizens of the State.

The Targé family have a tradition that their ancestors came from one of the islands at that time in possession of France. Of the original family there seems to have been a father with one or more grown up sons.

Among the citizens of Rhode Island who have rendered distinguished service to the colony and State, none are more prominent than the descendants of those Huguenot families who, for conscience sake, left their native land, to find a home on the shores of Narragansett Bay.

With the original LeMoine (now called Money and Mawney) there are allied by marriage the Rhode Island families of Tillinghast, Appleby, Brown, Fry, Bowen, Angell, Goddard, Whipple, Congdon, Carew, Gibbs, Gardner, Clarke, Gladding, Cole, Valentine, Ware, Harris, Hopkins, Weeks, Potter, Arnold, Atkins, Davis, Wilbor, Dean, Nichols, Wheeler, Chappell, Maynard, Taylor, Frost, Gilbert, Fenner, Leonard, Corliss, Amory, Ives, Howe, Lee, Skinner, Vinton, Gammell, Swan, Slater, Morris,

Coolidge, Corcoran, Fox, Duncan, Addison, Olney, Halsey, Hare, Kane, Martin, Ward, Greene, Mitchell, and Moore.

With Ayrault, there are connected those of Cranston, Goulding, Brenton, Tillinghast, Bours, Wanton, Scott, Robinson, Mann, Potter, Shaw, Mason and Champlin.

With Bernon, there are LeRoy, Harris, Coddington, Powell, Seabury, Helme, Whipple, Crawford, Allan, Carpenter, Jenckes, Dorr, Aborn, Arnold, Crocker, Kenyon, Clarke, Richards, Weld, Jackson, James, Cory, Gardner, Wilbor, Nason, Olney, and Case.

With Tourtellot, there are Harding, Ballard, Mitchell, Dunn, Eddy, Angell, Jones, White, and Williams.

With Ganeaux there are Britton, Stiles, Benedict, Ludlow, Jackson, Robbins, and Rogers. Other well-known Rhode Island families can trace their ancestry to the Frenchtown settlers, among them may be mentioned, Vigneron, Marchant, Lucas, Jerauld, and Targé.

The religious interests of Rhode Island were in no small degree moulded by the zeal and energy of the Huguenots and their descendants, and much can be found relating to them in the civil history of that State, yet few of the present generation have heard their story, and the spot once dignified by the pure home life of those Huguenot exiles remains unmarked and almost unknown.

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PROCEEDINGS

OF THE

HUGUENOT SOCIETY OF AMERICA

MAY 12, 1896, TO APRIL 13, 1902

VOLUME III.—PART II.

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NEW YORK, JULY, 1903

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THE
NEWSPAPER

The Publication Committee herewith presents extracts from the Minutes of the Executive Committee, from May 12, 1896, to April 13, 1902, inclusive; and from those of the meetings of the Society, held from 1897 to 1902, inclusive. These extracts cover all the items of business of other than a routine character, or of merely temporary interest. The various meetings herein mentioned have been, as a rule, held in the United Charities Building, Fourth Avenue and Twenty-second Street, Manhattan, New York City. Unless otherwise specified, the extracts relate to the Minutes of the Executive Committee. The action of the Executive Committee relative to the celebration of the Tercentenary of the Promulgation of the Edict of Nantes, April, 1898, being already printed in the Commemorative Volume, issued by the Society in 1900, is here omitted.

The papers also here presented were those read in whole or in part before the Society during the period covered by this part of Volume III., together with two of an earlier period. One error should be corrected. Mr. de Villiers's name, on p. 272 (note), should read Christoffel Coetzee de Villiers.

SAMUEL MACAULEY JACKSON, <i>Chairman</i> ,	} Publication Committee.
ALFRED VICTOR WITTMAYER,	
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88502

The Knickerbocker Press
(G. P. PUTNAM'S SONS)
New York

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FOR NEW PALTZ,
HON. A. T. CLEARWATER, Kingston, N. Y.
FOR BOSTON,
NATHANIEL THAYER, Esq., Boston, Mass.
FOR NEW OXFORD,
HON. RICHARD OLNEY, Boston, Mass.
FOR NARRAGANSETT,
WILLIAM ELY, Esq., Providence, R. I.
FOR MAINE,
RT. REV. HENRY A. NEELY, D.D., Portland, Me.
FOR NEW JERSEY,
PROF. D. D. DEMAREST, Princeton, N. J.
FOR DELAWARE,
HON. THOMAS F. BAYARD, Wilmington, Del.
FOR PENNSYLVANIA,
CHAS. M. DUPUY, Esq.
FOR VIRGINIA,
COL. RICHARD L. MAURY, Richmond, Va.
FOR SOUTH CAROLINA,
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1899-1900

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1901-1902

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1902-1903

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Vice-Presidents

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FOR LONG ISLAND,

REV. LEA LUQUER, Bedford, N. Y.

FOR NEW ROCHELLE,

HENRY M. LESTER, Esq., New Rochelle, N. Y.

FOR NEW PALTZ,

HON. A. T. CLEARWATER, Kingston, N. Y.

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COL. RICHARD L. MAURY, Richmond, Va.

FOR SOUTH CAROLINA,

REV. ROBERT WILSON, D.D.

Treasurer

T. J. OAKLEY RHINELANDER, Esq., N. Y. City.

Secretary

MRS. JAMES M. LAWTON, N. Y. City.

MINUTES OF MEETINGS AND REPORTS OF COMMITTEES

(The minutes are always those of the Executive Committee, except where otherwise stated.)

NEW YORK, May 12, 1896.

President Marquand in the chair.

The President announced that he had appointed the following members of the Executive Committee: Prof. J. K. Rees, J. C. Pumpelly, Rev. A. V. Wittmeyer, W. J. Schieffelin, and T. J. Oakley Rhinelanders.

The Treasurer made an informal report stating that there was a balance on hand of \$694.71.

The following-named persons were elected Members of the Huguenot Society of America, their pedigrees having been reported correct by the Chairman of the Pedigree Committee.

Mrs. William S. Stryker — proposed by Rev. Dr. Atterbury; ancestor, Boudinot.

Marinus G. Wildeman, Corresponding Member for the Netherlands—proposed by Mrs. Jas. M. Lawton.

Mrs. Erastus Gaylord Putnam—proposed by Gustavus D. Julien; ancestor, Boudinot.

Rev. Nicholas Bayard Clinch—proposed by Mrs. Lawton; ancestors, Bayard and de Peyster.

Bayard Clinch Heyward—proposed by Mrs. Robert Anderson; ancestors, Bayard and de Peyster.

George F. Newcomb—proposed by Prof. T. S. Woolsey; ancestor, Pinnéo.

Peter Jacobus Elting—proposed by Prof. Henry M. Baird; ancestors, Du Bois, Le Fevre.

Mrs. Mary B. McK. Bailey—proposed by Mrs. Wm. A. Budd; ancestor, de Peyster.

The following supplemental pedigrees were accepted by the Executive Committee:

THE UNIVERSITY OF CHICAGO
LIBRARY

THE UNIVERSITY OF CHICAGO LIBRARY
540 EAST 57TH STREET, CHICAGO, ILL. 60637

ACQUISITIONS

PLEASE ADVISE THE LIBRARY OF ANY NEW BOOKS OR SERIALS
RECEIVED BY THE LIBRARY. IF THE BOOK IS NOT IN THE
LIBRARY, PLEASE ADVISE THE LIBRARY OF THE AUTHOR, TITLE,
PUBLISHER, AND DATE OF PUBLICATION.

IF THE BOOK IS IN THE LIBRARY, PLEASE ADVISE THE LIBRARY
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Manigault, Marion, for Miss McAllister.

Carré, for Rev. Dr. Atterbury.

Bayard, for Miss Pierrepont and Mrs. Moffat.

Bevier, Du Bois, Guimar, Doyau, for Mrs. Young.

After formal discussion of the subject it was resolved to request Mr. B. K. Neufville, the retiring President of the Huguenot Society of South Carolina, to join the Huguenot Society of America, and after joining said Society to appoint him Vice-President for the locality of South Carolina.

The following resolution was adopted expressing appreciation of Mrs. Wm. A. Budd's valuable services rendered to the Huguenot Society:

"The Executive Committee of the Huguenot Society of America discharge a very agreeable duty in placing on record their appreciation of the services rendered to the Society by Mrs. Wm. A. Budd, which services have contributed largely to the comfort and pleasure of the Members of the Society.

"H. G. MARQUAND, *Pres.*

"LEA MCI. LUQUER, *Sec.*

"NEW YORK, May 12, 1896."

Mr. Dupuy, Chairman of the Auditing Committee, reported that the Treasurer's books and vouchers had been examined and found correct for the past year up to April 13, 1896.

The following Committees were discharged with thanks:

Committee on Revision of the Constitution.

Committee on Preparation of the Circular of Information.

Committee on Auditing Accounts.

The following Committees were then appointed by the Executive Committee:

Publication Committee—Rev. Dr. Atterbury, Chairman; Rev. Dr. A. G. Vermilye, Mr. Du Bois.

Library Committee—Mrs. James M. Lawton, Chairman; Mr. Cortlandt Schuyler Van Rensselaer, Mr. Thomas Le Boutillier.

Finance Committee—Mr. George S. Bowdoin, Chairman; Mr. Charles Lanier, Mr. T. J. Oakley Rhinelander.

Pedigree Committee—Mrs. James M. Lawton, Chairman. (Mrs. Lawton was empowered to add two other members to this Committee.)

NEW YORK, June 2, 1896.

Mr. de Peyster, Vice-President for New York, in the chair.

The Treasurer made a verbal report, stating that the bank balance was \$687.86.

J. B. Laux was declared a Member of the Society to date from May 12, 1896.

The Secretary announced that Mrs. Maddox had become a life member on payment of \$50.

The following supplemental pedigrees, favorably reported by Mrs. Lawton, were accepted by the Executive Committee:

Cantine, Deyo, Blanshan, Jorise, Le Fevre, for Rev. Matthew C. Julien and Mr. G. D. Julien.

The following-named persons were elected Members of the Huguenot Society.

Jacob G. Rapelje, Life Member—proposed by J. B. Laux; ancestor, de Rapelje.

Miss Helen M. Fisher—proposed by Mr. Laux; ancestor, de la Montayne.

NEW YORK, October 8, 1896.

In the absence of the President, Mr. Lester, Vice-President for New Rochelle, presided.

William Benezet Bogert was elected a Member of the Huguenot Society of America; proposed by Mrs. Frances A. B. O'Brien; ancestor, Benezet.

Mr. Lester made an informal report stating that there was a balance in the bank of \$241.28.

A sum not to exceed \$50 per month was appropriated for the service of a clerk in the Library, and the Secretary, Mr. Lester, and Mr. Pumpelly were appointed a Committee to secure a clerk for the Library and to report at the next meeting.

The Treasurer was authorized to open on his books an account to be styled "Permanent Library Fund," the amounts due this fund to be taken from the invested fund of the Society; also that he open on his books an account to be named "Library Expense Account," to be credited with the interest from the Permanent Library Fund and all appropriations made by the Executive Committee.

NEW YORK, October 27, 1896.

President Marquand in the chair.

The Chairman of the Publication Committee made his report, which was accepted and placed on the Minutes. The matters of permanent interest are these: "The Committee had had carefully prepared and printed one thousand copies of the Proceedings and Papers from October, 1894, to April, 1896, forming Vol. II., Part I., containing also a beautiful portrait of our late President, Mr. Jay, which was furnished for this purpose, without cost to us, by the generous courtesy of Mr. Wm. J. Schieffelin. The cost of this edition was \$251.15, being much less than the cost of any previous volumes of the Proceedings. The Committee has also prepared and printed one thousand copies of a manual containing a sketch of the Society, Constitution, etc., and a list of members at a cost of \$40.75."

The Treasurer, Mr. Lester, made the following detailed report, which was accepted and placed on file:

Balance on hand April 13, 1896:

Cash Received to date.....	\$803.31
Annual Members.....	\$ 150.00
Life Members.....	100.00
Account Mr. Laux's Salary...	165.00
Diplomas, Badges, etc.....	9.50
Publications.....	6.50
	<u>431.00</u>

	\$1234.31
Cash paid out.....	1010.53
	<u>\$ 223.78</u>

Deposited in the N. Y. Life Ins. and Trust Co., \$1500.00

Cash paid out :

Mr. J. B. Laux's Salary.....	\$300.00
Proceedings, Printing, etc.....	291.90
Rent of Library and Assembly Hall.....	277.00
Publications, paid for.....	39.20
Postage.....	34.50
Miss Morand.....	27.00
Printing.....	13.00
Bill Book for Treasurer.....	8.00
Expenses of Secretary.....	4.91
Tiffany & Co.....	3.50
Office Supplies.....	3.35
Collation Supplies.....	2.77
Repairs.....	1.80
Engrossing Diplomas.....	3.60

\$1010.53

The Secretary was requested to thank Mr. W. J. Schieffelin for his courtesy in securing the portrait of his grandfather, the late Mr. John Jay, for insertion in the copy of the Proceedings.

The Secretary reported the deaths of the following members: Rev. Elie Charlier, Ph.D., Dr. L. V. Cortelyou, and Henry Milton Requa, as having occurred since the annual meeting in April.

It was informally suggested that the Secretary be requested to report the deaths of members occurring during the year, at the annual meeting in April.

A verbal report was here made by the Chairman of the special Committee appointed to secure a clerk for the Library.

This special report was accepted and Miss Edith Bell appointed clerk in the Library for three months from the 2d of November, with the understanding that if satisfactory the appointment was to be continued for the rest of the Huguenot year, at a compensation of \$40 per month.

Mrs. Lawton made an informal report stating that the old French Church records of New Rochelle are soon to be published.

Rev. Lea Luquer, of Bedford, N. Y., was appointed Vice-President for Long Island for the remainder of the Huguenot year.

NEW YORK, January 7, 1897.

President Marquand in the chair.

Mr. J. C. Pumpelly acted as Secretary.

Mr. B. K. Neufville was received as a member, on condition that his pedigree be further filled out.

A Society meeting was appointed for Thursday, January 21, 1897, at which Miss Anna M. Cummings would read.

A vote of thanks was sent to the Evangelical Alliance for courtesy shown the Huguenot Society.

Mrs. Lawton, as Chairman of the Ladies' Committee, made the following report:

"The Chairman of the Ladies' Committee wishes to report that at a full meeting of her Committee held in November, it was resolved that 'whereas the Ladies' Committee was organized on October 31, 1887, by the Executive Committee for the purpose of enlarging the membership of the Society, they, by virtue of their authority and to further that end, do now issue a letter to members of the Society.' The Chairman has the honor to report that the

result has been most gratifying, fifteen members having responded immediately to the appeal."

CIRCULAR LETTER SENT TO ALL MEMBERS

"NEW YORK, November, 1896.

"The Ladies' Committee wishes to call your attention to the approaching Tri-Centenary of the Promulgation of the Edict of Nantes, when the Huguenot Society of America invites all Foreign Societies to join her here in its celebration.

"In order that our membership should fully represent the strength and number of the Huguenot element in this country, the Committee believes it wise to offer to each member in the Society the opportunity of proposing a friend of Huguenot descent for membership, so that all Huguenot families in America may be enabled to share in the courtesies of the occasion.

"It is therefore requested that this Society, which leads by priority of age and wide historic interest those of the Old World, should wisely increase its membership and its strength, and that you, as a member, should personally assist the Committee by proposing one new associate of Huguenot descent.

"The Committee asks for your cordial co-operation and generous sympathy in this endeavor.

"MRS. HENRY C. STIMSON, MRS. WILLIAM A. BUDD,
MRS. ANSON P. ATTERBURY, MISS MARIA D. B. MILLER,
MISS LILIAN HORSFORD, MISS RUTHELLA R. BLACKWELL.

"MRS. JAMES M. LAWTON, *Chairman,*

"*Ladies' Committee of the Huguenot Society of America.*"

The following report was made by Mrs. J. M. Lawton as the Chairman of the Library Committee:

"The Chairman of the Library Committee reports from her Committee that since the removal of the books from Columbia College, ninety-one have been added to our shelves, properly accessioned and bound. Many of these books are gifts, every one of which has been properly acknowledged by the Chairman, with the thanks of the Society, and when of sufficient importance reported to the Executive Committee. This makes a sum total of 698 books on our list. Of these, however, forty odd books which are duplicates, and others having no connection with Huguenot

History or Genealogy, have, by authority of the Executive Committee, been weeded out for exchange or sale. Prices have been placed on these books, and the lists are to be sent to the various Libraries which have applied for them.

The following-named persons were elected Members of the Huguenot Society of America.

Mrs. John Spencer Finch—proposed by Mr. T. M. Banta; ancestor, Cossart.

Miss Annie D. Ferree—proposed by J. B. Laux; ancestor, Ferree.

Samuel Patterson Ferree—proposed by J. B. Laux; ancestor, Ferree.

The Acting Secretary reported the deaths of two of the Society's members:

James Henry Heroy, Dec. 25, 1896.

General John Meredith Read, Dec. 27, 1896.

NEW YORK, January 16, 1897.

The following-named persons were elected Members of the Society:

Miss Flora Allaire—proposed by H. M. Lester; ancestor, Allaire.

Geo. D. Allaire—proposed by H. M. Lester; ancestor, Allaire.

Miss Maria L. Anderson—proposed by Mrs. Robert Anderson; ancestors, Bayard, de Peyster.

William Morris Fontaine—proposed by Richard L. Maury; ancestors, Fontaine, Bomsequot.

Wm. Meserole Branch—proposed by Frank V. Shonnard; ancestors, Mesurole, Praa.

Mrs. Elizabeth McLean Haughey—proposed by Theo. M. Banta; ancestor, Coutant.

Mrs. Idabelle Sparks Kress—proposed by Theo. M. Banta; ancestor, des Marest.

Robert Oliver Morris—proposed by John Emery Morris; ancestor, Bontecou.

Miss Mary E. Robert—proposed by Miss Margaret A. Jackson; ancestor, Robert.

Charles Dewar Simons—proposed by R. C. Bacot; ancestor, Bacot.

1. The first part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β .

2. In the second part we consider the case of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β when the functions $f(x)$ and $g(x)$ are continuous and have bounded variation on the interval $[a, b]$.

3. In the third part we consider the case of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β when the functions $f(x)$ and $g(x)$ are continuous and have bounded variation on the interval $[a, b]$.

4. In the fourth part we consider the case of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β when the functions $f(x)$ and $g(x)$ are continuous and have bounded variation on the interval $[a, b]$.

5. In the fifth part we consider the case of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β when the functions $f(x)$ and $g(x)$ are continuous and have bounded variation on the interval $[a, b]$.

6. In the sixth part we consider the case of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β when the functions $f(x)$ and $g(x)$ are continuous and have bounded variation on the interval $[a, b]$.

7. In the seventh part we consider the case of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β when the functions $f(x)$ and $g(x)$ are continuous and have bounded variation on the interval $[a, b]$.

8. In the eighth part we consider the case of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β when the functions $f(x)$ and $g(x)$ are continuous and have bounded variation on the interval $[a, b]$.

9. In the ninth part we consider the case of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β when the functions $f(x)$ and $g(x)$ are continuous and have bounded variation on the interval $[a, b]$.

10. In the tenth part we consider the case of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β when the functions $f(x)$ and $g(x)$ are continuous and have bounded variation on the interval $[a, b]$.

11. In the eleventh part we consider the case of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β when the functions $f(x)$ and $g(x)$ are continuous and have bounded variation on the interval $[a, b]$.

12. In the twelfth part we consider the case of the existence of solutions of the system of equations (1) for arbitrary values of the parameters α and β when the functions $f(x)$ and $g(x)$ are continuous and have bounded variation on the interval $[a, b]$.

Jas. Dewar Simons—proposed by R. C. Bacot; ancestor, Bacot.
Charles Volney Wheeler—proposed by Mrs. H. S. Ladew; ancestor, Jérauld.

MEETING OF THE HUGUENOT SOCIETY OF AMERICA

NEW YORK, January 21, 1897.

In the absence of the President and all the Vice-Presidents, the Rev. Dr. Atterbury was elected temporary Chairman.

The minutes of the last meeting, held April 13, 1896, were read and approved.

The Secretary reported the names of new members elected since the last meeting; also the deaths.

The reports of the Ladies' and Library Committees, were read by the Secretary.

The Chairman then introduced the speaker of the evening, Miss Anna M. Cummings, who read a paper on "The Huguenots in South Africa."

On motion of Rev. Dr. Vermilye, seconded by Mr. Pumpelly, a vote of thanks for the paper was given, and a copy also requested for publication.

Mr. Pumpelly proposed that the 1898 Committee secure a representative from South Africa for the celebration.

NEW YORK, February 12, 1897.

In the absence of the President, Prof. J. K. Rees was elected temporary Chairman.

The Treasurer reported a balance in the bank of \$723.80.

Mr. Robert Hatcher received the thanks of the Society for his valuable gift of a five-dollar bill of the Huguenot Bank of New Paltz, and it was ordered that the bill be suitably framed and hung in the Library.

The Library Committee reported a letter from the French Society offering a system of exchange for publications, but it was resolved that the Huguenot Society of America continue to buy the publications of the French Society, and to offer to supply its own back publications at regular selling price. The Committee also reported two books from the Holland Society, two engravings from Mr. Du Fais, and two medals from Mr. Schieffelin.

The Publication Committee reported that it was not possible to secure papers for February or March.

The following-named persons were elected Resident Members of the Huguenot Society of America:

Mrs. Charles H. Alden—proposed by Mrs. C. Addison Mann; ancestor, Cazneau.

Dr. Abraham Ernest Helffenstein—proposed by Wm. R. Val-leau; ancestor, Fauconnier.

Mrs. Eugene A. Hoffman—proposed by Mrs. Margaret Budd; ancestor, Mercereau.

Rev. Jas. Le Baron Johnson—proposed by Mrs. Lawton; ancestors, Le Baron, Bayeux.

Mrs. Malcolm Macdonald—proposed by Chas. H. Murray; ancestors, Ferree, Le Fevre.

Mrs. Warren Rawson—proposed by Rt. Rev. Boyd Vincent; ancestor, Petit.

Rear Admiral Francis A. Roe—proposed by Chas. H. Murray; ancestor, La Farge.

Frederick Wm. Stelle—proposed by Irving Brokaw; ancestor, Stelle.

On motion, it was resolved: That the thanks of the Society be tendered to the Ladies' Committee for securing a most encouraging increase in the membership of the Society; and that Mr. Schieffelin be thanked for medals, and Mr. Du Fais for engravings.

NEW YORK, February 24, 1897.

The Library Committee reported four gifts to the Library: the New Paltz Records, from Mrs. Lawton; Digest of the S. P. G., from Rev. A. V. Wittmeyer; a very valuable translation from the part of Rotteck's History relating to the Huguenots, from Mr. Du Fais; and a check of \$5, from Mr. Ed. Clinton Lee for the purchase of books for the Library.

The following-named persons were elected Resident Members of the Huguenot Society:

Mrs. Charles F. Roe—proposed by Theodore M. Banta; ancestor des Marest.

Mrs. Benjamin S. Church—proposed by Miss E. M. de Peyster; ancestor Provoost.

Mrs. Frank Tracy Robinson—proposed by Miss Sarah T. Coles; ancestor Molines.

Mrs. C. L. McMurtry—proposed by Ed. Clinton Lee; ancestor, Molines.

Mrs. Charlotte M. S. Gillett, Mrs. Wm. R. Ellis, and Kirke Lathrop—proposed by Mrs. Swift; ancestors, Gilet, Byssel.

Ferdinand F. Du Fais—proposed by the President; ancestor, du Fais.

Henry Cotheal Swords—proposed by Frederic J. de Peyster; ancestor, de Cotele.

Mrs. Lawton's decision that a Huguenot ancestor, simply mentioned as the Walloon wife of ———, could not be printed in the list, was informally sustained.

The President appointed the following Committee on Nomination of Officers for the coming year: Prof. J. K. Rees, Chairman; Charles M. Dupuy, Wm. Jay Schieffelin, H. B. Dominick, and G. D. Julien.

On motion, it was resolved: That Mr. B. K. Neufville be appointed Vice-President of the Huguenot Society of America for South Carolina.

On motion, it was resolved: That the President write to Mr. Nathaniel Thayer, requesting him to become a member of the Society, and also to accept the appointment of Vice-President of the Huguenot Society of America for Boston.

Mrs. Lawton was authorized to reply to Mr. Edward E. Salisbury, regarding the erection of a monument in memory of Mrs. Martha J. Lamb, as follows: It was the opinion of the Executive Committee that the Society as a Society could not comply with the request, but that the members of the Society individually might be glad to do so.

NEW YORK, March 12, 1897.

In the absence of the President, Mr. Frederic J. de Peyster, Vice-President for New York, presided.

Mrs. Lawton, Chairman of the Library Committee, reported that she had presented to the Library the "Calendar of Wills"; and received the thanks of the Society.

The Secretary informally reported:

1st. That a letter had been received from the President of the Huguenot Society, stating that he wished to resign the office of President.

2d. The lease for the Office and Library had been renewed for one year on the same terms as last year.

3d. That Mr. Thayer wished to become a member of the Huguenot Society and would accept the Vice-Presidency for Boston.

The following-named persons were elected Resident Members of the Huguenot Society:

Mrs. James Roosevelt—proposed by Mrs. Geraldine Hoyt; ancestor, de la Noye.

Mrs. Allen H. Strong—proposed by Mrs. Eliza de P. Clarkson; ancestor, de Rapalje.

Mrs. Lawton and Mr. Rhinelander were appointed a Committee to consider a plan for increasing the membership of the Society by sending out invitations to eligible persons of Huguenot descent asking them to become members in the customary manner.

NEW YORK, April 2, 1897.

President Marquand in the chair.

The Secretary informally reported a letter from Mr. B. K. Neufville, extending to the Committee hearty thanks for his appointment as Vice-President for South Carolina.

The following-named persons were elected Resident Members of the Huguenot Society:

Thatcher T. P. Luquer—proposed by Lea McI. Luquer; ancestor, l'Esquyer.

Nicholas Luquer—proposed by Lea McI. Luquer; ancestor, l'Esquyer.

Henry E. Pierrepont, Jr.—proposed by Mrs. Luquer; ancestors Jay, Bayard.

Nathaniel Thayer—proposed by the President; ancestor, Bayard.

The Chairman of the Library Committee reported a photograph given to the Society by Mr. F. F. Du Fais.

The following amendment to the Constitution was proposed by Prof. Rees and approved:

Add to Art. III., Sec. 3:

"Every person elected a Resident Member shall pay the annual dues for the first year within sixty days of notification of election. Non-payment of the first year's dues within the time named shall be regarded as a non-acceptance of the election."

ANNUAL MEETING OF THE HUGUENOT SOCIETY OF AMERICA

NEW YORK, April 13, 1897.

The Society held its Annual Business Meeting on the two hundred and ninety-ninth Anniversary of the Promulgation of the Edict of Nantes, in the Trustees' Room of the United Charities Building, 105 East 22d Street, at 4.30 P.M.

President Marquand in the chair.

A quorum being present, the minutes of the last General Meeting, held January 21, 1897, were read and approved.

President Marquand made a brief address.

The Annual Report of the Secretary was then read, and on motion accepted and ordered placed on file.

In the absence of the Treasurer, the Secretary read the following summary of the Treasurer's Report:

April 13, 1897.

Balance on hand, April 13, 1896.....\$2303.31

Cash received :

Life Members.....	\$200.00	
Annual Members, back dues....	95.00	
Annual Members, 1897 dues.....	940.00	
Annual Members, 1898 dues....	140.00	
Publications.....	40.95	
Badges and Ribbon.....	6.25	
Diplomas	17.00	
Interest.....	45.00	
Mr. Laux's Salary.....	165.00	1649.20

\$3952.51

Cash paid out..... 1653.46

\$2299.05

Balance on hand, April 13, 1897 :

Cash in 7th National Bank.....\$ 799.05

Certificate of Deposit, N. Y. Life Ins. and

Trust Co..... 1500.00

\$2299.05

HENRY M. LESTER, *Treasurer.*

The Secretary, on behalf of the Executive Committee, then read the following proposed amendment to the Constitution which had been approved by said Committee:

"Every person elected a Resident Member shall pay the annual dues for the first year within sixty days of notification of election. Non-payment of the first year's dues within the time named shall be regarded as a non-acceptance of the election."

This amendment was adopted.

The election of officers being in order, Professor Rees, Chairman of the Committee on Nominations, reported the nominations for Officers, approved by the Executive Committee, and the Secretary was authorized to cast one ballot for the Society.

The Secretary having reported that such ballot had been cast, the Chairman announced that the gentlemen who had been nominated by the Committee on Nominations and approved by the Executive Committee were duly elected Officers of the Society for the ensuing year, 1897 to 1898.*

A vote of thanks was given to Mr. Lester for his services as Treasurer during the past three years.

Rev. Dr. Atterbury, as Chairman of the Publication Committee, reported for that Committee and the report was accepted and ordered on file.

The report of the Chairman of the Library Committee was accepted and ordered on file.

NEW YORK, May 7, 1897.

Mr. Frederic J. de Peyster, Vice-President for New York, in the chair.

The Treasurer's report was read by the acting Secretary :

Deposit in the 7th Nat. Bank.....	\$ 827.55
N. Y. Life Ins. and Trust Co.....	1500.00
Total Balance.....	<u>\$2327.55</u>

The Secretary was requested to write a note of acceptance and thanks to the Fort Greene Chapter of the Daughters of the American Revolution.

The following-named persons were elected Resident Members of the Huguenot Society of America:

Mrs. Wm. Hamilton Moseley—proposed by George F. Newcomb; ancestor, Molines.

Rev. Wm. Reed Huntington—proposed by Mrs. Lawton; ancestor, Baret.

* See list on page 5.

Wm. Watts Stelle—proposed by Elmer Ewing Green; ancestor, Stelle.

Mrs. L. Holbrook—proposed by Dr. Ed. H. M. Sell; ancestor, Perrin.

Col. Henry A. Du Pont—proposed by Col. Wm. Jay; ancestor, Du Pont.

Mrs. George Perkins Lawton—proposed by J. C. Pumpelly; ancestor, de Forest.

Mrs. Marcellus Hartley—proposed by Mrs. Wm. A. Budd; ancestor, de Boncourt.

Gilbert E. Swope—proposed by Samuel P. Ferree; ancestors, Du Bois, Blanshan, Ferree, Jorisse.

The supplemental of Jorice for Mr. Samuel P. Ferree and Miss Annie D. Ferree was accepted.

The Chairman of the Library Committee reported the following gifts to the Library: Two volumes of the *South Carolina Society Transactions*, by D. Ravenal; *The Lower Norfolk County, Virginia, Antiquary*, by Ed. W. James, and *The Swope Family*, by Gilbert E. Swope.

A letter from Mr. Samuel P. Ferree was read in regard to forming a branch Society in Philadelphia. With the approbation of the Society, Mr. de Peyster gave the letter to the Vice-President for Pennsylvania, with the understanding that Mr. Dupuy is to report to the Committee in the fall.

On motion of Professor Rees, seconded by Mrs. Lawton, it was resolved: That the Executive Committee desires to put on record its sincere appreciation of the able work carried on during the last four years by the Publication Committee and its Chairman, Rev. Dr. W. W. Atterbury.

Rev. A. V. Wittmeyer was appointed Chairman of the Publication Committee, and Mrs. James M. Lawton, Chairman of the Library Committee, each Chairman to suggest their associates to the Executive Committee at a future meeting; also, Mr. Chas. Lanier, Chairman of the Finance Committee, with Messrs. Rhineland and Bowdoin as associates.

Mrs. Lawton was reappointed Chairman of the Pedigree Committee.

The Ladies' Committee was dissolved, having accomplished the work for which it was formed.

The President announced the appointment of the following

additional members of the Executive Committee: Prof. J. K. Rees, T. J. Oakley Rhinelander, Wm. Jay Schieffelin, Henry Cotheal Swords, Theo. M. Bauta.

NEW YORK, October 21, 1897.

President Marquand in the chair.

The Secretary read a communication from the Empire State Society of the Sons of the American Revolution, asking for a conference with other patriotic societies to co-operate in securing a Building Fund for a permanent home and for the preservation of archives.

The Secretary was appointed a Committee of one to represent the Huguenot Society at said conference and to report.

The Secretary read a communication from the National Society of New England Women, inviting the Huguenot Society of America to participate in dramatic and scenic reproductions of American history, but the Secretary was requested to decline said invitation.

The following-named persons were elected Resident Members of the Huguenot Society of America:

Col. Fred. D. Grant—proposed by Mrs. J. M. Lawton; ancestor, de la Noye.

Dr. Pearce Bailey—proposed by Rev. A. V. Wittmeyer; ancestor, Jéraud.

The supplemental pedigrees of Vallean and Fauconnier of Dr. Helffenstein were accepted by the Executive Committee; also that of Byssel for Mrs. Hartley.

Rev. Mr. Wittmeyer reported by Mrs. Lawton that he would like to have Dr. Bailey and Dr. Seil as additional members of the Publication Committee, and these gentlemen were accordingly added to that Committee.

The Chairman of the Library Committee requested that Mr. W. D. Barbour be added to said Committee, and this was accordingly done.

The Treasurer informally reported that there was a balance in the bank of \$235.20; also that the rent for the Library had been paid up to the first of November.

NEW YORK, December 1, 1897.

Charles M. Dupuy, Vice-President for Pennsylvania, later Frederic J. de Peyster, Vice-President for New York, in the chair.

The Treasurer reported:

Balance at Seventh Nat. Bank.....	\$ 822.12
New York Life Ins. and Trust Co.....	<u>1500.00</u>
Total Balance.....	\$2322.12

The following motion of May 24, 1894, was rescinded:

"That Honorary Members be supplied with Certificates of Membership without the payment of any fee, but that all other members be charged a fee of \$1.00, and it was further resolved: That the money so collected should be credited on the books of the Treasurer to the Library Committee, to be expended by them as they saw fit on the Library and Library matters."

By this action it is understood that all moneys received for Diplomas be credited to the General Fund of the Society.

The report of the Badge Committee, through its Chairman, Prof. J. K. Rees, was then submitted, as follows:

"The Chairman of the Badge Committee has the honor to submit to the Society for approval a sketch of the proposed Insignia. It is the armorial device of Marguerite de Valois, grandmother of Henry IV., from which the Society have taken their emblematic flower. Monsieur de Richmond, one of our Honorary Members, says, in writing of the marigold: 'The idea is a most beautiful and excellent one, of celebrating the approaching Anniversary of Nantes by the Huguenots of the entire world under a common symbol, the marigold, that is, the soul turned towards the God who has sustained and blessed the Church throughout all ages. The dove was the ordinary emblem of the Huguenots, representing the Holy Spirit.'

"This was also endorsed by one of the most celebrated archæologists of France.

"Therefore your Committee has combined the two emblems in one, and hopes that these arduous labors have not been in vain."

Whereupon, on motion, of Rev. Mr. Wittmeyer, it was resolved: That the Executive Committee approve and accept the design for the insignia submitted by the Committee in charge of the matter; and that the members of the Society be notified of this action. And, further, that the insignia be made in either gold or silver gilt.

On motion, it was resolved: That Mrs. Lawton's most generous

offer to purchase the die for the insignia be accepted, and that Mrs. Lawton be heartily thanked by the Executive Committee for this most substantial contribution.

The Secretary reported a communication, received in the summer, from the German Huguenot Society, requesting a representative and paper at the Berlin meeting in October. An answer was sent, saying that the Society would not have a meeting until the fall, and that it would therefore be impossible to comply with their request.

The Secretary also reported that he had written, during the summer, a letter of congratulation to Professor Herminjard of Lausanne, on the occasion of his eightieth birthday, and that a published account of the celebration had been received.

The following-named persons were elected Resident Members of the Huguenot Society:

Rev. Wm. H. S. Demarest—proposed by Rev. D. D. Demarest; ancestor, des Marest.

Mrs. Nathaniel Burruss—proposed by Wm. M. Grinnell; ancestor, Perrin.

Miss Frances D. Booraem—proposed by Mrs. Howard Townsend; ancestor, Petit.

Miss A. S. Williams—proposed by Mrs. K. P. Williams; ancestor, Devotion.

Miss Elizabeth Forney Young, and Mrs. Emilia Forney Young—proposed by Gilbert E. Swope; ancestor, Du Bois.

Mrs. Lawton announced that she wished to resign from the "*Committee of One* to arrange for and receive at the monthly meetings of the Society." After a request for Mrs. Lawton to reconsider her determination to resign, it was resolved: That Mrs. Lawton's resignation be accepted, and that she receive the hearty thanks of the Executive Committee for her most valuable services rendered in the past.

The Secretary reported a communication from the Daughters of the American Revolution, which the Committee decided should be answered by the Secretary informally.

NEW YORK, January 6, 1898.

Mr. Charles Dupuy, Vice-President for Pennsylvania, later, Mr. de Peyster, the Vice-President for New York, in the chair.

The Treasurer reported:

Library Permanent Fund	\$ 300.00
Library Fund (Annual).....	118.58
Balance of General Account.....	1920.36
	<u>\$2338.94</u>
Amount on Deposit N. Y. Life Ins. and	
Trust Co.....	\$1500.00
Balance at Seventh National Bank.....	838.94
	<u>\$2338.94</u>

Mr. Edward F. de Lancey was made an Honorary Member to date from January 1, 1894, for distinguished services to the Society.

The following-named persons were elected Resident Members of the Huguenot Society of America:

James Goelet Du Bois—proposed by John C. Du Bois; ancestor, Du Bois.

Anson Du Bois—proposed by David D. Demarest; ancestor, Du Bois.

Mrs. Wm. F. Coxford—proposed by Theo. M. Banta; ancestor, Perrin.

Eugene A. Demonet—proposed by J. C. Pumpelly; ancestor, Demonet

Mrs. Lawton presented this extract from a letter of the Huguenot Society of South Carolina: "In reference to the regrets so kindly expressed concerning our not being in union with the Huguenot Society of America, let me say that this results not from any unwillingness on our part, but from the fact that our attention has never been called to the Constitution of your organization or the steps necessary to the establishment of such relations. We should esteem it a favor to be informed upon this subject."

Whereupon, the Secretary was requested to send to the South Carolina Huguenot Society a copy of the Constitution of the Huguenot Society of America, asking a copy of their Constitution in return.

The Life Membership fees were placed in a separate account.

The Secretary presented the resignation of Rev. A. V. Wittmeyer, as Chairman of the Publication Committee, but this resignation was tabled until the next meeting of the Executive Committee.

Mrs. Lawton offered this resolution, which was carried:

"That whereas there seems to be very great ignorance on the part of the members of the Society in general as to the history of the Promulgation and of the Revocation of the Edict of Nantes, and whereas it is desired to secure as many papers as possible for the week of the celebration: Therefore, resolved, that during January, February, and March of this year, the Society, in lieu of the addresses at their monthly meetings, have a series of readings on Huguenot history and that Monsieur L. Boisse, or someone else be selected for this service."

Whereupon Mrs. Lawton was asked to write to Mr. Wittmeyer on the subject, and the Publication Committee was appointed a Committee with full power to arrange for such meetings.

In order to make a proper official record of the adoption by the Society of the Insignia, the Secretary introduced the Proposed Amendments to the Constitution, Articles VI. and VII. [These amendments to the Constitution were passed by the Executive Committee and adopted at the Annual Meeting of April 13, 1898.*]

MEETING OF THE HUGUENOT SOCIETY OF AMERICA

NEW YORK, February 1, 1898.

In the absence of the President and all the Vice-Presidents, Mr. Theo. M. Banta was elected temporary Chairman.

The reading of the minutes of the last meeting was, on motion, dispensed with.

Mr. Banta introduced the speaker of the evening, Prof. L. Boisse, who gave an interesting talk on "How to Study Huguenot History."

NEW YORK, February 24, 1898.

President Marquand in the chair.

Wm. Jay Schieffelin's resignation as a member of the Executive Committee, and Rev. A. V. Wittmeyer's as Chairman of the Publication Committee were accepted.

The Secretary reported that Mr. Edward F. de Lancey had accepted his election as an Honorary Member.

Announcement was also made of the death of Bishop Quintard, an Honorary Member of the Society. Whereupon, the Secretary

* See Minutes of the Annual Meeting, April 13, 1898.

and Mr. Pumpelly were appointed a Committee to take suitable action in regard to the Bishop's death.

The Treasurer's report of \$3256.12 cash on hand was presented by the Secretary.

The following-named persons were elected Resident Members of the Huguenot Society of America:

Mrs. Wm. W. Wilcox—proposed by Fred. S. Sellew; ancestor, Seleu.

Mrs. James Pardon Snow—proposed by Mrs. E. G. Putnam; ancestor, Le Conte.

Miss Margaret Olivia Slocum—proposed by Mrs. James M. Lawton; ancestor, l'Hommedien.

Mrs. Emma Dey Nash—proposed by Miss Helen M. Fisher; ancestor, Perrin.

NEW YORK, March 24, 1898.

Frederic J. de Peyster, Vice-President for New York, in the chair.

The Secretary reported for the Treasurer:

Amount on Deposit N. Y. Life Ins. and	
Trust Co.....	\$1500.00
Balance at the Seventh Nat. Bank.....	1879.71
Total.....	<u>\$3379.71</u>
Contributions for the Celebration up to date, \$1000	

The resignation of Dr. E. H. M. Sell as a member of the Publication Committee was accepted.

The following-named persons were elected Resident Members of the Huguenot Society of America:

John Balch Blood—proposed by Ed. Clinton Lee; ancestor, Molines.

Theodore Peacock Bogert—proposed by Mrs. F. N. B. Purdon; ancestor, Benezet.

Nathaniel Charter Burruss—proposed by Wm. M. Grinnell; ancestor, Perrin.

William C. Burruss—proposed by Wm. M. Grinnell; ancestor, Perrin.

Mrs. Sarah Louise Du Bois Kendall—proposed by Hon. A. T. Clearwater; ancestor, Du Bois.

Miss Mary Eliot Lincoln—proposed by Mrs. Charles. H. Alden; ancestor, Cazneau.

Mrs. Charles H. Nicola—proposed by Geo. F. Newcomb; ancestor, Pinnéo.

Miss Lucy Caroline Richardson—proposed by Mrs. Wm. H. Moseley; ancestor, Gaillard.

Mrs. Stephen Van Rensselaer Thayer—proposed by Mrs. Mary A. Sargent; ancestor, Bernon.

The Supplemental pedigree of Molines for Mrs. Wm. H. Moseley, was accepted by the Executive Committee.

Mrs. Byron Sherman and John J. De Zouche were elected members of the Huguenot Society of America, subject to Mrs. Lawton's approval.

The Secretary was authorized to declare elected all those persons duly proposed at this or previous meetings as soon as their pedigrees have been declared correct by the Chairman of the Pedigree Committee.

It was ordered: That the Library be supplied with awnings; that the Secretary be empowered to renew the lease for the Library, with the trustees of the building, on the same terms as heretofore; that a District Messenger call be placed in the Library, if at no expense to the Society; that the Annual Business Meeting of the Huguenot Society of America be held in Assembly Hall, 105 East 22d Street, Wednesday, April 13, 1898, at 4 P.M., and on motion of Professor Rees, seconded by Mr. Banta, the Secretary was empowered to have the ticket of last year printed, with the exception of Bayard C. Heyward's name as Vice-President for Florida, and Florida as a Huguenot Centre; and that it be offered at the Annual Business Meeting as the Regular Ticket of the Executive Committee.

ANNUAL MEETING OF THE HUGUENOT SOCIETY OF AMERICA

NEW YORK, April 13, 1898.

The Society held its Annual Business Meeting on the three hundredth anniversary of the Promulgation of the Edict of Nantes, in the Assembly Hall, 105 East 22d Street, at 4 P.M.

A quorum being present, the meeting was called to order by the Vice-President for New York, Mr. de Peyster.

Mr. Marquand, the President, was present, but resigned the chair to Mr. de Peyster.

There were also present the Delegates and Representatives of the Foreign and Domestic Societies.

The Secretary presented his Report for 1897-98, which, on motion, was accepted and ordered on file.

The Executive Committee reported through the Secretary as follows:

"At the last meeting of the Executive Committee, the said Committee, constituting itself a Committee on Nominations, nominated for officers for the coming year the gentlemen whose names have been printed on the Regular Ticket.

"Since the printing of this ticket, the Executive Committee has been informed by President Henry G. Marquand that it will be impossible for him to accept a renomination.

"Mr. Marquand has been forced to take this step on account of failing health and earnestly desires that his wishes in the matter be regarded by the Committee."

On motion of Rev. Dr. Vermilye, seconded by Messrs. Dupuy and Rees, it was resolved: That the Chair appoint a Committee to draw up resolutions in reference to Mr. Marquand's retirement from the Presidency.

The Chair appointed on this Committee Rev. Dr. Vermilye, Mr. Dupuy, Prof. Rees, Rev. Mr. Wittmeyer, and Prof. Baird.

On motion of Rev. Dr. Atterbury, it was resolved: That a Committee be appointed by the Chair to prepare a note of thanks to Mrs. Lawton for her great assistance in preparing for the Tercentenary Celebration.

The Chair appointed Rev. Dr. Atterbury, Mr. Pumpelly, and Mr. Myer on this Committee.

The election of officers being now in order, Rev. Dr. Atterbury nominated Rev. Dr. Vermilye for President, seconded by Mr. Rapelye.

Prof. Rees nominated Mr. de Peyster for President, seconded by Mr. Banta.

The Chair appointed Messrs. Banta and Clarkson tellers.

Mr. de Peyster was elected by a ballot of 41 out of 47.

On motion, the Secretary was authorized to cast one ballot for the Regular Ticket, commencing with the Vice-President for Long Island.

The Secretary cast said ballot, and the Chair declared the officers nominated thereon elected.*

A vote for Vice-President for New York was then taken (the same gentlemen acting as tellers), with the result that Col. Wm. Jay was elected by a vote of 35 out of 43 ballots.

Prof. Rees moved that the Executive Committee create the positions of Chaplain and Historian.

Rev. Dr. Darlington moved that the position of Honorary President be created for Mr. Marquand.

On motion of Mr. Pumpelly, it was resolved: That the whole question of creation of new officers be referred to the Executive Committee with power.

Rev. Dr. Atterbury here reported the following resolution of thanks to Mrs. Lawton:

"Resolved, That the hearty thanks of the Huguenot Society of America be extended to Mrs. James M. Lawton for her valuable services in connection with the Library, and for the generous help which has contributed so largely to the success of our Tercentenary Celebration of the Edict of Nantes."

On motion, the proposed amendments to the Constitution, relative to the Insignia of the Society, as approved by the Executive Committee, were passed.

Mr. Browning, on behalf of the English Society, presented the Huguenot Society of America with a most valuable set of medals, representing those struck to commemorate the Promulgation of the Edict of Nantes and the massacre of St. Bartholomew. Mr. Browning also asked the Society to advise him in what form the Society would prefer to have the medals mounted.

Mr. de Peyster accepted this most generous gift on behalf of the Society.

Monsieur Weiss, from the French Society, presented the Huguenot Society of America with an interesting Paris poster.

NEW YORK, May 5, 1898.

President de Peyster, in the chair.

Our Honorary Member, Mr. A. Giraud Browning, Vice-President London Society, and delegate from that Society, was present by invitation.

The Secretary reported for the Treasurer :

*See list on p. 6.

Amount on Deposit at N. Y. Life Ins. and Trust Co.....	\$1500.00
Balance at Seventh Nat. Bank.....	<u>1375.60</u>
	\$2875.60
Annual Library Account.....	\$ 203.28
Permanent Library Fund.....	300.00
Celebration Fund.....	459.00
Life Membership Fund.....	150.00
General Account.....	<u>1763.32</u>
	\$2875.60

Mrs. Lawton reported Delmonico's bill as sent to the Treasurer of the Stewards, \$1220.60 :

Dinners.....	\$1140.00
Wine Card	70.60
Dais Wreath.....	<u>10.00</u>
	\$1220.60
Tickets sold at \$5 each.....	<u>1040.00</u>
Deficit.....	\$ 180.60

On motion, it was resolved : That Delmonico's bill of \$1220.60 be paid by the Treasurer of the Stewards, Mr. Wm. D. Barbour.

On motion, it was resolved : That Mr. Bowdoin (the Treasurer of the Society) be authorized to pay the deficit of the dinner account (\$180.60) from the Celebration Fund to Mr. Wm. D. Barbour, Treasurer of the Stewards.

On motion of Professor Rees, it was resolved : That after all proper bills have been paid, the balance of the Celebration Fund, in the hands of the Treasurer of the Society, be turned over by the Celebration Committee to the Permanent Fund of the Society.

The following was read by Mrs. Lawton, for Mr. Rhinelander :

"Colonel Jay has been kind enough to state that his subscription for the Celebration would be given to any object desired by the Stewards. I therefore suggest that his money be applied towards the purchase of the two flags of the Society, and I also suggest that the balance of the money for such payment be raised by subscription among the members of the Society, and that someone be authorized to attend to such notices."

Mr. Rhinelander, to show his good faith in offering this suggestion, subscribed \$10.00 ; Mr. de Peyster, \$50.00.

Mrs. Lawton was given entire charge of this subscription list and of sending out the notices.

On motion of Mrs. Lawton, the thanks of the Executive Committee were extended to Messrs. Banta, Du Fais, and Helfenstein, for their valuable services in connection with the Celebration, and also to the gentlemen who prepared papers.

On motion of Mrs. Lawton, it was resolved : That the records of the French Church, now in the hands of Mr. Wittmeyer, be published as Volume II. of the Collection of the Huguenot Society of America.

The President appointed Mr. Rhinelander and Mr. Barbour a Committee to audit the Treasurer's accounts.

The following supplementals of Mrs. Chas. F. Roe, were accepted by the Executive Committee : Le Sueur, Cresson, Sohier, Mandeville, and Byssel.

On motion, it was resolved : That Mrs. Lawton be authorized to pass upon Mrs. John L. Jerome's application papers (three names), and that Mrs. Jerome be declared a Resident Member of the Huguenot Society of America.

The Secretary reported an acknowledgment of the receipt of the Resolution sent by the Executive Committee to Bishop Quintard's family.

The Secretary presented a note from the Rev. A. V. Wittmeyer, stating that it was impossible for him to serve on the Publication Committee.

Mr. Browning stated that the medals, presented to the Huguenot Society of America on April 13, 1898, would be appropriately mounted by Tiffany & Co., and that he hoped they would be acceptable.

The following letter to the President of the Huguenot Society of America was read by Mr. Browning :

" 37 FIFTH AVENUE, NEW YORK, April 13, 1898.

" To the President of the
Huguenot Society of America, New York.

" DEAR SIR :

" The President and the Council of the Huguenot Society of London desire me to offer for the acceptance of your Society the

accompanying case of Bronze Medals commemorating two cardinal events in Huguenot history—the massacre of Protestants on St. Bartholomew's Day, 1572, and the Revocation of the Edict of Nantes, 1685.

"These medals were struck at the mint in Paris from the original dies, which are there preserved. They are offered, a souvenir of the International Congress inaugurated by your Society to celebrate the tercentenary of the promulgation of the Edict of Nantes.

"I regret exceedingly that our President, Sir Henry Peek, was unable to accept the cordial invitation of your Committee to join in this celebration and that the Huguenot Society of London was only represented by myself as one of its Vice-Presidents, with Mr. Hovenden, a member of the Council, and Mr. Belleruche.

"But I am commissioned to express Sir Henry's appreciation of your courtesy and to bring warm greetings from the English Branch of the great family of Huguenot descendants with an assurance of their entire sympathy in the purpose of your celebration.

"We hear much of the ties which *should* bind together the two Saxon nations of the world. I venture to think that the intelligent appreciation of common descent from a noble race *does* bind together very large and important sections of people whose homes are divided by the Atlantic.

"I am very faithfully yours,

"A. GIRAUD BROWNING,
"Vice-President Huguenot Society of London."

On motion, it was resolved : That the letter be placed on file, and that a suitable answer be prepared by the Executive Committee.

Mr. Browning presented the design of a book-plate for the Library of the Huguenot Society of America, and the same was accepted with thanks.

On motion, it was resolved: That the Chairman of the Library, Finance, and Publication Committees be re-appointed, and that the Chairman suggest their associates at a future meeting.

The President reappointed the Executive Committee, with the exception of the Rev. Wm. R. Huntington, D.D., who was appointed to take the place of Mr. Schieffelin, resigned: Prof. J. K.

Rees, Mr. Wm. Cary Sanger, Rev. Wm. R. Huntington, Mr. H. Cotheal Swords, Mr. F. J. Oakley Rhinelander.

NEW YORK, May 20, 1898.

President de Peyster in the chair.

The Secretary reported a communication from Rev. Dr. Huntington, begging to be excused from serving on the Executive Committee, as his health would not permit him to undertake any new obligations.

The Secretary reported a letter from Rev. Mr. Wittmeyer, saying that on account of ill-health he could not accept the appointment as Chairman of the Publication Committee.

The President was empowered to appoint the Chairman of the Publication Committee, said Chairman to suggest his associates on the Committee.

The following-named person was elected a Resident Member of the Huguenot Society:

Very Rev. Eugene Augustus Hoffman, D.D.—proposed by Henry G. Marquand ; ancestor—Crépel.

The Secretary was empowered to declare Mr. Bowdoin elected on receipt of an official approval of his pedigree.

The Chairman of the Library Committee reported since April 13, 1897, 47 gifts, 17 exchanges, \$26.81 spent for records, and \$10.85 received from Bangs & Co. for books weeded from the Library and sold at auction by authority of the Executive Committee.

NEW YORK, October 27, 1898.

In the absence of the Treasurer, the Secretary read the following report :

On Deposit at N. Y. Life Ins. and Trust Co.	\$2000.00
Balance at Seventh National Bank.	680.76
	<hr/> \$2680.76

GEORGE S. BOWDOIN, *Treasurer.*

October 20, 1898.

The Chairman of the Library Committee reported as follows :

“That during the summer new shelves had been made; the catalogue of the Library thoroughly revised ; the old card catalogues, which had never been used, corrected and amplified, and new cards made for about five hundred books. It is a great gratifica-

tion that two of the staff of the Astor Library have examined the indexing and accessioning made by the Chairman, and have pronounced the work perfect, but almost too much in detail."

The Chairman asked the Committee to allow her the privilege of selecting someone who thoroughly understands pedigree and library work and who, knowing the books in the Library and having searched a great many Huguenot pedigrees, could answer intelligently any questions asked, and help the Chairman to make the very most out of the Library. The Chairman also reported many gifts of books, and loan of cabinet from Mrs. Louise Du Bois Kendall.

On motion of Mrs. Lawton, the Secretary, on behalf of the Society, was requested to thank Mrs. Kendall for her valuable loan to the Library.

On motion of the Secretary, it was resolved: That Mrs. Lawton be appointed a Committee of one with power to arrange for securing a clerk and an assistant in the Library.

The Executive Committee having learned with great regret of the death of Sir Henry William Peek, Bart., President of the London Society and an Honorary Member of the American Society, and of the death of three of our Vice-Presidents, the Hon. Thomas F. Bayard, Mr. Charles M. Dupuy, and the Rev. D. D. Demarest, D.D., resolved:

"That the Secretary and Professor Rees be appointed a Committee to prepare a proper minute in regard to the death of our three Vice-Presidents, and our Honorary Member, Sir Henry William Peek, Bart.

NEW YORK, November 25, 1898.

President de Peyster in the chair.

The President reported that he had received another letter from Mr. Wittmeyer definitely declining the chairmanship of the Publication Committee on account of his health.

The Secretary reported that, according to the resolution passed at the last meeting, he and Professor Rees had prepared proper minutes in regard to the death of the three Vice-Presidents and Sir Henry William Peek, Bart., an Honorary Member of the Society.

The Secretary also reported that he had thanked Mrs. Kendall for her valuable loan of the Huguenot cabinet to the Library.

In the absence of the Treasurer, the Secretary read the following report:

On Deposit at N. Y. Life Ins. and Trust Co.	\$2000.00
Balance at Seventh Nat. Bank.....	980.24
	<u>\$2980.24</u>

GEORGE S. BOWDOIN, *Treasurer*.

November 25, 1898.

The Chairman of the Pedigree Committee reported, that at the meeting held March 24, 1898, it was resolved: That the pedigrees of Mr. Egle, Mr. Falconer, Mrs. Newcomb, Mrs. Peets (entered as Mrs. Petts by mistake), and Mr. Richardson should await further information. Of these pedigrees, Mrs. Peets's is now correct. Also, at the same meeting, it was resolved: That Mr. De Zouche be elected a member, subject to Mrs. Lawton's approval. As the case would be a precedent, Mrs. Lawton declines action, and now desires instructions from the Executive Committee.

On motion, it was resolved: That Mr. De Zouche, proposed by Joseph S. Perot, ancestor, de Zouche, be elected a Resident Member of the Society.

For convenience in the matter of record, the Secretary reported that the following-named persons had been notified of their election to the Society, as per the power conferred on the Secretary by resolutions of March 24, and May 20, 1898:

Mrs. Byron Sherman—proposed by Mrs. Howard Townsend; ancestor, Molines.

H. Rieman Duval—proposed by Wm. D. Cutting; ancestor, Duval.

Julian Henry Lee—proposed by William Graham Bowdoin; ancestor, Mallet.

Mrs. Richard M. Bent—proposed by Rev. A. V. Wittmeyer; ancestor, Dombois.

Mrs. Van Campen Taylor—proposed by Miss Emma G. Lathrop; ancestor, de Rapeljé.

William F. Hasslock—proposed by Rev. A. V. Wittmeyer; ancestor, Dombois.

Temple Bowdoin—proposed by George S. Bowdoin; ancestor, Baudoin.

Mrs. Lawton reported that, according to the resolution at the

last meeting, she had secured Miss Livingston to be at the office from nine until one o'clock at a salary of twenty dollars per month, and Fred. T. Ealand to be at the office from one until five o'clock at a salary of twenty dollars per month.

Mrs. Lawton was authorized by the Executive Committee to confer with Mr. Samuel Macauley Jackson, relative to the publication of the Commemorative Volume of the Tercentenary Celebration of last spring, and report to the Executive Committee.

Mrs. Lawton was also authorized to write to Rev. Dr. De Costa that the Society would be glad to have a paper from him during the winter.

On motion of the President, the following members were appointed by the Executive Committee to fill vacancies as Vice-Presidents of the Huguenot Society of America :

Prof. Allan Marquand, for New Jersey.

H. Rieman Duval, for Florida.

Col. H. A. Dupont, for Delaware.

A Vice-President for Pennsylvania, to take the place of Charles M. Dupuy, deceased, was not decided upon. The President was asked to report in regard to this matter at the next meeting.

On motion of Mrs. Lawton, seconded by the President, Mr. Weiss, Secretary of the French Society, was elected an Honorary Member.

The following-named persons were elected Resident Members of the Huguenot Society of America, their pedigrees having been reported correct by the Chairman of the Pedigree Committee :

Mrs. Bayard Stockton—proposed by Mrs. Sarah de Lancey Strong ; ancestor, Boudinot.

Mrs. Louise V. B. Spencer—proposed by Mrs. Julia A. Stimson ; ancestor, Benin.

Mrs. Cyrus Berry Peets—proposed by Mrs. Wm. H. Moseley ; ancestor, Harger.

Benjamin Aymar — proposed by Wm. J. Schieffelin ; ancestor, Aymar.

Mrs. Nancy A. Morse Foote—proposed by Mrs. Florence C. Moseley ; ancestor, Gilet.

Henry Rutgers Coles—proposed by Samuel P. Ferree ; ancestor, de Rapalié.

Mrs. Eliza Chandler White—proposed by Samuel P. Ferree ; ancestor, de la Noye.

NEW YORK, December 16, 1898.

President de Peyster in the chair.

In the absence of the Treasurer, the Secretary read the following report :

Amount on Deposit at N. Y. Life Ins. and	
Trust Co.....	\$2000.00
Balance at Seventh Nat. Bank.....	1038.00
	<hr/>
	\$3038.00
Permanent Library Fund	\$ 300.00
Life Membership Fund.....	250.00
Annual Library Account.....	65.56
General Account	2422.44
	<hr/>
	\$3038.00

GEO. S. BOWDOIN, *Treasurer.*

NEW YORK, December 15, 1898.

An informal discussion was held with regard to the funds for the publication of the Commemorative Volume, but, owing to the absence of Mrs. Lawton, no action was taken.

Mr. Samuel Macauley Jackson—proposed by Mr. de Peyster, seconded by Mrs. Lawton—was elected a Resident Member of the Huguenot Society of America, as per Art. III., Sec. 1, Fourthly, of the Constitution.

On motion of Mr. de Peyster, seconded by Mr. Rhinelander, Mr. Samuel Macauley Jackson was elected Chairman of the Publication Committee.

The following-named persons were elected Resident Members of the Huguenot Society:

Charles S. Richards—proposed by J. W. Clark ; ancestor, Mesurole.

Mrs. Thomas Alexander Reilly—proposed by Edward Clinton Lee ; ancestor, Molines.

Mrs. Emma Augusta G. Hopkins—proposed by Henry W. Bookstaver ; ancestor, de Vaux.

Miss Eleanor G. Dupuy—proposed by Herbert Dupuy ; ancestor, Du Puy.

Mrs. George Wellman Wright—proposed by Mrs. Van Campan Taylor ; ancestor, de Rapeljé.

Miss Florence Russel Wright—proposed by Mrs. Van Campan Taylor ; ancestor, de Rapeljé.

Cornelius Berrien Mitchell—proposed by Frederic J. de Peyster ; ancestor, Berrien.

On motion, it was resolved : That Miss Livingston be hereafter granted \$25.00 per month.

Mr. Herbert Dupuy of Pittsburg, Pa., presented to the Society a medal, dated 1572, containing on its face a bust of Pope Gregory XIII., and on its reverse an illustration of the massacre of the Huguenots.

On motion, the Society accepted with great pleasure the gift of the medal from Mr. Dupuy, and the Secretary was requested to send a suitable acknowledgment.

NEW YORK, January 26, 1899.

In the absence of the President, Prof. J. K. Rees was elected temporary Chairman.

In the absence of the Treasurer, the Secretary read the following report :

On Deposit at N. Y. Life Ins. and Trust Co.	\$2000.00
Balance at Seventh Nat. Bank.....	931.53
	<u>\$2931.53</u>

GEO. S. BOWDOIN, *Treasurer.*

January 25, 1899.

The Secretary reported further, that H. Rieman Duval had declined his appointment as Vice-President for Florida, and that a letter had been received from the London Huguenot Society, thanking the American Society for the obituary minute in reference to the late Sir Henry William Peek, Bart ; and that Mr. Jackson had accepted the appointment as Chairman of the Publication Committee:

Mr. Jackson read his report as Chairman of the Publication Committee.

Mrs. Lawton and Robert W. de Forest were added to the Committee on Publication.

Further, that in addition to the Publication Committee, the President, the Secretary, and Prof. J. K. Rees shall constitute a Committee with full power to make all arrangements relative to the publication of the proposed Commemorative Volume, provided financial obligations incurred shall not exceed one thousand (\$1000.00) dollars.

It was understood by the Executive Committee that a large proportion of this one thousand dollars would be raised by subscriptions for the proposed Commemorative Volume.

A letter from the Architectural League of New York, relative to municipal monuments, was referred to the President and Secretary, with power.

NEW YORK, February 23, 1899.

President de Peyster in the chair.

A meeting of the Society was ordered to be held on Tuesday, February 28, 1899, and Mrs. Lawton authorized to select a Committee of Ladies to attend to the social side of the General Meeting, said Committee to be in power for one month only.

Mr. Jackson reported that the copy of the Commemorative Volume was now in the hands of the printer, and that he expected a proof about March 4th.

The following-named persons were appointed by the President a Nominating Committee: Professor Rees and Messrs. Swords, Dominick, Barbour, and Rhinelander.

The report of the Committee in charge of the Tercentenary Celebration was formally presented to the Executive Committee.

On motion, it was resolved: That this report be accepted and ordered placed on permanent record as part of the Commemorative Volume about to be issued, and also that the Committee be discharged with the hearty thanks of the Executive Committee for the faithful and efficient work rendered.

MEETING OF THE HUGUENOT SOCIETY OF AMERICA.

A meeting of the Society was held in the Trustees' Room, 105 East 22d Street, on Tuesday, February 28, 1899, at 8 P.M.

President de Peyster in the chair.

Owing to the absence of the Secretary, Mrs. Lawton acted as temporary Secretary. About forty members were present.

The President introduced Prof. Samuel Macauley Jackson, who, at the earnest request of the Executive Committee, read again his paper on the Edict of Nantes [originally read at the celebration and later printed in the Commemorative Volume].

Mr. de Peyster, on behalf of the Hon. A. T. Clearwater, presented to the Society the set of Huguenot medals, which, accepted by the Executive Committee, in 1895, have been in charge of the

Library Committee, awaiting Judge Clearwater's leisure to make the formal presentation.

A resolution of thanks to Judge Clearwater for his princely gift was passed, and it was ordered that the full description of all the medals prepared by Judge Clearwater be printed in the Proceedings.

The motion, offered by Mr. Charles F. Darlington, seconded by Mrs. Montgomery Schuyler, that the Society give a banquet this year, was passed unanimously and referred to the Executive Committee for action.

NEW YORK, March 14, 1899.

President de Peyster in the chair.

The desire of the Society, expressed at the last meeting, held February 28th, to have a dinner, was reported to the Executive Committee; after much discussion, it was moved by Mr. Bowdoin that the Executive Committee does not consider it expedient to have the banquet this year, which motion was seconded by Mr. Rhineland, and carried.

The Treasurer reported as follows :

Amount on Deposit N. Y. Life Ins. and	
Trust Co.....	\$2000.00
Balance at Seventh Nat. Bank.....	744.11
	<u>\$2744.11</u>

Mr. Jackson reported on the Commemorative Volume. His request—for authority to modify somewhat the contract regarding the printing of the volume, so as to have : 125 copies on book paper (100 bound) ; 50 copies on Vangelder paper (30 bound)—was granted. He reported further in reference to the missing package containing Proceedings, Part I. of Vol. I. Whereupon he was authorized to look up, and secure, if possible, these missing publications ; and in case this could not be done the Publication Committee was authorized to reprint Part I. of Volume I., so as to be able to make up complete sets of the Proceedings.

On motion of Mr. Banta, Rev. Dr. Charles S. Vedder of Charleston, South Carolina, was elected an Honorary Member of the Society.

The following-named persons were elected Resident Members of the Huguenot Society of America.

Mrs. Louise Aymar Van Buren—proposed by Benjamin Aymar ; ancestor, Aymar.

Miss Mary Van Buren Vanderpoel—proposed by Henry W. Bookstaver; ancestor, Le Baron.

Mrs. Lydia Williams B. Newcomb—proposed by George F. Newcomb; ancestor, Bailey.

Mrs. Eliza Warren Hook—proposed by Miss Mary S. Atterbury; ancestor, Le Maistre.

Mrs. Washington A. Roebeling—proposed by Mrs. William S. Livingston; ancestor, Le Maistre.

Mrs. Elliot Danforth—proposed by Mrs. Frank T. Robinson; ancestor, Mesereau.

NEW YORK, March 21, 1899.

President de Peyster in the chair.

The Secretary being absent, Mrs. Lawton was appointed temporary Secretary.

The following-named persons were elected Resident Members of the Huguenot Society of America, Edward De F. Shelton—proposed by Miss Jane De F. Shelton; ancestor, De Forest.

Miss Phebe Caroline Swords—proposed by Henry Cotheal Swords; ancestor, de Cotele.

Mrs. Henry C. Payne—proposed by Rear-Admiral Roe; ancestor, l'Estrange.

Miss Dorothy Lord Maltby—proposed by Theo. M. Banta; ancestor, Rapalje.

Miss Helen Van C. de Peyster—proposed by Fred J. de Peyster; ancestor, de Peyster.

Miss Frances Goodhue de Peyster—proposed by F. J. de Peyster; ancestor, de Peyster.

Miss Augusta Morris de Peyster—proposed by F. J. de Peyster; ancestor, de Peyster.

Frederic Ashton de Peyster—proposed by F. J. de Peyster; ancestor, de Peyster.

In answer to a communication from Herr Tollin, President of the German Huguenot Society, it was resolved that a note be written to him, that the Huguenot Society of America cannot at the present time see its way clearly towards publishing any Proceedings except their own, but, appreciating the courtesy of Herr Tollin in allowing them the privilege of translation, they hope at some day not far distant to undertake the work.

In answer to Mrs. Edward E. Salisbury's communication in re-

gard to Mrs. Martha J. Lamb's monument, the same answer was authorized to be returned as was sent two years ago, *viz.*: that "The Society, as a society, cannot send a subscription, but that the project will be commended to individual members."

NEW YORK, March 21, 1899.

The Society met at 8.30 P.M. in the Assembly Hall, United Charities Building, President de Peyster in the chair.

Owing to the absence of the Secretary, Professor Rees acted as temporary Secretary.

The minutes of the last meeting of the Society, held February 28, 1899, were read and approved.

The President announced that the Executive Committee has decided, for reasons of weight, not to have a dinner this year.

There being no business before the Society, Prof. J. K. Rees read a paper by Miss Mary Duval, entitled, "Huguenots in Maryland." A paper by Col. Richard L. Maury, of Virginia, entitled "The Fourteen of Meaux," was read by Prof. Samuel Macauley Jackson.

It was voted that the thanks of the Society be sent to Miss Duval and Col. Richard L. Maury for their interesting papers, and that the papers read be published in the Proceedings of the Society.

After the meeting adjourned, the Society had a social gathering, when refreshments were served.

NEW YORK, April 5, 1899.

President de Peyster in the chair.

In the absence of the Secretary, Mrs. Lawton acted as Secretary. The following-named persons were elected Resident Members of the Huguenot Society of America:

Miss Harriet Aymar—proposed by Benjamin Aymar; ancestor, Aymar.

Aymar Embury—proposed by Benjamin Aymar; ancestor, Aymar.

The following supplementals of Mr. Aymar were accepted by the Executive Committee: Guerry, Quantin, Vincent, Many, Quereau, Le Brun, Belon.

The pedigree and supplementals of Judge Clearwater, never

before presented, were accepted: Baudoin, Bridon, Corquet, Doiau, Nicol, Seguine, Ver Nooy.

The supplementals of Miss Margaret Jackson were accepted: de Cailleux, de la Borde.

Mrs. Lawton reported the names of the ladies chosen by her as an Entertainment Committee under authority given her at a previous meeting: Mrs. Clarkson, Miss Emily de Peyster, Mrs. Luquer, Mrs. Anson P. Atterbury, Mrs. Charles Roe, Mrs. I. Kress, Mrs. L. Holbrook.

ANNUAL MEETING OF THE HUGUENOT SOCIETY OF AMERICA

NEW YORK, April 13, 1899.

The Annual Business Meeting was held in Assembly Hall, at 8.30 P.M. A quorum being present, the meeting was called to order by the President, Mr. de Peyster.

On motion of Mr. Swords, it was resolved: That the usual order of business be suspended, and that the Society proceed to the election of officers. The President appointed Messrs. Swords and Elting tellers, who announced, as the result of the balloting, the election of all the candidates for office appearing on the regular ticket, approved by the Executive Committee.*

The minutes of the last meeting were read and approved. Reports of the President, Secretary, Treasurer, and the Chairmen of the Library and of the Publication Committees, were read and ordered placed on file.

Treasurer's account:

Amount on Deposit at N. Y. Life Ins. and Trust Co.....	\$2000.00
Balance at Seventh National Bank.....	854.94
Expenses in relation to Commemorative Volume.....	6.75
	<u>\$2861.69</u>
General Account.....	\$2135.63
Permanent Library Fund.....	300.00
Annual Library Account.....	166.06
Life Membership Fund.....	250.00
Subscriptions received for Commemorative Volume of the Celebration of 1898.....	10.00
	<u>\$2861.69</u>

E. & O. E.

G. S. BOWDOIN, *Treasurer.*

NEW YORK, April 13, 1899.

* See list on p. 7.

The following-named persons were elected Resident Members of the Huguenot Society of America :

Henry Chauncey Ward—proposer, Mrs. F. C. Moseley ; ancestor, Gaillard.

José Aymar—proposer, Benjamin Aymar; ancestor, Aymar.

By unanimous consent, the first reading of the application of Rev. Robert Wilson, D.D., President of the South Carolina Huguenot Society, was dispensed with, and he was elected a Resident Member of the Huguenot Society of America.

On motion, it was resolved that Rev. Robert Wilson, D.D., be elected Vice-President of the Huguenot Society of America for South Carolina.

There being no further business, the speaker of the evening, Rev. Dr. de Costa, was introduced, and read a most interesting paper on the "First French Settlers on the Hudson."

On motion, the thanks of the Society were tendered to Dr. de Costa, and he was requested to furnish a copy of his paper to the Publication Committee.

After the meeting adjourned, refreshments were served.

NEW YORK, May 18, 1899.

President de Peyster in the chair.

Mrs. Lawton acted as Secretary.

Mr. Geo. S. Bowdoin offered his resignation as Treasurer, which, on motion, was accepted with great regret and the hope that the same interest he has shown in the past would be continued in the future.

On motion of Mr. de Peyster, Mr. Swords was unanimously elected Treasurer of the Huguenot Society of America, in place of Mr. Bowdoin.

The President reported that an auditing Committee had been appointed, at the request of Mr. Bowdoin.

The resignation of Mr. Luquer as Secretary of the Society was, on motion, accepted, and Mrs. Lawton elected in his stead.

The Chairman of the Publication Committee reported as follows:

"The Committee on Publication would respectfully report that the volume in Commemoration of the 300th Anniversary of the Promulgation of the Edict of Nantes is proceeding steadily, but slowly, through the press. The illness of the chief proofreader of The Knickerbocker Press has, however, seriously interfered with

it, and so it may not be finished before the end of June. Twenty-five copies in morocco, ninety-three in cloth, and six unbound have been ordered, but, from present appearances, the deficit will be about \$300.

"The Committee are collecting materials for another volume of Collections and Papers. They propose to include two very valuable MSS.—a History of the Huguenot Church of Charleston, which, although utilized by historians, has never been published in full, and one of the Narragansett Church. The volume cannot, however, be taken up before fall. The Society will also publish the minutes of the Society and its committees from April 3, 1896, to April 13, 1898, inclusive, and in the same volume, which will be distinct from the above, all papers read before the Society during that time, exclusive of those of the Commemorative week."

The report was accepted and ordered placed on file.

The election of members being in order, the following-named person was elected a Resident Member of the Huguenot Society of America :

Barr Ferree—proposed by Samuel P. Ferree ; ancestors, Ferree, Blançon, Deyo, Jorice, and Du Bois.

The following supplementals of Mrs. Roebing and Mrs. Hook were accepted by the Executive Committee: Le Conte, Du Bois, Verveelen.

The following supplementals of Miss Dorothy Lord Maltby were accepted: Lozier, De Ruine, De Baum.

The supplemental of Mrs. Van Dyke was accepted : Le Maitre.

Supplementals of Mr. Rhinelanders were accepted : Marcier or Mercier, Robert, Reneaud or Renaud.

Rules of admittance of members were waived in regard to the following-named persons, who had been proposed more than a year ago. The Chairman of the Pedigree Committee could not verify their pedigrees, but the Executive Committee had all the investigation proofs laid before them and were convinced of the eligibility of same and the desirability of their names appearing on the new list ; and the Chairman of the Pedigree Committee was empowered to inform them of their election as Resident Members of the Huguenot Society of America :

Francis Edward Dodge—proposed by Mr. Luquer ; ancestor, d'Espard.

...and the

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Mrs. Fletcher Bangs—proposed by Mrs. Lawton ; ancestor, Gano.

William Falconer—proposed by Isaac Brokaw ; ancestor, Fauconnier.

Edwin Marschalk—proposed by A. E. Helffenstein ; ancestor, Fauconnier.

The following were appointed to serve on the Executive Committee for the year 1899-1900 :

Secretary, Mrs. James M. Lawton ; Treasurer, Mr. Henry Cotheal Swords; Chairman of the Publication Committee, Prof. Samuel Macauley Jackson ; Prof. John K. Rees, Mr. Theo. M. Banta, Mr. T. Oakley Rhineland, Rev. A. V. Wittmeyer, Mr. Geo. S. Bowdoin.

The Secretary and the Treasurer were given power to execute the lease at the same terms as last year.

Mrs. Lawton, on behalf of the Pedigree Committee, stated that they were preparing a new list of members, with the Huguenot Ancestors, and that they found in some cases supplemental claims for some of these ancestors had not been written on the regular blanks and passed upon by the Executive Committee. But this was before the rule about supplementals was made.

On motion of Mr. Banta, it was voted that the Chairman of the Pedigree Committee be authorized to include in the new list of members the names of all the Huguenot Ancestors even where the formal supplementals have not been furnished, provided that the Committee is satisfied that the claims are duly authenticated.

A Committee was appointed, consisting of the Chairman of the Publication Committee, Secretary, and Treasurer, to see about closing the Library; date at discretion of said Committee, which was also authorized to appoint an assistant at the Library for next winter.

Mr. Ferree's communication in regard to forming a branch Society in Philadelphia was reported to be in the hands of the Vice-President from Pennsylvania, and that the other Vice-Presidents were being written to in regard to the matter.

NEW YORK, October 19, 1899.

In the absence of the President and of the Vice-President for New York, Mr. Jackson took the chair.

The Treasurer reported as follows :

DR.

Amount on Deposit at the New York Life Ins. and Trust Co.....	\$2000.00	
Balance, Seventh National Bank.....	459.04	
Expenses relating to the Commemorative Volume	304.55	
		<u>\$2763.59</u>

CR.

General Account.....	\$2009.58	
Permanent Library Fund.....	300.00	
Annual Library Account.....	154.01	
Life Membership Fund.....	300.00	<u>\$2763.59</u>

CASH ACCOUNT

Amount received from Geo. S. Bowdoin.....	\$2684.73	
Amount received from Annual Dues.....	325.00	
Life Membership	50.00	
Library Account.....	1.25	
		<u>\$3060.98</u>

EXPENSES

Rent for four months at \$43.66.....	\$	174.64	
Stationery.....		25.60	
Indexing Library.....		8.30	
Postage.....		2.30	
American District Telegraph Co.....		4.20	
W. J. Knott, one and one-half months' salary.....		52.50	
Samuel M. Jackson, Chairman Pub. Com.....		300.00	
Mrs. Lawton, stamps, etc.....		25.00	
Copying Records.....		5.00	
Lettering Library Door.....		3.00	
Awnings.....		1.00	
Check Collections.....		.40	
Balance in N. Y. Life Ins. and Trust Co.....	\$2000.00		
Seventh National Bank.....	459.04	<u>\$2459.04</u>	
			<u>\$3060.98</u>

HENRY C. SWORDS, *Treasurer.*

The following deaths occurred during the summer : Messrs. A. E. Quintard, Charles B. Allen, and Gilbert T. Swope.

The Secretary reported 248 letters written during the summer.

The Publication Committee reported that the publishing of the Commemorative Volume was progressing very slowly.

On nomination of Mr. Jackson, seconded by Mrs. Lawton, Mr.

Moens, President of the Huguenot Society of London, was unanimously elected an Honorary Member of the Huguenot Society of America.

Mr. Jackson reported a meeting at Mrs. Lawton's house last spring, at which were present Mrs. Lawton, Rev. A. V. Wittmeyer, Prof. H. M. Baird, and Mr. Jackson. At this meeting the following resolution was adopted: "That the Secretary be requested to communicate with the Foreign Societies, asking their co-operation in the following plan, subject to ratification by the Executive Committee: That each Society, beginning with the American, contribute one fifth of the annual dues of their members; first, for the completion of *La France Protestante*, and after that to any work of research, translation, or publication of paramount interest to all the Huguenot Societies. That a Committee be formed of a member from each Society, to be called the International Publication Fund Committee."

This meeting being approved by the Executive Committee, the resolution was ordered to be reported to the Society at their meeting for final action.

The Secretary reported letters from the French, English, Walloon, and Vaudois Societies, endorsing most warmly the plan.

On motion of Mrs. Lawton, Mr. Jackson was made the American member of the new Committee.

The main business of the meeting was now taken up—that of forming Branch Societies of the Huguenot Society of America, according to the plan proposed by Mr. Samuel P. Ferree. [See plan, as finally adopted, in Minutes of May 10, 1901.]

Mr. Lester, Vice-President for New Rochelle, stated that he would bring up at their next meeting the matter of an amalgamation of the New Rochelle Society with the Huguenot Society of America, and would report at the next Executive Committee meeting.

The following resolution was adopted:

"Whereas, the Huguenot Society of America has not only been much increased in numbers, but also in the scope of its work and plans, it has been deemed advisable by the Executive Committee to change the Constitution to meet the needs of the Society, report of changes to be made at the next Executive Committee meeting, to be acted upon at the next meeting of the Society."

On motion of Mr. Dupuy, seconded by Colonel DuPont, it was

decided that an initiation fee of \$5.00 be charged, subject to the approval of the Society at their next meeting.

The following resolution in regard to a Committee on Heraldry, was read by the Secretary :

“ That a Committee be formed to collect, and to aid the members in looking up, coats-of-arms to which their Huguenot ancestors were entitled. These arms to be properly framed and placed on the walls of the Society’s Library.

“ That such a Committee be appointed, and that the President and Secretary appoint the members.”

The Executive Committee approving of the plan to have a course of Huguenot studies or lectures, the matter was placed in the hands of the President and Secretary.

The Secretary reporting correspondence in regard to searching for records of Huguenot churches and settlements in the United States, Mr. Banta moved that a Record Committee be appointed.

On motion, the following were appointed to serve on said Committee : Mr. Banta, Rev. Dr. Demarest, Mr. Lester, and Miss Horsford.

Resolved : That a House Committee of about twenty-four be appointed to take turns in receiving members who may call at the Library—the Secretary to be at the Library at stated hours each day.

The Treasurer was authorized to pay for having the floor polished, for a telephone, water-cooler, drop-light, and six chairs.

The Secretary was authorized to have printed any stationery required at the Library.

Mrs. Lawton presented the Society with a piece of stone from the Canterbury Cathedral which fell during a fire in the seventeenth century, and which was dug up near the door of the Huguenot crypt while she was there, in 1894.

Dr. Stapleton presented a book to the Library.

The Chairman of the Library Committee was authorized to acknowledge the receipt of both gifts with thanks.

NEW YORK, November 25, 1899.

President de Peyster in the chair.

The following-named persons were elected Resident Members of the Huguenot Society of America :

Morgan H. Seacord—proposed by Henry M. Lester ; ancestors, —Sicard, Arneau, Bonnet, Coutant.

Mrs. Grace Le Baron Upham—proposed by Fred. J. de Peyster ; ancestor, Le Baron.

Edmund Janes James—proposed by Prof. Joseph Le Conte ; ancestor, Cossart.

Miss Margaret Sophia Remsen—proposed by Miss Emily M. de Peyster ; ancestor, de Peyster.

Wm. Hart Boughton—ancestor, Bouton ; proposer, Herbert Dupuy.

Mrs. Francis Wayland Goddard—ancestor, Cortelyou ; proposed by Mrs. Lucy Jerome.

The pedigrees of Maxwell B. Richardson, ancestor, Pardier, and Wm. H. Egle, ancestor, Beauvier, were allowed, and the Executive Committee declared them elected.

Mr. Banta moved that the Chairman of the Pedigree Committee send to the members of the Executive Committee, a few days before a meeting, a notice with the names of the candidates for membership thereon. Motion carried.

The Secretary reported :

A letter from Mr. Reginald S. Faber, acknowledging receipt of the notification of Mr. Moens's election as an Honorary Member of the Huguenot Society of America.

One from Mr. J. L. Dean, in regard to a legacy which had been left to the Society by Mrs. C. R. Badeau. The President appointed Colonel Jay to act in the matter.

One from Mr. Du Bois in regard to an old Bible. The Secretary asked to answer.

One from Mr. Samuel P. Ferree, in regard to Branch Societies. Also, one from Connecticut.

Mr. Banta moved that a committee be formed to consider the question of Branch Societies, and also changes in the Constitution, and report to the Executive Committee at their next meeting.

The following were appointed on that Committee : Mr. Banta, Chairman, Rev. A. V. Wittmeyer, and Professor Rees.

The Chairman of the Publication Committee reported that the Commemorative Volume would be finished about the first of the year, and that they were also reprinting Vol. I., Part I., of the Proceedings, which would be finished shortly.

Mr. Jackson reported the following deaths : Bishop Neely, on the 31st of October, and Mr. Brez at Clarens, Switzerland.

It was resolved: That the action of the Executive Committee, on October 19, 1899, in voting twenty per cent. of our annual dues for the International Publication Fund be laid aside.

MEETING OF THE HUGUENOT SOCIETY OF AMERICA

ASSEMBLY HALL, 105 EAST 22d ST., NEW YORK,
November 25, 1899.

The Society met, President de Peyster in the chair.

The minutes of the last General Meeting were read and approved.

The Chairman of the Publication Committee reported progress in regard to the Commemorative Volume, and also that Vol. I., Part I., of the Proceedings of the Society had been ordered printed by the Executive Committee, and would be ready by the first of the year.

He reported that at the last meeting of the Executive Committee the following committees had been appointed : Committee on Heraldry, a Record Committee, an International Publication Fund Committee, a Lecture Committee, a Committee for the Formation of Branch Societies. He explained the intention of all these committees, and what the Society hoped from them.

Report accepted and ordered to be placed on file.

The following resolution, which had been passed at the Executive Committee Meeting, was approved by the Society:

That an initiation fee of \$5 be added to Life Memberships and Annual Dues.

The speaker of the evening, Mr. Benjamin Aymar, being unavoidably absent, the Chairman of the Publication Committee read his paper for him: "Aymar of New York."

At the conclusion of the address, Mr. Aymar was, by unanimous vote, thanked for his most interesting paper, and requested to furnish a copy for publication by the Society.

NEW YORK, January 22, 1900.

President de Peyster in the chair.

The Chairman of the Pedigree Committee reported, in accordance with a resolution passed at the last meeting, "that the

Chairman of the Pedigree Committee send to the members of the Executive Committee, a few days before a meeting, a notice with the names of the candidates for membership thereon," she had sent a list of names to be acted upon at this meeting and also of those to be proposed.

The election of new members being in order, the Chairman of the Pedigree Committee requested action by the Executive Committee on a paper wanting in marriage dates, and in some cases in marriages, owing to records which cannot be found in New Rochelle :

Oscar Brown Ireland—proposer, Fred. J. de Peyster ; ancestor, Guion.

Most of the Executive Committee knowing Mr. Ireland personally, and being convinced of his Huguenot descent, he was elected by order of the Committee. The Chairman of the Pedigree Committee was requested to notify him of his election and ask for missing dates as soon as New Rochelle records are found.

The following-named persons were elected Resident Members of the Huguenot Society of America :

Philip Schuyler De Luze—proposer, Mrs. Jas. M. Lawton ; ancestor, De Luze.

Herbert Hart Boyd—proposer, T. W. Balch; ancestor, Chevalier.

The Chairman of the Publication Committee reported that he had received the last of the proofs of the Commemorative Volume that day. The index only remains to be finished and the volume will be printed about the first of March.

The Treasurer reported that Mrs. C. R. Badeau had left a legacy to the Society.

It was proposed that the Secretary and Treasurer sign the paper, and, if necessary, the seal of the Society be affixed. Motion carried.

Treasurer reported bill for reprinting the first volume of the Proceedings. He was authorized to pay same.

Treasurer's report accepted and ordered placed on file.

After discussion, it was decided that no action be taken in regard to the International Publication Fund for the present.

The matter of forming Branch Societies was now taken up, and, after much discussion, on motion of Professor Rees, it was decided:

"That the report of the Committee be accepted, and that their

report be referred to a new Committee, consisting of the Chairman, the Secretary, and Mr. Jackson."

NEW YORK, February 27, 1900.

President de Peyster in the chair.

Treasurer reported letter from Messrs. Candler and Jay in regard to the Badeau legacy. The paper will be executed by Mrs. Lawton and the Treasurer, and the net amount of \$98.71 collected on the legacy.

The Treasurer offered a resolution, seconded by Mr. Rhineland, that the thanks of the Society be given to Messrs. Candler & Jay for their services in passing upon the Badeau legacy and that the Secretary be requested to send them a copy of same. Motion carried.

Treasurer's report accepted and ordered placed on file.

The following-named persons were elected Resident Members of the Huguenot Society of America:

Mrs. Wm. Rumsey—proposed by Gen. J. Watts de Peyster; ancestor, DeKay.

Howard Crosby Brokaw—proposed by Isaac V. Brokaw; ancestors, Bourgon, Broucard.

Alden Freeman—proposed by Benj. Aymar; ancestor, Molines.

Wm. Easton English—proposed by Samuel E. Gross; ancestors, Du Bois, Blaushan.

Linus E. Fuller—proposed by George F. Newcomb; ancestor, Molines.

Mrs. A. H. Fowler—proposed by Henry VanKleeck; ancestor, Gratiot.

Mrs. Wm. Bishop—proposed by Mrs. James M. Lawton; ancestor, Gratiot.

Saml. D. Brewster—proposed by James W. Clarke; ancestor, Pinnéo.

Rufus Adams—proposed by Wm. D. Barbour; ancestor, de la Maître.

Mrs. F. J. Blodgett—proposed by Benj. Aymar; ancestors, Magny, Belon.

Mrs. Helen E. Wardwell—ancestors, Aymar, Magny, Belon; proposed by Aymar Embury.

Pierre L. Boucher—ancestor, Cantin; proposed by Mrs. Le-Boutillier.

The President reported as Chairman of the sub-committee on Branch Societies, that they held a meeting at 3.30, the same day (Feb. 27), when the several letters from the Vice-Presidents were read, namely: Colonel Maury, Judge Clearwater, and Dr. Wilson; that the work was progressing toward a successful termination, and that the Committee would soon be able to give in a report, to be acted upon by the Executive Committee.

After discussion as to the advisability of having a dinner this year, it was unanimously voted that, as the 13th of April falls this year on Good Friday, that the dinner be given the first possible day after Easter.

Mr. de Peyster appointed Committee for Dinner: Messrs. Rhinelander, Barbour, Dominick, and Stelle, with power to select any other members.

Mr. Rhinelander was requested to secure the rooms at Delmonico's for the 19th or 24th of April, and to report same to the Committee.

NEW YORK, March 30, 1900.

President de Peyster in the chair.

Treasurer's Report was read.

On motion, it was decided to transfer \$500.00 from the Seventh National Bank to the New York Life Insurance and Trust Company.

The Chairman of the Publication Committee reported that he would need about \$400.00 more for the expenses of the Commemorative Volume.

Mr. Rhinelander reported that he had engaged the rooms at Delmonico's for the night of the 26th of April, for the Dinner of the Society.

Mr. Rhinelander, as Chairman of the Dinner Committee, asked what appropriation could be made from the funds of the Society for the expenses of the Dinner?

It was decided, after much discussion, to appropriate \$350.00 for the expenses of the Dinner.

The following gentlemen subscribed \$20.00 each toward that amount: Messrs. de Peyster, Swords, Rhinelander, and Bowdoin.

It was decided that at the first winter meeting preceding the next Dinner, the Executive Committee decide upon the price to be charged for the Dinner, and notify the Stewards to that effect.

The Nomination Committee that served last year was re-appointed, and the Secretary was instructed to send the names of those who served on said Committee to the President.

NEW YORK, April 12, 1900.

President de Peyster in the chair.

The Treasurer's report was read and ordered placed on file.

The President and Treasurer were authorized to sign the lease for the Library.

The following-named persons were elected Resident Members of the Huguenot Society of America :

Mrs. Letitia Flournoy Van De Venter—proposed by Mrs. Fletcher Bangs ; ancestor, Flournoy.

Mrs. Katherine Norwood—proposed by Mrs. Benjamin Church ; ancestor, Stelle.

Miss Dotha Stone Pinnéo—proposed by Geo. F. Newcomb ; ancestor, Pinnéo.

The matter of Branch Societies was now taken up and the following resolution was made, to be presented at the Society meeting :

" The Executive Committee reports to the Society that they are in favor of the formation of Branch Societies, under such conditions as may be prescribed by the Executive Committee."

MEETING OF THE HUGUENOT SOCIETY OF AMERICA

NEW YORK, April 13, 1900.

A meeting of the Society was held in the Trustees' Room, United Charities Building, Friday evening, April 13, at 8 P.M.

President de Peyster in the chair.

Minutes of the last annual meeting read and approved.

President made an interesting address showing the progress of the Society for the past year, expressing the opinion that the last year had been the most successful in our history.

Mr. Jackson, Chairman of the Publication Committee, not being able to be present, Mr. de Peyster made a statement on his behalf, submitting an unbound copy of the Commemorative Volume, which is now about ready for distribution.

Mrs. Lawton presented the Secretary's Report of the proceedings of the Society, which was accepted and ordered placed on file.

Mr. Swords presented the Treasurer's Report ; accepted and ordered placed on file.

He suggested that a Nominating Committee be appointed, which was done (by the President).

A letter was read by the Secretary from Colonel Maury to Hon. Chauncey Depew, setting forth the needs of the Church in Charleston. No action was taken.

The Secretary reported that Vol. I., Part I., of the Proceedings of the Society had been reprinted, and was ready for sale at \$1.00 per copy.

Prof. Rees, on behalf of the Nominating Committee, presented a ticket for the election of officers, which was distributed. The Tellers were Messrs. Ireland and De Luze, who declared the ticket* presented was elected unanimously.

Executive Committee presented a report that they were preparing a plan for Branch Societies.

On motion, the resolution was passed that the Society is in favor of the formation of Branch Societies, under such conditions as may be prescribed by the Executive Committee hereafter.

NEW YORK, May 10, 1900.

President de Peyster in the chair.

Besides the members of the Executive Committee, Mr. Barr Ferree was present after five o'clock, by special invitation, to represent Mr. Samuel P. Ferree, to discuss the Branch Societies, in conformity with a resolution passed at the special meeting of Branch Societies Committee.

The President presented the following as members of the Executive Committee to serve for 1900-1901 : Rev. A. V. Wittmeyer, Prof. J. K. Rees, Mr. Theo. M. Banta, and Mr. T. J. O. Rhinelander. The fifth member not to be appointed until the fall.

The following persons were elected Resident Members of the Huguenot Society of America :

Mrs. Chas. E. Rice and Mrs. Benj. Reynolds, proposed by Gen. Paul A. Oliver ; ancestor, William Gaylord. (Gaillard).

Mr. Rhinelander, Chairman of the Dinner Committee, reported that the banquet had been a great success. He moved that the ceremony of the Loving Cup be adopted as a feature of all subse-

* See list, p. 8.

quent banquets of the Society. Seconded by Mrs. Lawton, and passed, after the form had been read to the Committee.

Treasurer of the Dinner Committee not being present, his report was read by the Secretary, accepted, and ordered placed on file. The Executive Committee expressed gratification that a surplus of \$58.50 had been returned to the Treasury. A vote was passed thanking the Stewards for their good work on the Committee.

The Secretary handed in an estimate for printing the revised list of members, and was authorized to print the same.

The Secretary reported from the Chairman of the Lecture Committee, Mrs. Sangford Bissell, a balance of \$48.97, left over from the lectures, which by a former resolution is to be devoted to this printing, and presented the following itemized account of the lectures:

Money received from Sale of Tickets.....	\$214.00
Circular, Envelopes, and Printing	\$ 15.40
Stamps for Mailing.....	14.93
Incidental Expenses.....	1.15
Advertising in Newspapers.....	33.55
As per agreement with Mons. Boisse...	100.00
Balance	48.97
	<hr/>
	\$214.00

Mr. Banta presented a form of notice to be sent to members notifying them of their election, and the same was adopted.

Mr. Lester reported that the old Guion house at New Rochelle had been offered to the Society for a museum, the owner paying for the moving of it from its present site. Offer declined, as the Committee could not see their way toward meeting the expense.

Mr. Lester also reported that the Rev. Mr. Canedy had informally offered the MSS. of the New Rochelle Records to the Society. It was decided to await a formal written proposal from him.

Mrs. Lawton and Mr. De Luze were appointed on the Committee on Heraldry.

Authority given to the Chairman of the Library Committee to have the summer cleaning done. Committee appointed for closing and reopening the Library: the Chairman of the Library Committee, the President, and Treasurer.

The business for which the meeting was called was now taken up, section by section, and discussed. Section VI., as presented, —“ that the Vice-President of the Huguenot Society of America

for the State in which the Branch Society is formed, shall be the President of said Branch Society,"—was changed, on Mr. Ferree's objection, to read thus: "That the Branch Society shall choose its own President, and, subject to the approval of the Executive Committee of the Parent Society, he shall be one of the Vice-Presidents of said Parent Society."

The final decision in regard to Branch Societies having been given by resolution passed at the Annual Meeting to the Executive Committee, the following plan was adopted and the Secretary directed to have it printed and sent to all members of the Society:

At a meeting of the Executive Committee, held May 10, 1900, the following resolution was adopted, and the Secretary was directed to notify the members of the Society of its adoption.

1. Resolved, That, when ten or more members of the Huguenot Society of America residing outside the limits of the City of New York—as at present constituted—desire to form themselves into a Branch Society of the said Society, they shall make application to the Executive Committee for authority to form such a Branch.

2. When ten or more descendants of Huguenot families which emigrated to America prior to the promulgation of the Edict of Toleration, November 28, 1787, who are eligible to membership in the Huguenot Society of America, desire to form themselves into a Branch Society (as above), they can only do so by becoming members of the Parent Society, and then making application to the Executive Committee to form said Branch Society.

3. That all Branch Societies may adopt By-Laws for their government not inconsistent with the Constitution of the Huguenot Society of America.

4. That the initiation Fees of those who shall hereafter become members of the Branch Societies shall be paid into the Treasury of the Parent Society.

5. That the annual dues of all members of Branch Societies shall be the same as those of the Parent Society, and shall be remitted to the said Parent Society, but that twenty per cent. thereof shall be returned to the Branch Society.

6. That the Branch Society shall elect its own President, and, subject to the approval of the Executive Committee of the Parent Society, he shall be one of the Vice-Presidents of said Parent Society.

RESOLUTION IN REGARD TO BRANCH SOCIETIES

By a Resolution, passed at a Special Meeting of the Executive Committee, held on April 25, 1901, the last clause of Section 5, on Branch Societies, was changed to read: "but that fifty per cent. thereof shall be returned to the Branch Society." [This change was submitted to the Society for action at its next meeting and adopted.]

NEW YORK, June 15, 1900.

The following-named persons were elected Resident Members of the Huguenot Society of America :

Mrs. Geo. F. Adams—ancestor, Demarest; proposer, Mrs. Sandford Bissell.

Richard B. Faulkner—proposer, Herbert Dupuy ; ancestor, Nicholas Du Puy.

The Treasurer's Report was read and ordered placed on file.

Authority was given the Treasurer to pay in to the Library Fund the annual \$100.00.

NEW YORK, November 27, 1900.

President de Peyster in the chair.

Mrs. Lawton presented a diploma engrossed by Messrs. Ames & Rollinson. She was authorized to give the Society's work to this firm, who agreed to do the work for twenty cents for each diploma.

The draft of the new Constitution was considered and amended.

There being a vacancy on the Executive Committee, the President appointed Mr. Alden Freeman member of the Executive Committee to serve for 1900-1901.

The following Standing Committees were appointed by the President.

Publication Committee : Mr. Jackson, Mr. Aymar, Mr. Fuller.

Library Committee : Mrs. Lawton, Miss Helen de Peyster, Miss M. N. B. Cooper.

Finance Committee : Mr. Dominick, Mr. Barbour, Mr. Stelle.

The following Committees were appointed, subject to the approval of the Executive Committee at their next meeting :

Pedigree Committee : Mrs. James M. Lawton.

International Publication Fund : Mr. Samuel M. Jackson.

The Secretary asked that a new office be appointed—that of Assistant Secretary. On motion, the request was granted and Mr. Benj. Aymar was appointed Assistant Secretary.

NEW YORK, December 18, 1900.

President de Peyster in the chair.

The Treasurer's Report was read and ordered placed on file.

The Secretary was requested to write the Treasurer, asking him to examine the lease of the Library of the Society, and find out how much we were paying for the rooms.

The Secretary reported that a letter had been received from Mr. Samuel P. Ferree in regard to Branch Societies. In this letter he claimed that the amount (one fifth of the annual dues) allowed in the Resolution on Branches for current expenses of a Branch was not enough. The Secretary was requested to write him, saying that the question of Branch Societies would be settled at the next Annual Meeting in April. Till then, this resolution would be followed.

Mr. Aymar declined appointment of Assistant Secretary.

The following persons were elected Resident Members of the Huguenot Society of America :

Mrs. John Stanton—ancestors, de Marest, Sohier, Cresson, Rapalié ; proposer, Miss Emma G. Lathrop.

Paul M. La Bach—ancestors, des Marest, Sohier, de Ruine ; proposer, Bishop Boyd Vincent.

Mrs. P. M. Shannon—ancestor, Molines ; proposer, Mrs. M. F. Rice.

Elijah S. Farnham—ancestor, Molines ; proposer, Alden Freeman.

Mrs. Edmund C. Pechin—ancestor, Gaylord (Gaillard) ; proposer, Miss Ada B. Nicola.

Miss Amanda M. Smith—ancestor, Rapalié ; proposer, Mrs. M. F. Rice.

James W. Hunter—ancestor, Thélaball ; proposer, E. W. James.

George P. Hall—ancestor, de Rapalié ; proposer, Henry C. Swords.

Mrs. Joseph J. Casey—proposer, Mrs. V. V. Holbrook ; ancestor, Venables.

On motion, it was decided that the bill of The Knickerbocker

Press for the reprint of the separate addresses of the Commemorative Volume, amounting to \$73.37, be paid by the Treasurer.

Mr. Jackson was appointed Chairman of the Publication Committee, with power to appoint additional members.

Mrs. Lawton was appointed Chairman of the Library Committee, with the same power.

Mr. Dominick was appointed Chairman of the Finance Committee, with Messrs. Barbour and Stelle as additional members.

Mrs. Lawton was appointed Chairman of the Pedigree Committee, with the usual understanding that all reports go through the Executive Committee.

On motion of Prof. Rees it was ordered that a meeting of the Society be held January 7th, in the evening, to discuss certain proposed changes in the Constitution.

On motion of Mr. Banta it was ordered that a meeting of the Executive Committee be held in the afternoon of January 7th, at 185 Madison Avenue, at 4.30 o'clock.

The Executive Committee decided that the final action on Section 9 of the Constitution, relating to Branch Societies be taken up at the next meeting of the Committee.

On motion, it was decided that the new Constitution be printed in galley-proof and sent to all members of the Committee before the next meeting.

The Secretary was requested to turn over all papers now in her hands to the Chairman of the Publication Committee, and have him report at the next meeting what papers are ready to go to the press.

NEW YORK, January 7, 1901.

President de Peyster in the chair.

In the absence of the Secretary, Mr. Freeman acted as Secretary.

The Treasurer's Report was read and ordered placed on file.

The Secretary was requested to write the Treasurer that the Executive Committee desired information as to whether there is not some rebate that the Society is entitled to, on the lease of the Library.

The following were elected Resident Members of the Huguenot Society of America:

Mrs. Maria Watson Pinney — ancestor, Gaylord ; proposer, George F. Newcomb.

Mrs. John C. Cattus—ancestor, Aymar ; proposer, Aymar Embury.

On motion of Professor Rees, the introduction and certificate of Organization of the new Constitution were referred to the chairman of the Publication Committee, and the new Constitution, having been approved by the Executive Committee, was recommended to the Society for final action.

MEETING OF THE HUGUENOT SOCIETY OF AMERICA

NEW YORK, January 7, 1901.

A meeting of the Society was held in Assembly Hall, on the evening of January 7th.

President de Peyster in the chair.

In the absence of the Secretary, Mr. Jackson acted as Secretary.

The minutes of the last Society meeting were read and approved.

Mr. Robert S. Talmage was introduced, who read a paper by Rev. Stanley Waters, entitled "Notes on some Huguenot Families."

It was moved, seconded, and carried unanimously, that a vote of thanks be given Mr. Talmage for his most interesting paper, and that a copy be requested for publication in the Proceedings of the Society.

The President spoke of the prosperity of the Society, and said the past year had been the most successful one in its history.

The new Constitution was now taken up, and Mr. Jackson read it to the Society. On motion of Mrs. Holbrook, seconded by Mrs. Schuyler, it was adopted by the Society.

NEW YORK, March 20, 1901.

President de Peyster in the chair.

In the absence of the Secretary, Mr. Freeman acted as Secretary.

The minutes of the last meeting were read and approved.

The Secretary reported the deaths of Dr. Wm. H. Egle and Prof. Edward E. Salisbury.

The Treasurer's Report was read and ordered placed on file.

On motion, it was decided that the amount of \$850.78, charged against the Commemorative Volume, be transferred to the Expense Account of the Society.

The following person, proposed at the last meeting, was elected a Resident Member of the Huguenot Society of America, subject to the filing of his paper :

John Murray Mitchell—proposed by Fred. J. de Peyster ; ancestor, Berrien.

Mr. Banta reported that the new Constitution and List of Members was nearly printed and would be in the hands of the members in a few days.

NEW YORK, April 9, 1901.

President de Peyster in the chair.

The Secretary presented the Annual Report, the reading of which was waived until the Annual Meeting.

The Treasurer's Report was read and ordered placed on file.

On motion, it was decided that the total amount of legacies received during the past year be transferred to the New York Life Insurance and Trust Company. And also \$600.00 more.

The Chairman of the Pedigree Committee presented the pedigree of Mr. Cornelius B. Mitchell, submitted two years ago ; the pedigree was not made out in full, but during her absence it was passed by the Committee. She copied Mr. John Murray Mitchell's paper from it and asked the sense of the Committee in regard to this.

The Committee decided that Mr. John Murray Mitchell be admitted.

The following candidate, proposed at the last meeting of the Executive Committee, was elected a Resident Member of the Huguenot Society of America :

Alfred Hodges—ancestor, Provoost ; proposer, Rev. James H. Darlington.

The following supplementals were presented and passed by the Committee:

Miss Dorothy Lord Maltby—two Sohier descents, one other De Baun, Sansé, one other Des Marest, Fabrique, Taibaut, or Le Bow, Batton, Berthol, and Bogert.

Alden Freeman—Jean Vassell, Elizabeth Bonne.

In the absence of the Chairman on Publications, the Secretary reported that only eight of the subscriptions for the Commemorative Volume in the leather binding had not been taken up. She

also reported that a great many of the Libraries are applying for the book. She asked that a circular be sent to the different Libraries as well as to the members of the Society, giving price-list of publications.

The following bill from the printer for extra copies of the different papers in the Commemorative Volume sent to their authors respectively, was rendered:

Bill for reprints.....	\$63.85
Edict of Nantes.....	47.65
	———— \$111.50
Less that paid by Mrs. Lawton and Mr. Jackson for copies sent to the foreign authors.....	38.13
To be paid by the Society.....	\$73.37

It was decided that a publication price-list be sent out.

It was decided that a supplement to the present list of members be sent out, giving the officers and committees for the coming year, and deceased members, along with errata and addenda.

Mrs. Lawton also reported that Mr. Morgan H. Seacord proposed to copy the New Rochelle Records from 1699 to the Revolutionary War for \$100.00.

The Committee decided that this be left to Mrs. Lawton to report on at the next meeting.

Mrs. Lawton translated several years ago the Narragansett Records from the Original French Church Records. These have been waiting to have some other matter added to them. She asked if the Records of New Paltz, from the New Paltz *Independent*, should be printed with them. The matter was left in her hands to report at the next meeting.

Mr. Swords said that he found business at the Trust Company so pressing that he would be unable to do his work as Treasurer another year. He suggested that Mr. Ashton de Peyster be appointed in his place, and this was done.

The Stewards of the Dinner of 1900 thus reported:

NEW YORK, April 13, 1901.

"The dinner of the Huguenot Society of America for the year 1900 was held at Delmonico's, New York City, on April 26th. About 175 members of the Society were present. The President

of the Society, Frederic J. de Peyster, presided, and seated with him, on the dais, were the speakers of the evening, Rev. Donald Sage Mackay, and Hamilton W. Mabie, Esq., and the representatives of the St. Nicholas Society, the Society of Colonial Wars, the Holland Society, the New England Society, the Society of *Mayflower* Descendants, and the St. George and St. Andrew's Societies.

"The solo boys of Grace Church choir, under the direction of Mr. Helfenstein, sang several songs during the dinner, a feature which added much to the enjoyment of the occasion.

"Another interesting feature, borrowed from a ceremonial used at the dinner of the Directors of the French Hospital in London, dating from 1718, was the ceremony of the Loving Cup.

"Before the toasts were called, two of the Stewards of the Society entered the banqueting hall bearing two silver Loving Cups ; they were followed by the other Stewards carrying the flags, the white Bourbon flag of France, the American, English, and Dutch flags, representing the countries to which the Huguenots made notable emigrations. The Secretary of the Society, Mrs. Lawton, joined the group before the President's chair, and a Ritual was recited which has now been adopted as a regular feature of the dinners of the Society in New York.

"The speeches of Dr. Mackay and Mr. Mabie were full of interest, touching upon the influence of the French refugees upon the life and manners of every country to which they had emigrated.

" 'The Huguenots,' said Dr. Mackay, 'gave the wealth of their blood and lineage to the land of their adoption. The Huguenot influence brought warmth and brightness to the cold hardihood of our Puritan ancestry.'

"Silver and enamel souvenirs of the Dinner were distributed to those present.

"The report of Mr. Wm. D. Barbour, the Treasurer of the Stewards, showed receipts from the sale of tickets, etc., of \$737.10 ; from special contributions, \$193.00—making a total of \$1202.10. The expenses of the Dinner amounted to \$1124.40, leaving a balance on hand of \$77.70 (from individual contributions), which was turned over to the Society."

Respectfully submitted,

FREDERICK W. STELLE,

Secretary of the Stewards.

ANNUAL MEETING OF THE HUGUENOT SOCIETY
OF AMERICA

NEW YORK, April 13, 1901.

The Annual Meeting of the Huguenot Society of America was held in the Trustees' Room, Saturday, April 13, 1901, at 8.30 P.M.

President de Peyster in the chair.

The minutes of the last annual meeting were read, and, on motion, they were accepted as read.

The Secretary reported:

Number of Annual Members, including 20 elected this year, 344 ; Life Members, 53 ; Corresponding Members, 3 ; Honorary Members, 11—total 411.

There have been four deaths since last April: Miss Candace Allen, Prof. E. E. Salisbury, Dr. Wm. H. Egle, Mrs. Wm. Talcott.

Three resignations, which were accepted with regret.

Seven Executive Committee meetings, one Society, and the Annual Meeting.

At the Society meeting held on Jan. 7, 1901, Mr. Robert S. Talmage read Rev. Stanley Waters' most interesting and instructive paper entitled, "Notes on some Huguenot Families," which, with references to church records of baptisms, marriages, and deaths, makes it a most valuable addition to our "genealogical mine of wealth."

Insignia sold to members during the year, 20 ; Certificates of Membership, 8 ; Marigold buttons and pins, 12.

The Chairman of the Pedigree Committee has sent out to members the List of Members revised and corrected up to April 13, 1900, and "Family Names of Huguenot Refugees to America." Three Huguenot names have been added to this list: Vénables, from near Rouen ; Péchin, from Lorraine ; and Jaudon, from l'Isle-de-Re. To this pamphlet has been added the revised Constitution and By-Laws.

The Treasurer reported as follows:

Huguenot Society of America in account with Henry C. Swords, Treasurer
April 13, 1900, to April 13, 1901

PAYMENTS

Expenses of Library and Secretary's office.....	\$ 148.14	
Salary of Clerk in Secretary's office.....	157.20	
Printing and Stationery.....	97.95	
Annual Dinner of May, 1900, paid Treasurer of Stewards..	350.00	
Rent 13 months at \$43.66 per month, from April, 1900, to April, 1901, both inclusive.....	567.58	
New York Telephone Company.....	84.55	
American District Telegraph Company.....	10.40	
Knickerbocker Press, Commemorative Volume..	\$1217.91	
" " Reprint of the Separate Addresses.....	76.35	1294.26
N. Y. Produce Exchange Safe Deposit Company.....	6.25	
Books purchased for Library.....	80.45	
Refreshments for meeting.....	30.00	
Rent Assembly Room, January 7, 1901.....	15.00	
April 13, Balance on hand as follows :		
New York Life Insurance and Trust Company, at 3% Interest.....	\$3500.00	
Seventh National Bank.....	663.64	4163.64
		<u>\$7005.42</u>

RECEIPTS

April 12, Balance as per last report as follows :		
New York Life Insurance and Trust Company, \$2500.00		
Seventh National Bank.....	1189.05	\$3689.05
From Dues.....	1590.00	
From Initiation Fees.....	120.00	
From Life Members.....	200.00	
From Library Fund.....	43.24	
From Diplomas.....	5.00	
From Commemorative Volume, sales.....	753.00	
From Reprint of Volume I.....	2.00	
From Annual Dinner of May, 1900, returned by Treasurer of Stewards.....	77.70	
Legacy from the Estate of J. D. Brez.....	450.00	
Interest on Certificates of Deposit.....	74.96	
Profit in collection charges.....	.47	
		<u>\$7005.42</u>
By balance brought down :		
New York Life Insurance and Trust Company.....	\$3500.00	
Seventh National Bank.....	663.64	
		<u>\$4163.64</u>

Examined and found correct :
FREDERICK W. STELLE,
BAYARD DOMINICK,

HENRY C. SWORDS,
Treasurer.

Auditing Committee.

Both these reports were on motion accepted and ordered on file.

A vote of thanks to the Treasurer was passed, which the Secretary was requested to convey to him.

The Chairman of the Publication Committee reported that he had no report to make, as he had been unable to take up the matter of the Proceedings. He reported from the International Publication Fund Committee, that Mrs. Lawton had sent \$50.00 to the French Society towards the indexing of the *Bulletin*.

Mr. de Luze, Chairman of the Committee on Heraldry, reported that no work had yet been begun in this Committee, but that they had received a great many coats-of-arms, and enquiries are continually coming in, in regard to the work.

From the Record Committee, the Secretary reported that Mr. Lester had received an offer for copying the New Rochelle Records, which had been reported to the Executive Committee; also, that the Secretary had found some valuable Huguenot records in Alexandria, Va.

The Secretary then asked to read the report of the Secretary of the Dinner Committee for last year. The President, owing to the lateness of the hour, asked the sense of the Society as to waiving the reading of this report, and to have an abstract of it printed, and sent to all members. Motion made and carried.

Moved by Mrs. Holbrook, that a circular of information be printed, and sent to all asking information in regard to the Society. This was seconded by Miss Emily de Peyster and carried.

The Chairman of the Library Committee read the Report of the Committee, and this was ordered placed on file.

The President reported to the Society that the Treasurer, Mr. Swords, and the Chairman of the Publication Committee had tendered their resignations to the Executive Committee. These resignations had been accepted with very great regret. A letter of thanks had been sent to the Chairman of the Publication Committee by the Executive Committee.

Meeting adjourned after the election of officers.*

NEW YORK, April 25, 1901.

President de Peyster in the chair.

The Secretary reported that she had consulted persons who knew of the value of the New Rochelle Records, and it was

* See list, p. 9.

thought best, in the present state of the finances of the Society, not to have these records copied.

In relation to the Records of New Paltz, parts of which had been published in the New Paltz *Independent*, and were now offered to the society for publication by Mr. Le Fevre, it seemed best to wait until the Proceedings of the Society were published.

The following-named persons were duly elected members of the Huguenot Society of America:

Mrs. Henry C. Lea—ancestor, Jaudon; proposer, Joseph S. Perot.

Mrs. Charles Dod Ward—ancestor, Luquer; proposer, Mrs. Kress.

Dr. Guy C. Boughton—ancestor, Bouton; proposer, Mr. Wm. H. Boughton.

C. V. Boughton — ancestor, Bouton; proposer, Wm. H. Boughton.

James O. La Bach—ancestor, Des Marest; proposer, Bishop Boyd Vincent.

Mrs. Henry Tilden Swan—ancestor, Molines; proposer, Miss Vanderpoel.

Miss Lilla S. Pechin—ancestor, Péchin; proposer, Mrs. E. C. Pechin.

An informal discussion was held in regard to the question of erecting tablets. As the Executive Committee thought well of the project, Mrs. Lawton offered the following resolution, which was adopted:

“First, that a committee of five, of which the president shall be one, be appointed to take the necessary steps to place a commemorative tablet in or on the building now occupying the site where the First French Church of New Amsterdam was built; and, secondly, to address a communication to the members of the Society, soliciting subscriptions to defray the expenses of the proposed tablet.”

The committee was made up as follows: Rev. A. V. Wittmeyer, Frederic J. de Peyster, Alden Freeman, Theodore M. Banta, and Mrs. J. M. Lawton.

NEW YORK, November 20, 1901.

President de Peyster in the chair.

Mr. Freeman reported that a place for the tablet had been selected on the east wall of the Produce Exchange; \$103.00 had been raised toward erecting the tablet, and he hoped that a few

more subscriptions would be sent in; \$193.00 had been raised for the tablet in the Church du St. Esprit; and that Mr. A. G. Browning had contributed £50 sterling towards the tablets and the French Hospital for old French people, which Mr. Wittmeyer is founding on the lines of "La Providence" in London.

The Secretary read a letter from Monsieur de Richemond, expressing his admiration for the late President of the United States, William McKinley, and his deep sympathy for us in our national calamity.

Mrs. Lawton proposed that Miss Ida Layard, a niece of Sir Henry Austin Layard, who has already given very valuable information to the Pedigree Committee, and has promised a paper to be read before the Society, be elected as Corresponding Member. Whereupon it was decided to recommend Miss Layard for election as Corresponding Member at the next meeting of the Society.

Mr. Freeman moved that the Society should be represented in the French Huguenot Church of New York, and to this end that a pew should be secured to stand in the name of the Society. The motion, after a great deal of discussion, was lost.

On motion of Mrs. Lawton, seconded by Mr. Mitchell, it was ordered that should there be a deficit in the amount raised for the tablet in the French Church, such deficiency be made good by the Society. Such sum not to exceed \$200.00.

NEW YORK, January 17, 1902.

President de Peyster in the chair.

The Secretary reported that she had represented the Society at the funeral of our late member, Rear-Admiral Roe.

She read a letter from Judge Clearwater in regard to a reception to be given by the Memorial Society of New Paltz to the Huguenot Society, and requested instruction. She was authorized by the Committee to say that an answer would be sent later, as the Society has a good many engagements ahead.

The following-named persons were duly elected Resident Members of the Society :

Samuel R. Thayer—ancestor, Molines (two descents); proposer, Fred. J. de Peyster.

William Wood Thayer—ancestor, Molines (two descents); proposer, Mrs. Lawton.

Dr. Wm. G. Schauffer—ancestor, Byssel; proposer, Alden Freeman.

It being decided to have a banquet this year, Mr. Rhinelanders was requested to interview Delmonico, as to what evenings the hall wanted would be disengaged, and the date left to his discretion.

The 13th falling on Sunday, the 14th of April was decided on for the Annual Meeting.

The Chairman of the Tablet Committee gave the estimates from the Cox and Buckley Co.: \$120 for the first tablet and \$400 for the one to be placed in the church. These being very satisfactory, it was voted that they be accepted, and that Mr. Wittmeyer be requested to give the orders at once. The question being raised as to the dates to be decided on for the placing of the tablets, it was unanimously voted that the date for the tablet in l'Église du St. Esprit, with all the arrangements for the ceremony, be left entirely in the hands of Mr. Wittmeyer. For the placing of the tablet on the site of the First French Church, the president thought that later in the season would be better, when the weather would be more settled.

NEW YORK, February 21, 1902.

In the absence of the President and Vice-President, Prof. Rees presided.

Report of Treasurer :

Dues, about.....	\$1455.00
Interest on Certificates, if same as last year.....	74.96
Interest on Funds in Fifth Avenue Trust Co.....	21.46
	<u>\$1551.42</u>
Expenses, so far.....	1168.03
Balance	<u>\$383.39</u>
Balance left from last year.....	663.64
Total	<u>\$1047.03</u>

Prof. Rees requested the Treasurer to give in an itemized report at the next Executive Committee Meeting.

The Treasurer requested action on the part of the Committee in regard to the re-renting of the Library for another year. He was given authority to renew at the same rate as last year.

A letter was read from Mr. Banta, Chairman of the Publication Committee, tendering his resignation, but action was deferred till the Annual Meeting.

The report from the Dinner Committee was presented and the Chairman asked for an appropriation. It was moved, and carried, "That the usual amount, \$200.00, and the unexpended balances from the previous dinners be appropriated for the expenses of the Dinner this year, and that this resolution be embodied in the minutes and reported to the Dinner Committee."

The following-named persons were duly elected Resident Members of the Society :

Mrs. Rosa Wright Smith—proposer, Mrs. C. Addison Mann ; ancestor, Molines.

Mrs. Susan Adrianna Richards—ancestors, Rapelyé, Trico, (three descents); proposer, Chas. S. Richards.

Also supplementals of Paul Mayer La Bach—Demarest and de Baun.

Mr. Jackson asked that Miss Ida Layard be requested to send the Society the paper she spoke of in her letter.

"Resolved, that the invitation of the New Paltz Memorial Association be extended to the Society at their next meeting, and that the Secretary be authorized to send out the invitations with some of our notices, if so doing does not entail extra expense."

MEETING OF THE HUGUENOT SOCIETY OF AMERICA

NEW YORK, February 27, 1902.

A meeting of the Society was held in Assembly Hall, on Friday, February 27, 1902, at eight o'clock. President de Peyster in the chair.

The President announced to the Society the death of the former President, Mr. Marquand.

The Secretary paid this tribute to Mr. Marquand's memory :

"Mr. President, I wish to enter upon the minutes of this meeting a few words expressing my own deep sorrow on the death of our much loved and venerated ex-President, Mr. Henry G. Marquand. Only those who were thrown with him, in the management of the Society, can realize what a strong, tender nature his was. His interest in the society was unfailing, and, until his health obliged him to give up the duties of his office, very few days passed without his being at the Library to ask how he could help. To this unflagging interest, we owe the success of the Celebration of 1898.

"I move, Mr. President, that a Committee be appointed, to

draft a fitting memorial minute, to enter upon the records of the Society, and to send to his family."

The President appointed the following gentlemen upon this Committee: Professor J. K. Rees, Mr. Wm. Jay Schieffelin, and Mr. R. Fulton Cutting.

The President also said that he would appoint a delegation to attend the funeral.

The Report of the Tablet Committee was given in by its Chairman, the Rev. Mr. Wittmeyer. He said that the two tablets, one for the site of the First French Church, in New York, and the other for the present French Church, were nearly finished, and that he hoped, when they were placed, that the members of the Society would make it a point to attend. The third, the Bayard tablet, is a personal one, put up by one of the members of the Bayard family.

The Secretary reported that Mr. Ralph Le Fevre, the President of the New Paltz Memorial Association, had written, extending the hospitalities of New Paltz to the members of the Huguenot Society of America, and asking if it would be agreeable for them to accept the same.

A resolution was passed, thanking the President of the New Paltz Association for the kind invitation, and that it would give those who could attend great pleasure to do so.

There being no further business for the evening, the Secretary was introduced, and read a short paper, a translation by Mr. du Faix, a member who died several years ago, from Rotteck, on the "History of the Huguenots," giving some not very well-known details of the massacre of St. Bartholomew.

The meeting then adjourned, and refreshments were served.

NEW YORK, March 24, 1902.

A meeting of the Executive Committee was held at the Library on Monday, March 24, 1902.

The minutes of the last meeting having been left at her house for copying, the Secretary was excused and requested to read them at the next meeting.

No report from the Treasurer.

The following persons were duly elected Resident Members:

Frank McMillan Stanton and John Robert Stanton—ancestor, de Marée; proposer, Mrs. John Stanton.

Miss Elizabeth Varian Cockcroft—ancestor, de Vaux ; proposer, Mrs. E. A. Hopkins.

Supplementals to be added to the original application of Mrs. George F. Adams—Le Sueur, Sohier, Cresson, and Cloos.

In the case of Miss Cockcroft, one marriage date was missing, but as the marriage was mentioned and the birth of the daughter in the N. Y. Record, Vol. 31, p. 209, the Executive Committee declared her elected.

The business of the meeting was now taken up.

On motion of Professor Rees, seconded by Mr. Rhinelander, the Executive Committee was appointed a Nominating Committee. By the new Constitution, the Finance Committee is the Auditing Committee. The President was requested to say to the Treasurer that his report must be sent in before the 14th of April.

Mr. Wittmeyer reported that the first tablet will soon be finished.

The President appointed Mr. Wittmeyer a Committee of one to attend, not only to the unveiling of the tablet in the French Church, but also to that at the Produce Exchange, with power to add another to his Committee.

Moved, and carried, that a resolution passed at the last meeting, appropriating \$200.00 and the unexpended balances of the previous dinners, for the Dinner of this year be rescinded, as these unexpended balances have been merged into the general fund.

A resolution was read by the Chairman of the Stewards from his Committee, asking that the Executive Committee allow \$400.00 for the expenses of the Dinner. A motion was carried that this sum be granted, and that the Treasurer pay it over to the Treasurer of the Stewards.

Mrs. Lawton requested that the Committee appoint Mrs. L. Holbrook Ass't Secretary. Appointment made.

The Secretary read a letter from the London Society in relation to the death of our late ex-President, Mr. Marquand.

Professor Rees, Chairman of the Committee appointed to draft resolutions in regard to Mr. Marquand's death, read the following, which was ordered spread on the minutes, and a copy sent to his family :

“ The Huguenot Society of America spreads on its records, and to the family of the late Henry G. Marquand sends the following minute :

"Henry G. Marquand showed by his loving interest in the Huguenot Society of America the same noble and unselfish devotion to a good cause which his distinguished life so fully exemplified. Mr. Marquand succeeded our first President, the Hon. John Jay, and with rare fidelity and remarkable faithfulness carried the burdens of the Presidential office from 1894 to 1898.

"It was under Mr. Marquand's presidency that this Society undertook to celebrate the 'Tercentenary of the Promulgation of the Edict of Nantes.' His unfailing support during all the preliminary arrangements, and through the entire week of the 'Congress,' was a most important factor in making the Celebration an international success. His heartfelt interest was ever apparent, and did much to encourage deeply the Celebration Committee, but especially those who were the hard workers for the success of the Society.

"We feel that we have lost one of our most loyal and effective supporters, and one who was always thinking of others, rather than of himself.

"The sincerest sympathy of the Society goes out to the bereaved family of our former President.

(Signed)

"J. K. REES, *Chairman.*

"W. J. SCHIEFFELIN.

"R. FULTON CUTTING."

ANNUAL MEETING OF THE HUGUENOT SOCIETY OF AMERICA

NEW YORK, April 14, 1902.

The Annual Meeting of the Huguenot Society of America was held in the Trustees' Room, on Monday, April 14, 1902. President de Peyster in the chair.

The minutes of the last Annual Meeting read and approved.

The Reports of the Secretary, Treasurer, and Library Committee read, accepted, and ordered spread on the minutes.

The Secretary reported from the Executive Committee the resignations of the Treasurer, Mr. F. Ashton de Peyster, and of the Chairman of the Publication Committee. She also announced that Miss Ida Layard, a niece of Sir Austen Layard, had been recommended by the Executive Committee as a Corresponding Member, but required the vote of the Society to be elected.

Whereupon on motion of Mr. Banta, seconded by Mr.

Darlington, Miss Layard, was unanimously elected a Corresponding Member.

The Secretary also announced to the Society that Mrs. L. Holbrook had been elected Assistant-Secretary by the Executive Committee. This election was ratified by the Society.

The Secretary's report proper was as follows:

We have had five meetings of the Executive Committee, various meetings of the Tablet, Dinner, and Stewards' Committees. We have had one Society meeting, at which a paper was read on "The Early Huguenots," being a translation from Rotteck. Fifteen members were elected during the year. Some ten supplementals. Two pedigrees have been returned for correction, and are not reported on. Some six pedigrees are ready to be presented, and consequently cannot appear on this year's list. A great many pedigrees are out. Three resignations, and as far as we know, the following are the deaths: R. C. Bacot, Mrs. Lyman Cobb, Miss Mary E. Potter, Admiral Roe, Mr. Henry G. Marquand,—our second president,—Miss Florence Wright, and Mr. Pierre Lorillard. The one bright "star of hope," pointing to the interest among our members for the memory of our ancestors, is the Tablet Fund. Four hundred and twenty dollars have been raised, and the Executive Committee has contributed \$100. The tablet down town cost \$120.00, the Church tablet \$400.00.

The Treasurer reported as follows:

Huguenot Society of America in account with F. Ashton de Peyster,
Treasurer, April 13, 1901, to April 14, 1902.

RECEIPTS

Balance as per last report as follows:

New York Life Insurance and Trust Co.....	\$3500.00	
Seventh National Bank.....	663.64	\$4163.64
From Dues.....		1460.00
From Initiation Fees.....		80.00
From Life Members.....		200.00
From Telephone.....		2.00
From Library Fund.....		25.06
From Diplomas.....		3.00
From Legacy J. D. Brez.....		50.00
Interest on Certificate of Deposit.....		104.25
Interest on balance Fifth Avenue Trust Company.....		21.46
Total.....		\$6109.41

PAYMENTS

Salary of Clerk	\$ 110.00
Rent, Office.....	523.92
Library.....	1.70
Insurance	18.00
Safe Deposit Vault.....	6.00
Rent, Assembly Room.....	15.00
New York Telephone Company.....	77.80
Expenses of Treasurer.....	5.89
American District Telegraph Company.....	3.30
Refreshments.....	15.60
H. K. Brewer & Company.....	184.00
Printing, etc., Secretary*.....	182.57
Collection Charges.....	.30
Mrs. Budd, dues returned.....	5.00
	<u>\$1149.08</u>
Balance.....	4960.33
Total.....	<u>\$6109.41</u>

By balance brought down :

New York Life Insurance and Trust Company.....	\$3500.00
Fifth Avenue Trust Company.....	1460.33
	<u>\$4960.33</u>

F. ASHTON DE PEYSTER, *Treasurer.*

This is to certify that we have examined the accounts and vouchers of F. A. de Peyster, Treasurer of the Huguenot Society of America, and found same correct.

BAYARD DOMINICK,
HENRY C. SWORDS,
FREDERICK W. STELLE,
Auditing Committee.

The Library Committee reported as follows:

The Chairman of the Library Committee reports gifts as follows: Mr. Banta, *The Sayre Genealogy*. Mr. James, *The Virginia Antiquary*. Miss Vreeland, *Life and Genealogy of Freneau, the Huguenot Poet of the Revolution*. The Chairman of the Library Committee, *Revised Edition of the Colonial Dames of the State of New York, The Minutes of the Orphan Masters of New Amsterdam, and Count Hannibal*. The usual German and English exchanges had been received, and the year books of Societies of which our

* The Secretary's payments include all small bills approved by her—stationery, printing notices, etc., stamps, cleaning Library, express charges, incidentals, and books bought for Library.

members are members. The Chairman respectfully calls the attention of the Society to the fact, that, with the exception of the *Bulletin* of the French Society, for which we have subscribed for several years in advance, she has been forced to stop all subscriptions, as the shelves of the Library are so crowded, that 76 books and some 175 pamphlets (ready for binding) are stored *in, on, and under* skeleton shelves, the table, and the piece of furniture given us by Mrs. Kendall.

The annual election of officers now being in order, the regular ticket, approved by the Executive Committee, was distributed to the members. Messrs. Darlington and de Luze were appointed tellers by the Chair, and they declared the election of all the candidates for office appearing on the regular ticket approved by the Executive Committee.*

After the election, the Secretary said that she had been requested by the London Society, which seems to have been as sure of his re-election as our Society itself was, to tender to Mr. de Peyster their congratulations, and to say that he had been elected an Honorary Member of the London Huguenot Society.

Mrs. George P. Lawton offered the resolution: "That the Society recommend to the Executive Committee to spend what is necessary for the Publications." This was seconded and carried.

* See list, p 10.

ST. BARTHOLOMEW'S DAY, ITS CAUSES AND RESULTS¹

By CHARLES M. DUPUY,
Vice-President, from Pennsylvania, of the Huguenot Society of America

Three hundred and thirteen years ago, this very day, all Protestant Christendom was startled by one of the most atrocious crimes that has ever blackened the pages of history.

The king of France, only a few days before, under his own hand, had given assurance of his determination to sustain the Protestant cause; but the propitious time had arrived for the execution of the long premeditated scheme of that Jezebel, Catharine de Médici. One sudden, unlooked-for blow that would extirpate these Huguenot leaders would carry terror to reformers everywhere, and strengthen France and Rome, by suppressing the detestable heresy forever.

The King was overcome by the artful picture she drew of the ruin to the throne by longer tolerating the Huguenots. Starting to his feet, he cried in rage and terror: "I agree to the scheme. Let not one Huguenot be left alive in France to reproach me with the deed."

That night the slaughter commenced. The tolling of a bell at midnight, in the tower of a church near the palace, proclaimed the murder of Coligny, and was at the same time the appalling signal for a universal massacre. The king himself, from his palace windows, with his own hands, fired upon his fleeing subjects, and that day Paris was drenched in a sea of blood. The slaughter rapidly extended throughout all France, until, as variously estimated, from thirty thousand to seventy thousand Huguenots had been massacred.

The heart of all Protestant Europe was frozen with horror. The queen and court of England, clothed in deep mourning,

¹ Read before the Society at the summer meeting held at New Rochelle, New York, August 24, 1885. The author died in New York City, Oct. 8, 1898. He was a direct descendant of the eminent Huguenot surgeon, Dr. John DuPuy, who practised thirty years in New York and who was "Ancien" of Saint d'Esprit Church in that city, afterwards becoming a member of old Trinity Church, in which churchyard he was buried and where his tombstone stands in perfect preservation.

spurned contemptuously the French envoy who would have apologized for the bloody deed of his master. At Rome, the pope, preceded by his Cardinals in pompous state, specially offered up a solemn *Te Deum* at the church of St. Mark, in thankfulness for the auspicious deliverance from this hateful sect.

Weary and footsore and broken, many fled from the horrors of that terrible St. Bartholomew's Day, over pathless mountains to La Rochelle, that city of refuge, which in all their trials was ever found faithful to the Huguenot cause. Here, for a while, rest was vouchsafed. Here bleeding wounds were bound up, and nature was measurably permitted to recruit exhausted strength for the great struggle, which at last was to scatter the best blood of France to the four quarters of the earth. Long years of heroic suffering were yet to be endured, but at last, one by one, and in little companies, this persecuted people were forced stealthily to seek homes on foreign soil. America became a place of refuge, and here on this very spot, nearly two centuries ago, one of these little companies was planted and in grateful remembrance of their dear La Rochelle—the city of their fathers so long a shelter to the persecuted—they called the place New Rochelle. Here in sorrowful remembrance, and with streaming eyes, old men have recounted to their children the fiery trials endured by their parents across the sea, and here all around us, peaceful homes were reared, some of which to this day are tenanted by the lineal descendants of these faithful men.

New Rochelle, therefore, is a fitting place for the Huguenot Society of America to inaugurate its first annual summer meeting. Its atmosphere is inspiring, for the very name of Rochelle, whether the old or the new, brings a flood of remembrance to every Huguenot descendant. We gather here, then, but not as many of our fathers did of old, who sought refuge from persecution and personal violence to enjoy freedom of conscience. We come, rather, on this memorable day, hallowed as it is by so much suffering, to tell over the deeds of those heroic men by whose lives and deaths the world has been better prepared for a truer conception, a more lofty realization, of the foundation upon which enduring civil liberty and religious freedom can alone be permanently maintained. Let me trespass upon your patience for a few moments, while I bring before you a brief outline of the causes of the whole Huguenot movement.

THE CAUSES.

In the age which we would consider, popes and kings had too long been the irresponsible custodians of men's souls and bodies, impiously assuming the right to consign both at pleasure, prematurely, to the regions of eternal torment. The people at length had become weary of all this tyranny, and in earnest anxiety to find some way of relief conflicting opinions had become grossly intolerant. At such an era, when most reformers fiercely proclaimed that the only road that led to Heaven was *their own* narrow pathway, no small credit is due to the peaceful Huguenots, who commonly maintained that all religions should be *free*, and that men's thoughts should no longer be led captive. Nor was this toleration of the Huguenots less to be admired, at a still later age of universal dogmatism and bigotry, when *priest, minister and witch*, by turns, at men's caprice, were burned at the stake.

He who will read the minutes of their National Synods will be amazed at the toleration and unity that existed in these assemblies amid the intense excitement and anxieties that constantly surrounded them. Whether the business in hand was simply the government of the church, or the grave instructions to a deputation to match the subtle policy of the king, their debates were always tolerant.

While William the Silent, the great Prince of Orange, found it necessary to address letters of reproof to the principal cities of Holland and The Netherlands to stir up flagging zeal and promote unity, the Huguenots of France were always zealous, united, and tolerant. Indeed, these lessons were early learned as a fundamental part of their religion, and during the long period of their fiery trials intolerance has never been a sin their opponents could justly lay at their door.

While superstition still brooded darkly over Europe, the first glimmers of light occasionally began to gild the mountain-tops of France. Often, at intervals, even during the Dark Ages, France had put forth the first swelling germs of reformation, and as often had these germs been shrivelled to death by the violence of the Pope's military power.

The last bloody persecution to oppose religious liberty in France, prior to the general Reformation, was in 1487, when, by order of the Pope, the Waldenses had been driven to the

mountains and were there slaughtered by thousands, while remission of sins was granted by Rome to those who so foully obeyed his murderous decree.

In 1515, literature was reviving in France. In 1523, LeFevre published the first translation of the New Testament into French, and it was eagerly read by the French people.

One day LeFevre was preaching at Paris on the rapid advance of the Reformation, when a monk, starting to his feet, exclaimed : " If this is so, we will preach such a crusade, that if the king still permits it we will expel him from the kingdom,"—a prophecy more than once literally fulfilled in succeeding generations.

The Roman priesthood was now aroused, and monks went from house to house to suppress the heresy. Driven from Paris to Lyons, where Waldo had preached reformation nearly four hundred years before, Lyons became the centre of the movement.

An earnest zeal for reformation continued to move swiftly onward, and with equal energy France and Rome determined to obstruct its progress. They resolved that the only true way to stamp out heresy was a "*slow fire*" to burn heretics, and so in 1525 this antidote began to be applied.

" Lower the flames," said the officer in charge of the burning of a poor shoemaker of Milon; " the sentence demands it must be a *slow fire*."

It was in vain that the reformers continued to protest against the confessional, the invocation of saints, and the sale of indulgences for crimes. The popes sometimes admitted a necessity for reform, but always insisted that it must be ordered from within the Church and not be dictated from the outside. At last Europe was compelled to realize that the Roman Church did not intend to reform itself. Indeed, the powerful influence of various orders of religionists rendered it apparent that if an earnest reform had been seriously contemplated at Rome, it would have been readily defeated by the large army of antagonizing priests and monks.

The settled policy of France and Rome in 1533 had now become more firmly cemented by the marriage of Catherine de Médici to the heir of the French throne. This niece of the Pope, with no royal blood in her veins, thus became the wife of him who was afterwards Henry II. The Pope himself performed the ceremony at Marseilles and commemorated its importance by a bull against heretics.

Notwithstanding this closer bond of union, and the persecutions which followed it, reformers continued to increase both in numbers and fearlessness.

One night, in 1534, by concerted arrangement, placards were secretly issued simultaneously throughout all France inveighing against the gross abuses of the Roman Church. One even reached the king's chamber. Its effect upon public opinion was electrical, but still the burnings continued.

Rome revenged herself soon after for the placard by parading the king of France, in the garb of a penitent, amid a splendid array of Cardinals and various church orders, in a solemn procession through Paris to the Church of Notre Dame. He, the king, Francis I., in a prearranged speech, condemned the heretical publication, amid the acclamations of the multitude. On his return from the procession, he witnessed the burning of six heretics, who were repeatedly lowered and lifted until the writhing bodies found rest in the fire that finally consumed them.

Following on another step, in 1544, the Pope demanded of France the utter extermination of the Waldenses within her borders. The order was obeyed, and twenty-two of their villages were destroyed. Those inhabitants who were not slaughtered or burned escaped to Switzerland.

It was to be expected that Catherine's influence over her husband, Henry II., would be in the interest of Rome, by whom she had been trained and advanced. It was her influence that passed the Edict of 1551, ordering all courts to punish heretics without appeal. It excluded suspected heretics from public preferment, established penalties for harboring them and confiscated their estates, rewarding the informer with one-third.

Lyons, the hot-bed of heresy, must be made an example, and now five zealous reformers were burned at the stake. At Paris, the magistrate Dubourg, who enraged the king by opposing, in debate, the contemplated torture of reformers, was arrested and strangled.

In 1560, Francis I., Henry VIII., and Charles V., besides several popes who had been active in these reigns, were all dead. Still the religious tragedy which was convulsing France went steadily onward. The Roman organization, which survives men, was powerful enough to cope everywhere with the opponents of intolerance, irrespective of popes and kings.

The French Reformation, up to this period, had received no

co-operation whatever from the civil power. No prince of royal blood—no influential noble, had espoused its cause or rendered it material aid. On the contrary, it was constantly harassed by the legalized persecution under the Edict, and yet, under all this discouragement, it grew rapidly in numbers and influence, and the purity of its doctrine and organization was considered a marvel of perfection in other Protestant countries.

France and Spain had now, by the Pope's advice, ceased their quarrels and had joined hands in a common cause against heretics. The long period of Catherine's regency after Henry's death, extending over thirty years, was spent by her in artful strategy to promote the Roman interest in the destruction of reformers.

Still edict after edict, which encouraged the intolerant monks to stimulate the ignorant to deeds of further torture, only strengthened heretics and made them more determined.

Then came the July Edict of 1561. It imprisoned and confiscated any who openly or privately attended heretical services, and confirmed the severity of preceding edicts to the strictest letter of the persecution. Now, the reformer, Henry of Navarre, by right of lineage, claimed the throne and was sustained universally by the reform party.

About this time representatives were sent to Catherine to plead for liberty of conscience. It was an unarmed and influential deputation, but it received no audience. An armed force was then sent to second the demand, but it was cut to pieces by the royal party and open warfare was at once commenced. Thence-forward the reform party in derision were called Huguenots.

This Huguenot influence had now become too strong to be openly trifled with. They were no longer outlaws, and Catherine adopted a temporizing policy, ostensibly to harmonize religious differences. She caused a Grand Council to convene in 1560. It was here that Admiral Coligny earnestly petitioned for religious freedom. "Your petition bears no signatures," said the king. "True, Sire," said Coligny; "give me but a day and I will obtain fifty thousand in Normandy alone."

The conference finally adjourned without coming to an understanding, and a second conference was called for the following year. At this council the Huguenot representatives eloquently portrayed the gross abuses of the priesthood and of the Church of Rome. The assembly was deeply impressed with these undeniable

facts, but its deliberations finally ended in a close vote, ordering reformers forthwith to sell their estates and leave the kingdom.

The Huguenots were now too strong to be thus summarily banished and they continued to worship openly or covertly, according to circumstances.

In Paris, the meetings were very large, the number often being as high as twenty-five thousand, and were guarded from intrusion by armed men. At La Rochelle eight thousand received the sacrament in one morning while thus guarded, and equally as large meetings were often gathered in other cities. In the country the meetings were held secretly in secluded and out-of-the-way places where those present were very often surprised and imprisoned by their vigilant enemies. A disturbance at one of these meetings at Paris at length created an open rupture and blood was spilled. At another time, some Huguenots were worshipping in a barn at Vassay as the Duke of Guise passed by on his way to Paris. Some of his retinue, having irritated the worshippers, a contest ensued, ending in the loss of sixty lives while two hundred were wounded.

These various disturbances compelled the issue of the January Edict of 1562, which exempted Huguenots *from molestation in the free public profession of religion* until a conference could finally settle *religious disputes*. They now foresaw the necessity of maintaining their political rights in order to secure the permanency of religious worship, now only provisionally granted. For this reason the Huguenots were the more persistent in advocating Henry's claim to the throne, and this persistence redoubled the scenes of strife and bloodshed during many more years of cruel persecution. After many hard-fought battles, with varying fortune, the Huguenots finally gained such success as to force the treaty of August, 1570, granting full liberty of conscience and public profession of religion.

In sketching this merest outline of causes from the beginning we now come down to the period of St. Bartholomew's Day to which reference has already been made at the commencement of this paper.

ST. BARTHOLOMEW'S DAY

Henry's ability as a leader in the ranks of the Huguenots was now fully recognized by Catherine and prompted her to secure his

alliance with her daughter Margaret. She thus expected to lead this future king gradually to forsake the Huguenots and to secure his firm alliance with Rome.

Encouraged by the success of this matrimonial scheme, she was emboldened to lay still another plot. She resolved to *exterminate* all the Huguenot leaders whom she could decoy to Paris to witness the approaching marriage of this Huguenot king. The invitation was at first looked upon with distrust, but was finally accepted with hesitation, and lavish preparations were made for the entertainment.

The day arrived. Many significant signs and intercepted letters made it clear to some of the Huguenot guests that a deep plot of treachery was in contemplation. It was discovered that arms had been secretly distributed, and their great leader, Admiral Coligny, had been severely wounded by a musket-shot as he passed through the city. The suspicions of the Huguenots became aroused to alarm and many then hastily left Paris. Coligny himself began reluctantly to fear treachery.

The king called on the wounded admiral with feigned expressions of sympathy. He apologized for the shot, assuring him it had only been prompted by private malice. He soon became impressed with Coligny's loyalty and disinterested nobility of purpose. The king's frequent visits to the bedside of Coligny alarmed Catherine, who feared that he would be won over to the Huguenot cause. She hastily contrived to convene the Council. It discussed many plans, but finally agreed upon the original plot, to be executed the following St. Bartholomew's Day.

The proof that it was *premeditated* is clear. A few days before its occurrence Catherine sent a sealed letter to Strozzi, who was raising troops in the vicinity of La Rochelle. It was not to be opened until the 24th of August, the day appointed for the massacre and read as follows:

"I give you notice that to-day, the 24th of August, the Admiral and all Huguenots who were here have been killed. At once take diligent measures to make yourself master of La Rochelle and serve the Huguenots who fall into your hands the same as we have served those here. Be careful to make no mistake, as you fear to displease the king, my son, and myself.

"(Signed,) CATHERINE."

"Where is Coligny?" was the bloodthirsty cry as the doors of the wounded Admiral's rooms were hastily beaten down on that eventful day. "I am he," was the calm reply. Quickly many swords pierced his heart and the body was thrown from the window. The severed head was sent to Catherine, but the rest of the body was dragged through the streets and then thrown into the Seine. It was afterwards withdrawn and hung by the feet to a gibbet over a fire where the king and court witnessed the burning. Late that night a faithful servant secretly removed the remains and buried them at Chatillon, his ancestral seat.

The young Huguenot, Henry of Navarre, aroused from slumber, was brought to the king and offered "the Mass or death." He accepted the mass but soon escaped to his Huguenot friends, renounced the extorted vow, and became the head of the Huguenots in place of the noble Coligny.

Amid the cry of "Kill! Kill!" the slaughter was pushed all that day with vigor, and the refrain was echoed throughout France.

Ambrose Paré, although a Huguenot, was surgeon and near friend of the king. After the terrible scenes of the massacre he asserts that the king said to him: "Ambrose, sleeping or waking, the murdered Huguenots seem ever present to my eyes, with ghastly faces and weltering blood." The following day the king remorsefully forbade further massacre in Paris.

At first the king disavowed the horrible crime, but later on acknowledged the deed was done by his commands and as a just punishment for religious offences.

A commemorative medal was struck, with the royal arms and the words "Piety aroused Justice" on the one side and on the other the king holding his sword and scales of Justice. At the feet were a group of human heads and the inscription, "Courage in Punishing Rebels."

At Rome a medal was also struck with the Pope's profile on one side and on the other a winged woman with drawn sword pursuing the fleeing masses, and the inscription, "The Destruction of the Huguenots, 1572."

Catherine died forsaken and unlamented, remorsefully urging her son to cease further persecution, and to grant religious toleration; but her son, Francis II., soon followed her to the grave and Henry of Navarre ascended the throne as Henry IV.

The Huguenots, whose spirit was thought to have been broken

on St. Bartholomew's Day, to the general amazement of all, rallied again in their strength. For many more years they exhibited to the world heroic deeds of daring courage, amid scenes of terrible persecution.

Henry's reign was an unceasing effort to propitiate the Romish party and still not be recreant to the Huguenots, with whom he had so long acted and to whom he owed his life and his throne.

It was Henry who granted the celebrated Edict of Toleration, called the Edict of Nantes, in 1598. It was carefully balanced to be acceptable to both parties, but the "pretended reformed religion" was the language of the edict to which they reluctantly were obliged to submit. In it the right of worship, except in places specially named, was granted to the Huguenots, but their former political privilege of assembly, enjoyed since the year 1560, was decreed to be suppressed.

Before that year, namely, 1560, the Huguenots were granted no other privileges than religious toleration. These had been maintained by them even to torture and death. After that period, with Coligny to project and to lead them onward, they began to realize that toleration could only be preserved through political organization.

While by the Edict their political assemblies had been abolished, yet Henry always tacitly permitted them. Henry was a politician. While aiming to harmonize conflicting opinions, he was also desirous to promote the prosperity of the State and to encourage the arts and to develop the national industries. Under his reign the Huguenots redoubled their ardor in the interest of pure morals and religion, and thrift and prosperity succeeded to the impoverishment which had been the fruit of preceding intestine conflicts.

The Huguenots were now, in 1612, at the height of their prosperity.

After Henry's death, their political privileges, so long enjoyed were wholly denied. Then a stricter construction of the Edict began, and battles, marches, wounds, and death were the stern protests these persecuted people made, for many more years, to establish the right of political assembly.

Prodigies of heroism in the interest of the cause and at the certain sacrifice of their lives are numerous recorded of all classes of Huguenots down to the humblest peasants.

The king's commissioner was now always present at the general

synod of the Huguenots. In that of 1626 he insisted upon a still closer construction of the edict. He exhorted them, with what must have appeared to them as *severe irony*, to live in greater moderation with the different religionists.

The synod endeavored to show how impossible this was when constantly molested in person, when they were not permitted to worship in peace; when their churches were demolished in their faces, or given as dwelling-places to Roman priests; when their dead were ignominiously dug from their graves and scattered along the highways; when they were deprived of all burial places but the open fields; when their ministers were beaten, bruised, and wounded, and their people were persecuted with the grossest indignities and sufferings.

The Huguenots were ever loyal to the king. In their darkest hours they always prayed for him and even while besieged at La Rochelle by his forces they offered up daily prayers for his person in that devout city. Once, when a shot from a cannon was said to have covered his garments with dust, the whole city was in consternation lest he might have been killed, when special prayers were offered in thankfulness for his safety as soon as the fact became known. *From the king's bad advisers they would be delivered, but never from the revered person of the king.*

Notwithstanding this loyalty, it was the more stringent denial of privileges and intolerable persecutions which forced them most reluctantly to endure the fourteen months' siege of La Rochelle in 1628. Its population was narrowed by starvation to one fifth; there was scarcely enough living to bury the dead. It only surrendered upon the treacherous promises of the Cardinal Prime Minister Richelieu, who was in command of the king's army, to restore their ancient privilege of assembly. This promise was never fulfilled, and, with the fall of La Rochelle, there was merged in the throne, not only Huguenot privileges, but also all the ancient rights of all classes of people, and from thenceforth that arrogant, absolute king, Louis XIV., boldly declared: "*I am above all edicts; I am the State.*"

The synod now only met at the king's pleasure, and it was not again convened for five years, when the king's commissioner defined still more closely all its actions and limited the period of its sittings. The next synod was not permitted to sit for seven years.

Only one more synod was allowed to meet, after an interval of

four years, and, after an existence of centuries, they were abolished amid the lamentations of a sorrowing people. At this last meeting the king's commissioner prohibited absolutely any further petitions to the king. No secular matter must be discussed, no grievances be submitted, and no correspondence to a foreign religious body would be tolerated, and, finally, the general synods from henceforth *must be forever abolished*.

At this time, with more and more stringent measures to suppress the churches and persecute the humbler people, every effort was made to lure the most influential by court favor. Places of power and trust were the premiums cunningly granted by Louis XIV. in payment for abjuration, while literary men and Huguenot pastors could always count on the king's bounty as a certain reward for apostacy. Notwithstanding all these allurements, the people were not weakened in their faith. The most energetic force was now determined upon. Church after church was destroyed until three out of four were utterly broken up. Romanists were freed from pecuniary obligations contracted with Huguenots. Courts of justice that had been established to protect Huguenots were abolished. Edict after edict still further narrowed the construction of their rights, making life more and more intolerable.

Numbers of noble families who had long been members of the Reformed Church, under the blandishments or threats of this reign, now abjured, and professed the Roman faith, but the country gentlemen, the merchants, the skilled artisans, and professional men and farmers who were now in every way oppressed in their pursuits, were only the more opposed to despotism and clung the stronger to their religion.

It was in vain that conversions to Rome were now bought and paid for from the royal treasury at so much a head. The sturdy middle class remained uncontaminated, and a *still stronger force* was resolved upon.

In 1681, dragoons were quartered on the Huguenots in fives or tens, or even an entire company, in one household, where the means were known to be sufficient. They devoured their substance, robbed them of money, clothing, and valuables, leaving the families in absolute destitution. Authority was given in these dragonnades, led on by the bitter hatred of the monks who accompanied them, to use any species of torture that ingenuity could devise, except what would cause death.

They hung the Huguenots by the hair in chimneys over smoking fires. They threw them on hot coals and plunged them repeatedly in deep wells until almost strangled. They poured wine, through funnels, down their throats until, frenzied, they were brought to the verge of death. They pierced them with pins, cut them with knives, tore the flesh with hot pincers, plucked off their finger- and toe-nails, or rolled them in barrels which had been pierced with nails. Women were insulted in every possible way. The children of the well-to-do Huguenots, on slight pretext, were often forced into monasteries and nunneries, in order to be made "pious Catholics" at the cost of unwilling parents.

Under all these cruelties many fell away, and the *Gazette* published long lists of such "converts," composed largely of the timid and of those who were unable to leave the country, while thousands upon thousands fled. Let us look at the results.

RESULTS

Four months after the commencement of these dragonnades the hospitality of all Protestant Christendom was freely accepted.

Louis XIV. saw his error after it was too late. For more than a century and a half these people had lived in trembling uncertainty. Quick to avail themselves of periods of temporary quiet, they industriously recruited their forces, only to gather fresh strength to endure renewed persecutions. At last when all hope of peacefully enjoying their religious convictions had vanished, when the right of assembly to defend these privileges was hopelessly denied, when their churches and educational institutions had been uprooted, their property confiscated, the ordinary avocations of life refused to them, when stripes, wounds, and death had become a common heritage, when their choice at last was to become martyrs or *hypocrites*, then it was that, singly and in little companies, a half million of people escaped to neighboring States and across the sea. They went in open boats or stowed themselves in the cargoes of friendly ships. They went by any way, in any manner, and to any place, only to *escape the horrible oppression of their own king and of their own countrymen.*

The Edict of Nantes, for which they had so long struggled, and which was granted by Henry IV., was finally abolished under Louis XIV., by the Edict of 1685. It forbade assembly under

any pretence, public or private, for religious exercises. It demolished their churches, expelled their ministers in fifteen days under pain of the galleys. It prohibited their schools and compelled the Roman baptism of their children under penalty of five hundred francs for each offence. It confiscated their property after four months' absences, and finally it prohibited all emigration, "under penalty of the galleys for the men, and confiscation of bodies and goods for the women."

Notwithstanding all of this evidence, this *persecuting* monarch professed *not to be persecuting*, but to be converting sinners. Had not the Saviour said: "Compel them to come in?" which Louis interpreted as meaning *compulsory*, since this means of grace had been in operation a quarter of a century.

At Rome a Te Deum was sung in thankfulness for the abolishment of the Edict and the conversion of the Protestants. The pope wrote the king: "The Catholic Church shall most assuredly record in her sacred annals a work of such devotion and shall celebrate your name with never-dying praises."

The demolition of the churches was commenced immediately and was thoroughly accomplished. One at Charenton, very imposing and massive, having a capacity of fourteen thousand people, was destroyed with great difficulty. The ministers everywhere sought immediate flight to escape the galleys, which were worse than death. A very few eminent persons were permitted to emigrate, among whom were the noble old Marquis de Ruigny, Marshal de Schomburg, and a few others. The prisons soon overflowed with detected emigrants of all grades and the ranks of the galleys were rapidly recruited by many of the most honored names of France.

Every avenue of escape was now vigilantly watched and rewards were paid to the betrayers of emigrants. The greatest art was required to baffle suspicion and find ways of leaving the country. They travelled in wagons or on foot, by night, over the roads in small companies. Sometimes they disguised themselves as porters, as sportsmen, as peasants, as footmen, as soldiers, or as officers in the king's service. Women were equally as suggestive in disguises. They often disarmed suspicion in the apparel of pages and male-servants. The zeal of vigilance was often blinded with bribes, and large numbers escaped by paying so much a head for the privilege of flight.

The Huguenots loved France. They loved its literature, its language, its refinements. They loved its vineclad hills and its verdant valleys. It was a pleasant land. They tore themselves from their country, *not for gain*, for the products of skilled industry in which France then excelled were readily marketed in all parts of the civilized world. They only left this land they loved so well to enjoy religious toleration and freedom.

In their struggles for the supremacy of conscience, they had grown to revere constitutional law as the *only* safeguard against despotism. The memory of this constitutional protection which had at least guarded them for a time in the few rights accorded them, caused them to cherish only the more deeply their reverence for *law*, and wherever they went, they carried with them to the countries of their adoption their most fervent respect for its laws. They devoutly believed in human rights, which could only be maintained through law, and they expatriated themselves, *not for gain, but through law to maintain those human rights*.

With the flight of the Huguenots came a reaction. The wastes of persecution which had been steadily going on for more than a century, had largely paralyzed the best efforts of industry, but *now* the enormous loss began to be appallingly realized as more than half a million of people vanished from the country.

Official investigation soon developed a deplorable depletion of revenues. Every department of industry had been largely filled with Huguenots and now that the Huguenots were gone all industries became utterly paralyzed.

At the height of their strength Garnier estimated the entire number of the Huguenots at *one third* of the whole population of France. Lacreteil made the number about *sixteen hundred thousand*. A letter to Lady Russell in 1685 from her sister, then a resident of Paris and a niece of the illustrious Huguenot leader, Marquis de Ruigny, stated the number to have been *one million eight hundred thousand*, of which not more than *ten thousand* then remained, and "they soon would be converted by the dragoons or perish."

Whatever was the actual number, it is very certain they were mainly composed of that earnest, conscientious, industrious middle class whose loss was irreparable.

The entire population of Coutances, in Normandy, emigrated,

taking with them the manufacture of fine linen. The paper-makers of France and their workmen left almost *en masse*.

Seventy-five per cent of the tanners and silk manufacturers left the country. Out of eighteen thousand looms in Lyons, in ten years after the repeal of the Edict there were only four thousand left. The linen, the woollen, the lace manufacturers, the makers of hardware,—in fact every industry in every part of the kingdom, being very largely operated by Huguenots, was almost annihilated. Nor was the injury to commerce less severely felt. The merchants, the ship-owners, and mariners were largely Huguenots, and the annual loss of revenue from decaying commerce was then officially estimated to be more than £1500 sterling.

To quote from your learned townsman, the Rev. Dr. Charles W. Baird: "The Protestants of Southern and Western France surpassed all others in the cultivation of the soil. The foreign trade of the kingdom came to be very largely controlled by their merchants. Inventive and industrious, they had applied themselves with great success to the mechanical arts. In every department of labor they were fitted to excel by their morality, intelligence, and thrift. 'They are bad Catholics,' said one of their enemies, 'but excellent men of business.'"

Dr. Baird's able work, *The Huguenot Emigration to America*, and that of his brother, the Rev. Dr. Henry M. Baird, on the *Rise of the Huguenots of France*, will well repay the perusal of every one interested in Huguenot history.

France paid dearly for this transient victory. A large proportion of her intelligent, industrious, and loyal subjects had been driven into exile, and the impoverished and distracted State soon gave evidence of its speedy decay.

A national debt had rapidly accumulated, and now became totally unmanageable. The money carried away by the fleeing Huguenots and the prostration of all industries by their absence, rendered it impossible for the remaining population to support itself and provide for the expenses of an extravagant government.

To suggest ways and means for an empty treasury and to relieve the miseries of the people, the "States General" were convened in 1789. This assembly became helpless and discouraged by the difficulties that surrounded it and it finally drifted into the ferocious mob whose enactments outraged civilization.

France was now deprived of that sturdy, honest Huguenot ele-

ment which had always been loyal to the best interest of the State. At this momentous period, had there been Huguenot integrity in the councils of the nation and Huguenot industry and thrift to exercise the wealth-creating power of the people, the blood-stains of the Revolution of 1793 and 1794 would never have polluted the pages of history.

What France lost in the arts and in commerce with the escaping Huguenots, was correspondingly gained by the countries of their adoption. They brought with them the secrets of their arts and successfully established elsewhere those various departments of skilled manufacture which had hitherto made France so famous.

The manufacture of an endless list of articles hitherto imported from France was now transplanted and became firmly rooted in rival soils. The cunning inventions of the skilled Huguenots, which had long given France a balance of trade in her favor, were now conducted in foreign lands and those nations which formerly had been large buyers of France, now successfully competed as sellers of the same productions in all the markets of the world. Thus it was that the industry and skill of the Huguenots, by helping largely to promote the general prosperity of other countries, contributed substantially to fill the coffers of Protestant states to conduct wars for the advancement of Protestantism. The Huguenots had been compelled to learn the arts and strategies of war. In their long struggle for faith and freedom, they had raised up trained captains and soldiers, not excelled in Europe for intelligence, experience, and trustworthiness.

Beside this, the king's army contained large numbers of loyal subjects whose secret convictions were with the Huguenots. When the last trial came and the revocation of the Edict compelled honest men to choose sides and act from convictions, then it was that the king lost a large number of valuable officers from his armies. Thus from both sides military men in France were forced to find a field more congenial to their consciences in the various Protestant armies of Europe. It is estimated that England alone gained seven hundred to eight hundred valuable officers from the ranks of the refugees, whose skill at arms contributed largely to place the Protestant king, William III., upon the throne.

"Your Majesty may have heard that the three French regiments of infantry and one horse do better service than any other," was

the report to the king of England from his brilliant major general, the noble old Huguenot refugee, Count de Schomberg, who was killed, in English service, in his seventy-sixth year, at the battle of the Boyne.

In these trying times the Huguenot clergy were always ready witnesses for the faith that was in them. Carrying their lives in their hands for so many years, their religion was a living thing, and with torrents of earnest eloquence they were as prompt to expose the subtleties and abuses of Rome as they were to plead for the rights of conscience and religion.

"Is this a man or an angel who is speaking to us?" said Abadie, of the eloquent Saurin.

Driven from France as malefactors, under penalty of the galleys, the fleeing Huguenots scattered everywhere, and with redoubled missionary ardor they proclaimed that religion must be free and that conscience should be forever unchained.

France, at the behest of Rome, had now driven out the Huguenots and impoverished herself, but in so doing, to the intense dismay of Rome, she had unwittingly reinforced Protestantism everywhere.

The insult to civilization by this hollow mockery in the name of religion, permitted by Rome upon these Huguenots, has since only succeeded in forcing upon disgusted Frenchmen a *nominal* Romanism, while the expelled Huguenots largely aided in lighting up a brighter flame throughout all Protestant Christendom. I have, I fear, wearied you in this imperfectly tracing of the causes of St. Bartholomew's Day and the results which flowed from it as exhibited in this Huguenot movement, from its inception until their final exodus.

Why, it may be asked, does the Huguenot Society of America, at this late day and after a lapse of so many centuries, commemorate these revolting atrocities, by appointing the return of St. Bartholomew's Day for their summer meeting? Why not consign the agonizing horrors of this mournful period to eternal oblivion forever?

To answer these questions is to give a reason for the organization of this Society. Its great object, concisely stated in the first clause of its constitution, is to "perpetuate the memory and to foster and promote the principles and virtues of the Huguenots." To quote again: "And surely the name and the memories left us

by our Huguenot ancestors, the rôle which many of their descendants have played in the history of their country, the position to which many others have attained in literature, sciences, and the arts, are sufficiently bright and glorious to entitle them to be rescued from perishable family papers and other similar documents in order to be inscribed upon the more enduring pages of history."

The Spartans encouraged emulation by recounting the noble deeds of ancestors, but Spartan heroism never equalled this persistent Huguenot struggle for freedom of conscience which lasted more than one hundred and fifty years. In bringing to light the long-hidden part which these people have played in the great drama of human freedom, this and kindred Huguenot Societies will show by their splendid examples how the continued growth of freedom can only be wrought by high resolves and sacrifices.

May it not be said that freedom of conscience, having been established by the stern struggles of the fathers, the children have only to repose under its grateful shade? Freedom must continue to grow or the world will retrograde. Civilization reaches onward and upward and each age must work up to a higher standpoint through conflict with ignorance, prejudice, and intolerance.

Acting under the profound respect entertained by mankind for the unseen and spiritual, at an early day a Roman bishop ambitiously banded his followers to wield a mysterious religious tyranny throughout the world. So long as these priests and monks humbly fulfilled the spirit of their mission in ministering to the sick and wounded in body or mind, their ministry was tolerated, but when they grasped at the control of government and wielded the strength of dynasties to enchain men's thoughts in slavery to enhance their own pride, power, and circumstance, then it was that the dignity of human nature began to rebel and Huguenots were found foremost in the battle.

This papal organization, which so long terrorized the Huguenots and the world at large with so much intolerance, should warn us of the danger that may arise from the combination of unchecked *organized corporations*, whether *religious or secular*. The popes died, but the *Roman organization* lived from age to age, and persistently carried forward its purpose for nearly one hundred and seventy years to destroy the freedom of conscience of the Huguenots. It was only in 1787, a century after the Huguenot expulsion, that this powerful organization permitted an Edict in France

that guaranteed the unmolested practice of Protestant trades and professions.

The founders of this government forbade a state religion and hereditary entailment as dangerous to freedom, but incorporated institutions have been legalized, with powers of perpetuity and unlimited aggregations of wealth, which may well excite the anxiety of the lovers of freedom.

Other complicated problems are ushered in with our newer civilization, calling for the fullest exercise of justice and wisdom, but this is neither the time nor the place even so much as to name them. Whatever social questions are yet to be solved, may we as a nation follow the *faithful example of these noble Huguenots in serving God, loving our neighbor, and being loyal to the State!*

With a spirit of tolerance mingled with equity, while guarding every encroachment on freedom, may we still avail ourselves wisely of every institution and every effort that will elevate and ennoble humanity! So, ever moving onward and upward to a loftier plane, may this nation continue to be a beacon to guide to a higher pathway the oppressed and down-trodden of all the nations of the earth!

ELIAS NEAU, THE CONFESSOR AND CATECHIST OF NEGRO AND INDIAN SLAVES¹

BY PROF. CHARLES A. BRIGGS, D.D.; D. LITT.

The colonies of Great Britain were the refuge for the oppressed of Europe, who fled from the persecutions that they incurred on account of their dissent from the established national churches. It seems to have been the design of Providence to gather these dissenters, in all their variety and complexity, in the British colonies, in order to establish and illustrate the principles of religious freedom and equality in the life of a great nation, and thereby point the world to the true path of Christian brotherhood and unity.

Among these persecuted dissenters none were more worthy than the ancestors of the members of this society who bore the name of Huguenots. It is true that the French dissenters did not organize in the British colonies a separate French Reformed Church alongside of the Dutch Reformed, the German Reformed, the English Presbyterian, Scotch Presbyterian, Congregational, Baptist, Episcopal, Lutheran, and other denominations of Christians. They showed no zeal to perpetuate the customs, institutions, and forms of worship of the French Reformed Church. But they did a greater and a nobler work; for they valued the unity of Protestantism more than national and ecclesiastical peculiarities. Although they were all Calvinists and Presbyterians, they did not lay such stress upon their Calvinism and Presbyterianism as to take sides with the parties that divided the British and the Dutch churches. French Reformed churches were organized with French Reformed ministers wherever the Huguenots were in sufficient numbers to justify such local organizations; but they had no zeal to maintain their differences. No general organization into presbyteries, classes, or synods was ever attempted. And so the French churches became merged either in the Dutch Reformed, the Presbyterian, or the Episcopal communions in the colonies just as the special circumstances seemed to require.

There are many illustrious names on the rolls of the Huguenots

¹ Read before the Society, April 18, 1889.

of America, but none is more truly representative of the best features of French Protestantism, none is more deserving of honor than *Elias Neau*.

Elias Neau was born in 1661 at Moïse in the principality of Soubise in Saintonge of an humble but respectable family.¹ He was a sailor boy at twelve years of age.² He was a pious lad, greatly beloved by his pastor, J. Morin.³ In 1679, at eighteen years of age, he left his native land "on account of his religion," and sailed to St. Domingo. At this time the French were active in the western part of the island, having gained a foothold in this Spanish possession in 1630. An aggressive colonial policy was pursued by Colbert, the great minister of finance of Louis XIV., and colonists were encouraged to settle in this island, where the French had to contend with the Spaniards for the right of possession. Neau himself at a later time, when on trial, said: "I left my native country because Jesus Christ, the King of kings, commanded me to fly from that country when I could not enjoy liberty of conscience, and retire into another. . . . The Gospel commanded me, when I was persecuted in one kingdom to fly into another country." ⁴

Elias Neau remained several years in St. Domingo, and in his calling of seaman sailed to and fro between the Dutch and French islands. Here his religious experience was enriched. He says, in connection with a severe affliction that came upon him at this time: "It was there that God began to speak to my heart and granted me His love. My ignorance, however, made me to be like the blind man, who saw men as trees walking the first time that the Lord touched his eyes. For I did indeed love God; but I did not know Him well enough to be constrained to live only for Him." ⁵

The Revocation of the Edict of Nantes and all other edicts in favor of the Protestants of France, October 22, 1685, made it impossible for the Huguenots to remain in the French islands, all the more on account of the large numbers of Huguenots who were transported to serve as slaves in these islands. Accordingly, the

¹ Lichtenberger, *Encyclopædia*, sub nom.

² *Bulletin Soc. de l'Histoire du Prot. Franc.*, xxiii., p. 513.

³ Agnew, *Protestant Exiles from France*, 3d ed., ii., p. 181.

⁴ Narrative in Agnew, *l. c.*, pp. 178-179.

⁵ Baird, *Huguenot Emigration*, i., p. 215, quotes from *Histoire abrégée des souffrances du sieur Elie Neau*, p. 99.

Protestants left these islands for New York and Boston.¹ Among them was Elias Neau, who went to Boston, where he remained for six years.

We have little information with regard to these six years of his life. He made the acquaintance of John Eliot and saw the Indian missions which were then under a cloud owing to the recent Indian wars. He formed an unfavorable opinion of the piety of the Christian Indians.² This impression was doubtless strengthened by the sad experience of the French settlement at New Oxford in the Nipmunk country, where Daniel Bondet labored among the Nipmunk tribe of Indians from 1687-1695. In the vicinity was Wapaquasset, one of the praying towns of John Eliot, which did no honor to its pious founder.³ We have no information as to Neau in this period. This probably is owing to the fact that he still followed his calling as seaman. He was naturalized as a British subject January 31, 1690. He married about this time Susanne Paré, daughter of Jean and Marie Yisseau Paré, refugees from St. Sauveur, La Rochelle, in 1681, and resident in Boston.⁴ His sister-in-law Judith was married to Stephen Robineau, and his other sister-in-law Marie was married to Ezekiel Grázillier. Both of these settled in East Greenwich, Rhode Island, in 1686. It seems likely that Neau made his headquarters

¹ Letter of M. de Denonville from Quebeck, Nov. 16, 1686, says: "The same man who came from Manat (N. Y.) told me that there arrived there within a short time from the islands of St. Christopher and Martinique 50 or 60 Huguenots who are settling themselves at Manat."—*Doc. relating to Colon. Hist. N. Y.*, ix., pp. 309, 312. Also *Mass. Archives, Council Records*, 1686 and 1687, p. 52, give July 12, 1686. "Upon application of the French Protestants (lately arrived from St. Christophers) to the President for permission to reside and dwell in this his Majty's Dominion and to bring their effects and concerns here. *Ordered*, that upon the takeing the oath of Allegiance before the President and under his hand and seal of his Majty's Territory and Dominion, they be allowed to reside and dwell in his Majty's sd. dominion, and to proceed from hence and return hither as freely as any other of his Majty's subjects and this to be an order for all such French Protestants that shall come into this his Majty's Territory and Dominion."—See Baird, ii., p. 199.

² Hawkins, p. 263. "I have been nineteen years in this country. I have seen the Indians of New England and formerly I knew Mr. Eliot, who took much pains with them; but I never see any of them that were true converts, although these gentlemen boast of the conquest that they have made over souls, but must needs say that if the purity of manner be not joined with that doctrine, I have no good opinion of such profession of Christianity."

³ Baird, ii., p. 277.

⁴ Baird, ii., p. 196. His first child, a girl, died eight days after birth. His second child was eighteen months old when he left New York in 1692. See Agnew, p. 182, who quotes a letter of Neau to Pierre Neau, of Amsterdam. His wife had been naturalized April 15, 1687, with her father and brothers, Peter and John, and sister Mary, and Stephen Robineau, his wife Judith, and daughter Mary (Agnew, ii., p. 56), also Ezekiel Grázillier (p. 55). It is singular that the wife, Marie Paré, is omitted and Jean given, in view of the statement of Baird that Marie was a widow on her departure from France.

in Boston and resided with his mother-in-law after his marriage. But he must have been deeply grieved at the misfortunes of his sisters-in-law, who, with their husbands and children, were forced to abandon their property at East Greenwich owing to the greed and hostility of the English settlers. They all removed to New York.¹ Elias Neau soon followed them, if he did not go with them. He took command of a trading vessel, *La Belle Marguise*, of eighty tons, belonging to Gabriel Le Boiteur, a merchant of New York and elder in the French Church, and sailed for Jamaica August 15, 1692.² The long war of the League against France, of which William III. was the head, had broken out in 1689, and was now in full course. The vessel was captured by a French privateer August 29th and taken to St. Malo on the coast of Brittany. Here Neau was imprisoned for four months. Every effort was put forth to induce him to conform to the Roman Catholic religion, but in vain. He was tried for disobedience to the Proclamation of Louis XIV., recalling fugitive Protestants to France, and sentenced by the Parliament of Rennes, March 6, 1693, "to serve the king at the galleys for life and that for having settled in foreign countries without the permission of His Majesty and contrary to his declaration, 1662, which prohibited his subjects from leaving the kingdom."³

April 3, 1693, Neau was tied to the great chain and with fifty-nine slaves, criminals of all kinds, as well as Huguenots, he was led on foot through all the chief cities of the Provinces from Brest to Marseilles. Criminals and Huguenots were added to the chain-gang in every place until they reached the number of one hundred and fifty. After the endurance of great sufferings they arrived at Marseilles May 19th.

Neau was sent at first on the *Vieille Madame*, where he served as a galley-slave for six months, and then he was transferred to the *Magnanime* for another six months. Every effort was here put forth to induce him to abandon his religion. But he was not only faithful to resist every threat and inducement, but he also strengthened the weaker brethren in their faith and was even the

¹ Ezekiel Grázillier was in New York as early as May 15, 1689. He was present at a baptism in the French Church. Judith Paré first appears at a baptism August 21, 1692.

² Agnew, ii., p. 181. His daughter Susanne was born after his departure and baptized in the Huguenot Church of New York November 6, 1692 (see *Records*), her grandmother and uncle Grázillier being godparents.

³ *La France Prot.*, vi., p. 313; *Bulletin*, xxiii., p. 535.

instrument of converting a Roman Catholic criminal to Protestantism. This man afterward endured great persecutions for his new faith and remained faithful to the end. The priest in charge of the galley was so enraged at his own ill-success that he refused to celebrate mass on the galley so long as this obstinate Huguenot remained on board.¹

Accordingly, Neau was transferred to the prison of the Citadel of Marseilles, May 5, 1694. "He was forced to lie upon the stones without any bed or even straw. No one was permitted to speak to him and he was not permitted to write. After a year a kind priest sent him a straw bed. But 'I continued twenty-two months without changing my clothes, my beard being as long as the hair of my head, and my face as pale as plaster.' However, he did not yield to his sufferings. They could not break his faith or his health; for 'God out of His infinite love, afforded me such comforts that I little regarded the miseries I was reduced to.'" He seems to have derived great comfort from the use of liturgical prayer and in the composition of a considerable number of hymns and songs.

The climax of his sufferings was reached when, May 20, 1696, he was put in a subterranean hole, where he remained until July 1st, when he was transferred to a worse hole in the castle of If, on a rock in the midst of the sea about five miles from Marseilles. "The place was so disposed that we were obliged to go down a ladder into a dry ditch, and then go up by the same ladder into an old tower through a cannon hole. 'The vault or arch wherein we were put was as dark as if there had been no manner of light in heaven, stinking and so miserably dirty that I verily believe there was not a more dismal place in the world. We might have received some money to help us in this great distress, but they would not suffer it, so that all our senses were attacked at once—sight by darkness, taste by hunger, smell by the stench of the place, feeling by lice and other vermin, and hearing by the horrid blasphemies and cursing which the soldiers, who were obliged to bring us some victuals, vomited forth against God and our holy religion.'"

Neau remained six months in this hole until his companion died. He was then removed to another pit, where he was confined with four other confessors until their clothing rotted upon

¹ Lichtenberger, *sub nom.*, Agnew, ii., p. 180.

them. He was finally released July 3, 1698, in compliance with the demand of the British ambassador, the Earl of Portland, in accordance with the terms of the Peace of Ryswick, October, 1697. Upwards of five years had this noble young man suffered the most cruel trials for no other crime than being a Huguenot and seeking refuge in America for that liberty of conscience he could not enjoy in his native land.

It seems hardly credible that such persecution could take place in an enlightened country like France less than two hundred years ago, in the golden age of French letters and military renown. And yet only a few years before (1685), in London, the aged Richard Baxter was tried before Chief Justice Jeffreys and sentence to pay a fine of five hundred marks and shut up in prison for eighteen months until he was finally released through the efforts of a Roman Catholic nobleman. And a few years after, 1707, in New York City, Francis Makemie, a Presbyterian minister, was arrested by order of Governor Cornbury on the charge of preaching without a special license from him. He was defended by three of the ablest lawyers in the province and was acquitted, but was compelled to pay the cost of prosecution as well as defence, amounting to £83 7s. 6d. The cruelty was in the system of requiring conformity to an established religion and in regarding lack of conformity as crime. The sufferings of our French and British ancestors purchased for us our heritage of freedom.

On his release Neau went first to Geneva, where he was welcomed by pastors and professors with wonderful sympathy. He then went to Bern and appealed to the Swiss government on behalf of a fellow-prisoner from Switzerland. He awakened such interest in the Swiss for his fellow-sufferers that large sums were raised for their relief. In Zurich alone 19,600 livres were contributed in a single day.¹ From Switzerland he went to Holland, arriving there in September, and appealed to the Dutch government. He then crossed over the Channel to England, where he remained several months endeavoring to interest the British public as well as the government in behalf of his fellow-sufferers. He was granted an audience with King William III. and had the opportunity of thanking him for his deliverance and of beseeching him to aid the Huguenots still suffering in the galleys and prisons. The king made him a present of three hundred florins. During

¹ *Bulletin*, p. 541.

his sojourn in England he prepared a narrative of his sufferings. It was published in 1699. It was afterwards published in French at Rotterdam in 1701, with an introduction by his former pastor, J. Morin.¹

He thus spent nearly a year, after his release, in Switzerland, Holland, and Great Britain in intercession for his companions in suffering. Although he had been absent from wife and children for more than five years of imprisonment, and was longing to re-join them, he did not hesitate to make the sacrifice of another year for the redemption of others. His wife seems to have remained in New York during this period.²

He arrived in New York in the spring or summer of 1699 and entered into mercantile pursuits, in which he gained the reputation of a good merchant³ and acquired a considerable estate.

He united with the French Church in New York. His name appears on its records from this time onward. When he was chosen elder we do not know, but his name appears as elder in two official documents, September 1, 1704, and September 10, 1704.⁴ He seems to have become greatly interested in the negro and Indian slaves of New York. His own sufferings in bondage doubtless opened his heart and drew his attention to them. He seems to have begun to work among them by gathering them in his own house and visiting them in their own homes. He was pressed to conform to the Church of England and undertake the work of catechist under the direction of the Society for the Propagation of the Gospel. He found no conscientious difficulty in this step, because, as he wrote to the Society in London: "I had learned part of the Liturgy by heart in my dungeons and ever since that time I have had both affection and esteem for the divine service as it is used in the Church of England. Nevertheless, I would not condemn all those who are not conformable thereunto; I leave that judgment to God."⁵

¹ *Bulletin*, p. 541. Lichtenberger, *sub nom.*

² She was present at the baptism of her niece, Susanne Grázillier, May 20, 1694, and also at a baptism March 18, 1695 (6), and again July 5, 1696.

³ September 17, 1699, he was present at the baptism of Elie Paré in the French Church of New York. June 25, 1701, he wrote a letter to G. Bernon from New York (*Mass. Hist. Collections*, 3d series, lli., p. 65). December 30, 1701, he signed a petition to King William III. In the census of 1703 he is mentioned as in good business, with a family composed of eight persons besides himself: three women, two sons, two daughters, and a negro. (Baird, in *Bulletin*, xxiv., p. 275.)

⁴ *Collections Hug. Soc. America*, i., pp. 101, 102.

⁵ Hawkins, pp. 270-271.

He was licensed as a catechist August 4, 1704,¹ while still an elder in the French Church. But he probably ceased to be an elder soon after, for he was chosen vestryman of Trinity Church April 10, 1705, in which capacity he served till Easter, 1714. There were two practical difficulties in the way of his conformity to the Established Church of England. In the first place, he was obliged to separate himself from his countrymen and his ancestral worship in the French Reformed Church of New York. This was not an easy step to take, for it involved the risk of alienating old friends in New England and of offending his countrymen in New York. The question of conformity to the Church of England troubled the French churches for many years. But he was also obliged to lay aside his business in great part. As Chaplain Sharp said: "He is a person of great zeal for this pious work. It was this that prompted him at first to the undertaking upon the bare allowance of £50 per annum, when in the way of trade, being a merchant and in considerable business, he could have cleared three times the same yearly. Yet he willingly divested himself of his secular affairs that he might the better attend to this."²

Here we observe the same heroic spirit that prompted Neau to endure the sufferings of a galley slave and prison for the Gospel; and to absent himself from his family for an additional year to plead for his fellow-sufferers. He now gave up his religious ties to his countrymen, his ancestral mode of worship, his connection with the Puritans of New England, and every business prospect in order to devote his life to the poor negro and Indian slaves. He was not an ordained clergyman. He had not been trained for the work of the ministry in academy, college, and university. His training had been in Christian experience through incredible suffering. But this very training enabled him to do the work of a true minister of Christ to these poor slaves far better than the most highly educated clergyman could have done it. He was one of those lay-workers raised up from time to time by God, who by Christlike self-sacrifice, devotion, fidelity, courage, and success put to shame the ordained priest and bishop.

Chaplain Sharp gives a touching picture of the work of this good man:

"They see him creeping into garrets, cellars, and other nause-

¹ O'Callaghan, *Doc. Hist.*, iii., p. 129.

² Sharp's *Proposals*, p. 349.

ous places, to exhort and pray by the poor slaves when they are sick; and they are seriously persuaded he seeks their eternal happiness by such constancy and unweariedness in his labors; and above all they observe his sober and religious deportment, the seriousness and severity of his life, and that his family is a little chappel where the praises of God are celebrated by reading prayers and singing three times every day, and that his house is full of hospitality and good works."

On Wednesday and Friday evenings after dusk "the sixth part of the negro and Indian slaves in town, besides children and apprentices, both English, Dutch, and French, assembled in the upper floor of Mr. Neau's own house and crowded it to overflowing." None of the churches would allow this motley crowd to meet in them "because of keeping them clean for the congregations." The good Chaplain Sharp strongly urged the erection of a catechetical chapel for them.

Elias Neau had many other difficulties to contend with besides these mentioned. Public prejudice was against this education of slaves. Sharp so well states the case that we cannot do better than to listen to his words :

"The grounds of their prejudice against it are a vile conceit that the negroes have no immortal souls, but are a sort of speaking brutes destined by God to a state of servitude. At the same time they will urge it as argument for this that they are the seed of Cain (their complexion is the mark) and such like ridiculous notions."

"Another is that Christianity makes them rather worse than better, which blasphemy some stick not to urge as a reason why they neither instruct them themselves nor allow them to be instructed."

It is sad for us to contemplate such a state of opinion in the city of New York less than two hundred years ago. But, in fact, these opinions of negro slaves were current at the time in New England as well as in New York, and some of us remember them in the Southern States not many years ago. This was not a question of the right or wrong of slavery. Few doubted the right of slavery at that time. Scripture and history were cited in favor of an institution that was as ancient and as widespread as the world itself.

The question was as to the wisdom and advantage of giving negro slaves a religious education. It is one of the glories of the

Society for the Propagation of the Gospel that it laid such stress upon this neglected work not only in New York but in other colonies wherever its missionaries went and wherever its influence extended. This was due not only to the influence and example of Neau, but also to the efforts of the excellent Dr. Bray, George Keith, Sharp, and a few others. George Keith, in 1693, published a paper in which he "charged the Friends that they should set their negroes at liberty after some reasonable time of service,"¹ in this, as Dr. Moore shows, following the example of George Fox.

In 1693 Cotton Mather prepared some rules for the Society of Negroes in Boston. These were discussed and published by the learned Dr. Moore. They were to meet in the evening after the Sabbath and pray together by turns, one to begin and another to conclude the meeting. "And between the two prayers a psalm shall be sung and a sermon repeated." This was a congregational service. These rules were such that they bound the negroes to strict discipline not only for immoral and irreligious acts, but also for disobedience and unfaithfulness to masters, and went so far as to pledge them to give no harbor to runaway slaves, but to do what they could that they might be discovered and punished."²

When Keith conformed to the Church of England and became the first travelling missionary of the Society for the Propagation of the Gospel on April 24, 1702, he gave his great influence to the work among negroes and Indians.

The work of the catechist continued without interruption and with continued success until 1712, when it was put in great peril by the outbreak of the negro insurrection in that year.

In April, 1712, there was a rebellion started by a handful of ignorant slaves that exasperated the community and excited them beyond measure. The catechetical school was closed and the life of the catechist was endangered³; "the people was so infuriated against him that for some days he durst hardly venture abroad through fear of personal violence."⁴

The enemies of the catechetical instruction charged the rebellion upon those who instructed the negroes. As Mr. Sharp tells us: "The school was charged as the cause of the mischief, the place of conspiracy, and that instruction had made them cunning and in-

¹ Geo. Moore, *Notes on History of Slavery in Mass.*, p. 79.

² *Rules for the Soc. of Negroes*, 1693, by Cotton Mather, published by Geo. Moore, 1888.

³ Lichtenberger, *l. c.*

⁴ Anderson, *Colonial Church*, iii., p. 329.

solent. The catechist and all that were known to favor the design were reproached, and the flagitious villany was imputed to the catechumens. Yet upon the strictest enquiry and severest tryal, where the bare affirmations of infidel evidences who are not capable of any other tye to veracity, was sufficient to fix the guilt, there were not any found actors or accomplices in the conspiracy who had duly attended the catechetical instruction. But two were accused, one of whom had been formally baptized and he dyed protesting his innocence (but too late for him), pityed and declared guiltless even by the prosecutors. The other had made some proficiencie but was not admitted to baptism through the reluctance of his master whom he had often solicited for it. He was an eminent merchant and with his son were both murdered in the streets. This negro was hung in chains alive. I went to him after he had hung five days: he declared to me he was innocent of the murder with a seeming concern for his master's misfortune."

We may well imagine the grief of Neau, that heroic man, under these circumstances. But he had endured the brutality of French prisons; he was not to be overcome by the brutality of slaveholders in New York. He had been hated and persecuted in France. It was no new thing for him to be hated and persecuted in America. But these very sufferings aided him in his work. These poor slaves saw him "hated and ridiculed and even spitefully used by his Christian brethren for this work's sake. They hear their masters and others confidently assert and upbraid them that they have no souls, and they observe his care and concern for their salvation. They find him constantly attend his stated hours of instruction, be there many or few that come to hear him; and that he stands a champion for the Christian religion against all the insults and blasphemous reflections of those who yet pretend to expect salvation of it." ¹

The Common Council of New York passed an order forbidding the negroes to appear in the streets after sunset, without lanterns or candles.

This for a while broke off the evening meetings. But Governor Hunter visited the school with the chief officers of the city and declared "that Mr. Neau had demeaned himself in all things as a good Christian and subject; that, in his station as Catechist, he

¹ Sharp, p. 349.

had, to the great advancement of religion in general and the particular benefit of the free Indians, negro slaves, and other heathens in these parts, with indefatigable zeal and application, performed that service three times a week; and that they did sincerely believe, that as a catechist, he did, in a very eminent degree, deserve the countenance, favour, and protection of the Society.”¹

His work among the heathen continued successful until the last. In the report of the year 1720 eight of his catechumens were baptized, four negro men and four negro women. In the report of 1721, two negro men, one Indian woman, and one mulatto woman were baptized. The school was very numerous and nothing was spared to encourage the slaves to be instructed in the way of salvation. His death did not stay the work; it was carried on at first by the schoolmaster, Mr. Huddleston, in the new steeple of Trinity Church and at his own house, then by Mr. Whetmore.²

Elias Neau was a quiet and peace-loving man, yet he could not avoid complications in the civil and religious conflicts of the colony. In everything that he did he was firm, true, and honest. He did not hesitate to incur the wrath of the wicked Governor Cornbury by advocating the cause of Thoroughgood Moore, who had been so shamefully treated by him. He was not always on the best terms with Mr. Vesey, and yet he was esteemed by all as a most excellent, pious, and faithful Christian. He was sustained by the best influences in New York and by the Society for the Propagation of the Gospel until his death, September 3, 1722. His remains now lie in the burial-ground of Trinity Church, New York, with an humble monument. In the Surrogate's office the Will of this admirable man is on record. The Will, like everything that he did, discloses his simple, childlike, Christian character.

We may mention that this catechist, with a salary of £50 a year, left an estate which could not be less than £1000, a large sum for those days. His wife and children had all departed this life before him. He divided his estate among his favorite charities, friends, and relatives.

He left £20 to Trinity Church, doubtless thinking of his negro school under its care; £20 to the French Church for poor French

¹ This is quoted by Anderson from some original document, iii., p. 331.

² See *Reports S. P. G.*, 1720-1, 1721-2, 1722-3.

refugees. To his ministerial friends he left: £10 each to Daniel Bondet of New Rochelle, Lewis Rou of the French Church; £5 each to Thomas Poyer of Jamaica, Mr. Jenney, chaplain, and Mr. Faulkner, the minister of the Lutheran Church, showing the breadth of his ministerial fellowship. He left £40 to Daniel Ayzant of Newport, Rhode Island (merchant), who married his niece, Marie Robineau. He left £600 in trust with Trinity Church without interest to be paid to the children of his two sisters, Susanne Girate and Rachel Petelt of Boston, when the youngest became of age, and also £100 to three of these children to be paid six months after his death. He also left £50 in trust with Lewis Rou for the purpose of publishing 152 hymns that he had composed in the French language. Several of these had been published in his narrative, but whether the others were ever actually published in accordance with this trust we have no knowledge.

He left £25 to William Vesey and £20 to Albert Moore to repay them for their trouble in carrying out the terms of the will, showing that he died in peace with Mr. Vesey and with confidence in his integrity and Christian character.

The remainder of his estate was divided equally between his two cousins, Elias Grázillier and Jude Robineau, the sons of his sisters-in-law. The will was signed August 15, 1722, shortly before his death.

Thus closed an eventful life of sixty-two years, eighteen of which he had passed at home in his native land, in peril of ever-increasing persecutions; seven years a fugitive in the West Indies, until he was compelled to flee to Boston; six years in obscurity in New England; six years a galley-slave and in dungeons in France; one year an intercessor for his fellow-sufferers; six years a successful merchant; eighteen years a catechist of negro and Indian slaves in New York. Such was his heroic life. Many a saint in the Roman calendar has suffered less and accomplished less than Neau for the cause of Jesus Christ. Neau is worthy of a distinguished place among the saints of the modern world whose names are written in heaven. For certainly there are few in modern history so resplendent with the beatitudes of our Saviour and so marked with the graces and the scars of the victors of the Apocalypse. This is one of those few names that all American Christians can unite in honoring. He was a Christian who rose

above sectarian and provincial prejudices. He was a Christian who, like the Master, had no bitter words for his persecutors. He was a Christian who sought above all things the salvation of the meanest and weakest of men. He served slaves in this world. He will reign over kings in the world to come.

THE HUGUENOTS IN SOUTH AFRICA¹

BY MISS ANNA M. CUMMINGS

As a representative of the Huguenot College and Seminaries of South Africa, institutions established as monuments in memory of the early Huguenot settlers there, it is a great privilege and pleasure to meet to-night those who represent the Huguenots of America. Nearly two and a half centuries ago the Dutch East India Company, under the charter granted to them by the States-General of the United Provinces of the Netherlands, established a garrison on the shores of Table Bay. European possession of South Africa may date from that time, although the Portuguese and English had long before then visited and even formally claimed dominion there. In 1486, Diaz, under the commission of John II. of Portugal, rounded the Cape, and in remembrance of the rough seas there met named it Cabo Tormentos,—Cape of Storms,—but King John, joyful that there was now promise of the long-desired ocean route to India, changed the name to Cape of Good Hope.

Da Gama, in his voyage in 1497, was the first to touch at points along the coast and hold intercourse with the natives, and it was he who gave to "the beautiful land that they passed on the 25th of December, 1497, the name of Natal, in memory of the day when Christian men first saw it." The English were the next to show themselves there, and Francis Drake, knighted by the Queen on the completion of his voyage, sailed from Plymouth in 1577 in the *Pelican*, which reached England again on November 3, 1580, the first English ship to round the world.

In an account of this voyage we find the following paragraph: "We ran hard aboard the Cape, finding the report of the Portuguese to be most false who affirm that it is the most dangerous cape of the world, never without intolerable storms and present danger to travellers who come near the same. This Cape is a most stately thing, and the fairest cape we saw in the whole circumference of the earth and we passed it on the 1st of June." A few years later, in 1589, the celebrated Dutch explorer, Jan Huyghen

¹ Read before the Society Jan. 21, 1897.

Vau Linschoten, when homeward bound in a Portuguese ship, encountered a violent storm when off the Cape, and in his narrative says: "When we were in this distress our captain observed that nothing surprised him more than that God the Lord caused them who were good Christians and Catholics with large and strong ships, always to pass the Cape with such great and violent tempests and damage, and the English, who were heretics and blasphemers passed it so easily with small and weak ships."

The Dutch at first, in 1652, simply occupied the Cape as a station or place of resort for the Dutch ships trading to the eastward, where they could get water and fresh supplies, and recruit their sick crews. There was no attempt at planting a colony until several years afterward, and then it was of so anomalous a character, and under such peculiar circumstances, as to contrast most curiously with similar movements elsewhere.

Jan Anthony Van Riebeck, a surgeon in the employ of the Dutch East India Company, who had directed the attention of his masters to the advantage of establishing a rendezvous at the Cape of Good Hope, for the refreshment of their fleets, was the first officer commissioned to occupy the Cape Promontory and build a fort and lay out gardens in Table Valley. Accompanied by about a hundred souls, he arrived under the shade of Table Mountain on the 5th of April, 1652. His followers were officers and servants of the Company, a few of whom, after landing, were released from their engagements and permitted to become "free burghers," or cultivators of the soil, on payment of tithes and other restrictive conditions of servitude. The daily life they led and the progress made are minutely detailed in the quaint and interesting journal and despatches of Van Riebeck, which are still preserved in the archives of the colony. These show that the settlement was simply regarded as a dependency of the Company and its affairs administered with no other view than that of protecting and supporting the commercial interests of that body. The principal object was to supply its ships cheaply and plentifully, to get as much profit as possible out of the burghers and the natives on whom it was dependent for these supplies, and to prevent their engaging in exchange or barter with any other than the Company's officers, thus monopolizing all trade for its own advantage. Van Riebeck was very zealous in carrying out the instructions and policy of his principals, and in his relations with the natives was tolerably just

and friendly. For the ten years of his administration the settlement, which scarcely extended over the area now occupied by the city of Cape Town, seems to have answered expectations. It was nothing as a colony, but it was considered a flourishing establishment of the "cabbage-garden order," and that was all it was then desired to be.

During the following years the Company was advised by some of Van Riebeck's successors, and notably by Governor Van der Stel, to make something more of its Cape dependency; to grow corn, wine, and other products which might yield rich returns. For this purpose it was urged that the number of residents should be increased, as there was land of excellent character in abundance, but laborers were required to till it. In order to remedy this the directors of the Company in Holland determined to reinforce their garrison with a number of settlers of the agricultural class.

It was no easy matter to find large numbers of Dutch who were willing to leave their fatherland, where was a prosperous country, plenty of employment for all, and no sectarian persecution to drive them into exile; yet in Holland for a century numerous immigrants from the southern Netherland Provinces had gradually increased the population. Many of these immigrants spoke no other language than the French, and wherever they settled in sufficiently large numbers clergymen using that language were appointed to conduct religious services for them. In this manner many French and Walloon congregations were established throughout the Free Netherlands.

These congregations, however, did not form separate churches, but only new branches of churches which previously existed in the towns where they settled. In the same building where the ordinary Dutch services were held, French services were conducted at different hours, the whole body of worshippers being united in one church, with its deacons, elders, and other officers. When, about the year 1670, the large stream of emigration which was the result of cruelties inflicted by Louis XIV. upon his Protestant subjects commenced to set out of France, there was no country to which the refugees looked more hopefully than towards the United Provinces. A few of the refugees who left France between 1670 and 1685 entered the service of the East India Company and some of these were stationed in South Africa.

Dominiques de Chavonnes, the officer in command of the garrison at this time, was one. These, though only three or four in the course of the two years following 1685, were persons of irreproachable character, who gave no trouble to the government or employment to the courts of law.

The ordinances which revoked the Edict of Nantes, though they forbade the emigration of Protestants, gave a tremendous impetus to the movement. When the directors of the East India Company met in the autumn of 1687 it seemed possible to obtain some Piedmontese and French families as colonists and they therefore resolved to make the attempt. How successful they were may be seen from the fact that this offer was accepted by about two hundred men, women, and children, according to Theal, though other, possibly less reliable, historians add another hundred to this estimate. A despatch was sent to inform Governor Van der Stel of the large body of freemen he might soon expect.

"Among them," says the despatch, "are persons who understand the culture of the vine, who will in time be able to benefit the Company and themselves. We consider that as these people know how to manage with very little, they will without difficulty be able to accommodate themselves to their work at the Cape, especially as they feel themselves safe under a mild Government, and freed from the persecution which they suffered. It will be your duty, as they are destitute of everything, on their arrival to furnish them with what they may require for their subsistence until they are settled and can earn their own livelihood."

They were promised that a clergyman speaking the French language should accompany them, that they should be at liberty to return to Europe after the expiration of five years if they should desire to do so, while as a further inducement they were offered a gratuity of from £5 to £8 6s. 8d., according to circumstances, to every head of a family, and from £2 10s. to £4 3s. 4d. to every young unmarried man or woman, to aid in procuring an outfit. They were to be provided with free passage and with farms in full property without payment. They were to be supplied with all required farming stock at cost price on credit. They were to subscribe to the same oaths of allegiance as those taken by persons born in the United Provinces and were to be in all respects treated in the same manner and to enjoy the same privileges. While making such efforts to procure Huguenot emigration, the directors

had no intention of making the Cape a French colony. Owing to the competition arising from the influx of such a number of refugees, it was now less difficult than it had hitherto been to obtain emigrants of Dutch blood, of whom more families than of French origin were being sent out at the same time, so that these, together with the settlers already in South Africa, would absorb the foreign element without undergoing any change. At no time did the French exceed in number one sixth of the colonists, who were at this time about fourteen hundred.

The directors hoped that the Huguenots would supply the knowledge which the Dutch colonists lacked in some particular kinds of industry believed to be suited to South Africa, such as the manufacture of wine and brandy and the cultivation of olives; the vine there bore grapes equal in flavor to any in the world, yet the wine and brandy made hitherto were greatly inferior to those of Europe. Some of the Huguenots sent out were men who had been reared among the vineyards and olive-groves of France and who were acquainted not only with the best methods of cultivating the vines and the trees, but with the manufacture of wine, brandy, and oil. At the same time the directors were careful to lay down the rule that such occupations were not to be pursued to the neglect of the more important industries of growing wheat and rearing cattle.

Arrangements were made by the different chambers of the East India Company for the passages of the Huguenot emigrants to the colony, as they could not all embark at the same port, having been engaged in different provinces; but as far as possible families and friends were kept together. They were sent out in the ships *Voorschoten*, *Borssenburg*, *Oosterland*, *China*, *Zuid Beveland*. The first of these, the *Voorschoten*, sailed from Delftshaven on the 31st of December, 1687, with twenty-two passengers whose names are given in the archives of the colony according to a despatch from the Chamber of Delft to the Cape Government.

The *Borssenburg* sailed January 6, 1688, but her passenger list has disappeared from the archives of the colony and also from The Hague. The *Oosterland* left Middleburg January 29, 1688, with twenty-four passengers whose names are found in full in the despatch from that place, and after the quickest run then on record, eighty-seven days, cast anchor in Table Bay.

On the 20th of March, the *China* sailed from Rotterdam with

thirty-four passengers, but she was seven months on the way, and her crew and passengers were nearly all sick, and twenty persons, of whom twelve were French refugees, had died during the passage. Fifteen days later the *Zuid Beveland* arrived from Middleburg, but the only names of passengers on record are those of "Pierre Simond of Dauphiné, minister of the Gospel, and Anne de Beront his wife." The arrival of their pastor had been looked forward to with anxiety by the Huguenots already there so that there was a little crowd of people waiting to welcome him on the wooden jetty, then the only pier in Table Bay: The Dutch were accustomed to treat their clergyman with great respect, but they were incapable of participating in such feelings as those with which the Huguenots regarded their pastor. A French Protestant clergyman in those days was of necessity a man of earnest faith, of great bravery, of entire self-devotion, and such a man naturally inspired strong attachment.

In the great persecution under Louis XIV. the pastors stand out prominently as the most fearless of men. Nothing short of death could silence them, there was no form of suffering which they were not prepared to endure rather than forsake what they believed to be the truth. It was not from any superstitious reverence for their office, but on account of their force of character, that they were regarded with the highest esteem and affection. The Rev. Mr. Simond was a man of determined will, who possessed just those qualifications which would cause him to be regarded by his flock as a fit guide and counsellor in secular as well as in religious matters. A quantity of his correspondence is still in existence and in it he shows himself to have been somewhat lacking in charity toward those who differed from him in opinion, but that was the fault of the age rather than of the man. For his faith he gloried in having suffered, and for those of his own religion there was no sacrifice which he was not capable of making. As for the members of his congregation, their interests and his own were inseparable. The little band of refugees who were about to make a home for themselves and their children therefore felt their circle more complete after his arrival.

The Huguenots landed in South Africa without any property in goods or money. The East India Company sent out a quantity of ship's biscuit, peas, and salt meat to be served out to them as provisions for a few months, and deal planks to make the wood-

work of temporary houses. Whatever else they needed was be supplied on credit from the Company's stores. From Europe they had no assistance to expect, for the demands upon the purses of the benevolent there were unceasing. A fund for their benefit was raised in the colony, to which each individual contributed in cattle, grain, or money according to his circumstances. The amount subscribed is not mentioned, but Commander Van der Stel reported that it was very creditable to the old colonists and very serviceable to the refugees. It was given to the Rev. Mr. Simond and the deacons at Stellenbosch for distribution.

The burgher council furnished six wagons free of charge to convey the immigrants to their destination. Some of the Huguenots were located in and about Stellenbosch, but the larger number at Drakenstein and Fransche Hoek, or as the Huguenots called it, *La petite Rochelle*. Particular care was taken not to locate them by themselves, but to mix them as much as possible with the Dutch colonists who were already there, or who were arriving at the same time. This was almost from the day of their landing a point of disagreement between them and their commander, for they expressed a strong desire not to be separated. Several even refused to accept the allotments of ground which were offered to them, and in preference engaged themselves as servants to some of the others.

A few months after the first party of Huguenots left the Netherlands others followed, who arrived in 1689, and shortly after their arrival a gift of 1250 English sovereigns from the Board of Deacons of Batavia was received to be distributed among them according to their need. It was decided that all the Huguenots should share in this gift save a few who were otherwise provided for. A copy of the list of distribution is in the archives at The Hague and, with a few names added from another document, forms a complete list of Huguenots settled in South Africa at this time; according to Theal, those who received a share numbered 158 and those who were not in need of assistance only 18.

With most of the Huguenots the first difficulties of settling in a new country were speedily overcome; houses were built,—very small and rough, it is true, with thatched roofs and clay walls, but still giving shelter from sun and storm,—gardens were placed under cultivation, and as the crops of the first season were particularly good there was no want for any of the necessities of life.

Let us follow the wagons of those refugees as they wound over the hills above Stellenbosch into the picturesque valleys of the Drakenstein and Fransche Hoek, where have been preserved more than in any other part of South Africa the names, homes, and characteristics of the early Huguenots. "They named," says Noble, "the places where they settled after the Gallic homes whence they came, La Parais, La Motte, Rhone, Languedoc, La Rochelle, Normandie, and the like. The mountain scenery around is very magnificent, towering up in rugged and imposing bluffs and buttresses: and from one of the heights a waterfall descends some three or four hundred feet, forming in winter a grand sight and even in the driest season washing the rocks and trees below with perpetual spray.

"The homesteads are generally along the course of the Berg River, or its tributary, the Dwaars. They stand in the midst of orange, naartje, otherwise known as mandarin, or lemon groves, which occasionally number as many as a thousand trees in one clump. Their appearance at any time is exceedingly fine, but especially in September, when the orange is laden with its golden fruit and fragrant blossom, the vines are shooting out their first coat of bright green, the spreading 'veldt' is gay with flowering bush, and the mountains high above are here and there tipped with the remains of the winter snow still lying in their craggy clefts."

Fransche Hoek is at the extreme end of the valley, forming a charming little hamlet engirt with hills. It was there that the three brothers, de Villiers, from whom are descended the extensive colonial family of that name, first settled, in what year historians disagree, some saying as early as 1670, and others as late as 1690; and the ruins of the original house built by them of moulded clay with red covering may still be seen. Lower down, near Simon's Valley, is the site of the old church in which they worshipped; and there their descendants have erected a memorial school named Simondium, in commemoration of the first French pastor, Pierre Simond, who accompanied them to the colony.

With regard to church services an arrangement was made that the Rev. Mr. Simond should preach in French on alternate Sundays at Stellenbosch and at the house of a burgher at Drakenstein. The "sick-comforter," Mankadan, was to read a sermon and prayers in Dutch at Stellenbosch when the minister was at

Drakenstein, and at Drakenstein when the minister was at Stellenbosch.

Once in three months the Rev. Mr. Simond was to preach at the Cape and then the Rev. Mr. Van Andel was to hold service in Dutch and administer the sacraments at Stellenbosch. This was in accordance with the custom in the Netherlands or as closely so as the circumstances would permit. There the refugees as they arrived formed branch congregations of established churches; in the colony they formed a branch congregation of the church of Stellenbosch. That church, though as yet without a resident Dutch clergyman, had a fully organized consistory, which was presided over by the minister in the capacity of counsellor. It was an arrangement designed to meet the wants of both sections of the community, but it did not satisfy the French, who desired to have a church entirely their own and considered this to have been implied in the promise made to them that they should have a clergyman of their own. An application to Van der Stel to be permitted to establish a separate congregation of their own at Drakenstein met with a stern refusal, whereupon there was nothing to be done but await a reply from the Supreme Authorities, to whom the Rev. Mr. Simond had written some five months earlier concerning their grievances, and for a time the two nationalities so soon thereafter to be blended regarded each other with a bitter spirit of hostility. In 1690, however, the Assembly of Seventeen took into consideration the request of the Rev. Mr. Simond on behalf of the Huguenots at the Cape and resolved to permit them to establish a church at Drakenstein under the following conditions :

1. The deacons and elders chosen yearly were to be approved of by the council of policy—which meant in practice that a double list of names should be submitted by the retiring officers, the same as at Stellenbosch, from which the council should make a selection of deacons, and that the elders nominated by the consistory could be rejected if they were not considered suitable persons.

2. A political commissioner was to have a seat in the consistory.

3. Important matters were to be brought before the church council of the Cape, in which deputies from the church consistories were to have seats.

4. The consistory of Drakenstein was to have control of the poor funds raised by the congregation, but contributions sent from

abroad were to be under the control of the combined church council.

Those who were located at Drakenstein had hardly got a roof over their heads when they addressed the commander on the subject of a school for the education of their children. He approved of their request, and on the 8th of November, 1688, Paul Roux of Orange in France, who understood both French and Dutch, was appointed schoolmaster of Drakenstein. He was to receive a salary of 25*s.* and a ration of 12*s.* 6*d.* a month, and in addition to his duties as teacher he was to act as church clerk. The Assembly of Seventeen sent instructions that the teachers at Stellenbosch and Drakenstein were to be men who understood both languages, and care was to be taken that the French children should be instructed in Dutch. The despatch in which these resolutions were embodied reached the Cape in June, 1691, after which date the parishes of Drakenstein and Stellenbosch were separated. Before this time most of the Huguenots who had been located elsewhere had managed to purchase ground at Drakenstein, and when the next census was taken only three French families were found residing at Stellenbosch.

Already there had been several intermarriages, and henceforward the blending of the two nationalities proceeded so rapidly that in the course of two generations the descendants of the Huguenot refugees were not to be distinguished from other colonists except by their names.

La Vaillant, the French naturalist, travelling through these regions nearly a hundred years later, gives a most entertaining account of his experiences. In regard to Fransche Hoek or French Corner he says: "The soil of it is good and it produces plenty of corn and wine. The best bread of all the colonies is eaten here; but this is not owing to the corn being better than it is in any other place, it is because the French methods introduced by the emigrants have since been preserved from father to son. This is all that remains of the remembrance of their ancient and cruel country. In this canton I found only one old man who spoke French: some families, however, still retain their primitive names and write them as they were written formerly. I have known here Malherbes, Dutoits, Retifs, Cochers, and some others whose names are familiar in France."

Were it possible for us to trace even in the briefest manner the

history of these Huguenots in South Africa from the early part of the eighteenth century, it must inevitably be the same as that of the Dutch farmers or Boers.

The story of their grievances under the rule of the Dutch East India Company is vividly set forth by the compilers of the annals of the Company during this period, who assure us that "under the system which prevailed not even the garden of Eden could have been successfully colonized; for the Governor listened readily only to reasons that jingled." Many of these farmers began then that nomad habit of "trekking" which has continued on the borders even to the present day. While the colony was thus enlarged, the small population was spread over an immense area, isolated, uncared for, and consequently, in some degree, drifting away from civilization. Happily most of the people carried with them an attachment for the simple teaching and religious observances of the Reformed Church, whose beneficial influences prevented them and their descendants from altogether lapsing into semi-barbarism: and to the present time "the traveller in the interior will find the scattered 'trek-boers,' however rough and uncouth, saluting their Maker at early dawn with prayer and praise, while every evening the patriarch of the family reads the accustomed chapter from the cherished Bible."

Theal says of these early colonists: "They may be the poorest, but are not the least courageous or liberty-loving people of any country who go forth to found colonies in distant lands, and assuredly the men who built up the European power in South Africa were, in those qualities which ought to command esteem, no whit behind the pioneers of any colony in the world.

"They brought to this country [South Africa] an unconquerable love of liberty, a spirit of patient industry, a deep-seated feeling of trust in the Almighty God." With virtues such as these they will surely do the work which Providence has marked out for them in the land of their children's home.

It does not come within our province to follow the fortunes of South Africa in the varying vicissitudes of the nineteenth century which are familiar to us all,—the treaty of 1814, by which the Cape Colony formally came under British rule, the emancipation of the slaves, and the emigration of large numbers of farmers in 1835 and 1836, Afrikaner Boers of Huguenot and Dutch descent, into the country beyond the Orange River. There they separated, one

party crossing the Drakensberg Mountains and founding what is now the colony of Natal; another party crossing the Vaal River and planting what is now the auriferous Transvaal Republic; while still another purchased leases of land near the Orange River forming what is now the Orange Free State and then included the diamond-producing territory of Griqualand west.

The question naturally arises, "Where are the Huguenots of South Africa to-day?" A glance at the daily papers of that land, into the records of every department of government and education, will reveal the place that the Huguenots are holding, whether they be the Boers of the Transvaal, Orange Free State, Natal, and Cape Colony, or the lawyers and physicians, pastors of the churches, teachers in the schools, professors in the colleges, or high officials in government. From the Zambesi River to Table Bay, from Port Nolluth to Lorenzo Marques, everywhere are found the footprints of the Huguenot.

The historian of South Africa, George McCall Theal, from whose volumes much here presented has been drawn, has in his possession a large amount of material gathered through years of diligent research by Mr. Christoffel Coetzee de Villiers, whose sudden death ten years ago while yet in the prime of life took away the one most fully qualified to bring out a history of the Huguenots in South Africa. Mr. Theal has not felt at liberty to incorporate in his own histories the results left by Mr. de Villiers to him as a literary legacy, but hopes in the near future to verify, complete, and give to the public this valuable contribution to the history of the Huguenot refugees should the funds sufficient to compile and publish be forthcoming.

Mr. de Villiers commenced the compilation of the Cape family registers in 1882, at first limiting himself to working out the pedigrees of his own family; but, finding these so very numerous, he determined to include in it all the well-known old Cape families. The information collected he obtained from the Cape Archives to some extent, but chiefly from the Deeds Registry and the Cape church books, the marriage registers of which he investigated to as late a date as 1815; by personal enquiry from members of the different families; and by going through and comparing such pedigrees as they possessed. One volume, which deals with families beginning with the first ten letters of the alphabet, A to J, entitled, *Geslacht Register der oude Kaapsche Familie*, edited by Mr. Theal

from Mr. de Villiers's papers, appeared in 1893, the Colonial Government advancing the funds for its publication. Mr. de Villiers left some "Notes on Huguenot Families at the Cape," containing such information as he had been able to collate about the places from which they came, and other interesting items.¹

No sketch of the Huguenots in South Africa would be complete without a reference to the Huguenot Bi-Centenary observed in 1885, and the founding and growth of the Huguenot College and Seminaries. The *Cape Times* of October 31, 1885, contains the following paragraph: "Celebrations which had lately taken place in Cape Town, Stellenbosch, and Paarl in connection with the day commemorating the arrival of the Huguenots in South Africa were brought to a fitting conclusion in the place (Wellington) where most if not all the inhabitants were their descendants. Proceedings were enlivened by the presence of his Honor the Chief Justice, Sir Henry de Villiers, Professor Marais, and others, among them Mr. H. E. Bright, Resident Magistrate of Stellenbosch, who gave an address in French in the afternoon."

At the close of the public exercises a memorial address was signed by one hundred and sixty persons of Huguenot descent bearing French names. The address contained among other things the following:

"More than fifty years ago your missionaries on their way to the interior, tarrying here, left M. Bisseux to remain with us, at the urgent request of your brothers here. Our thought to-day is to send you a letter signed by those who bear the Huguenot names. The language but not the faith is lost. Although not more than three churches bear strictly Huguenot names, yet scattered through our Colonies more than half the inhabitants are of Huguenot blood though they do not bear the names."

The most important event of the day was the laying of the corner-stone of a new building, the gift of the Hon. E. A. Goodnow of Worcester, Mass., U. S. A., to the Huguenot Seminary, founded some eleven years before as a permanent memorial to the Huguenot ancestors of the present inhabitants.

In 1872 a long-felt desire on the part of the descendants of the Huguenots in South Africa that they might establish a suitable memorial for the refugees who had on account of their faith left

¹ A copy of these Notes in an English translation is in the Library of the Huguenot Society of America and is printed at the end of this volume.

home and friends that they might there serve God in liberty and in truth, found expression in the following paragraph, written by Rev. Andrew Murray, in the *Kerk-bode*, the religious organ of the Reformed Church in South Africa:

"At the commemoration of the Reformation the solemn duty was pointed out resting upon us as the heirs of the names and the faith of the fathers to cherish carefully and use faithfully the charge committed to us. The seed which God amid such terrible siftings had brought into this quiet corner of the world, as into a safe garner, must be precious and of great price in God's sight. It is His will that that seed should now be scattered that it may bring forth much fruit. How can we better fulfil this purpose of God than by establishing on this sacred spot where the Huguenots first found rest and on their own soil might again worship God, a school consecrated to their memory, to the preservation and dissemination of the faith for which they did not count their lives dear unto them, and so to the glory of God who counted us worthy to be the descendants of such a parentage, and has hitherto preserved to us the precious legacy they left us? It is the trust that the Huguenot Seminary at Wellington will realize such a destiny that we would arise and build. God from heaven will prosper us. In this assurance we dedicate our Institution to the mercy and truth shown to our fathers and to the glory of His name among the succeeding generations of our children."

A year later the farmers of the district first settled by the Huguenots brought in their offerings for this memorial Huguenot Seminary. Mr. Murray had read the life of Mary Lyon and was deeply impressed with the work she accomplished in founding Mt. Holyoke College. "Nowhere," he says in a later address, "could such a school have originated but in New England, nowhere but there could it have succeeded and become the great tree giving its fruit to be carried to distant lands and planted as the seed of similar institutions, where hand and head and heart could be trained into healthy and harmonious perfection."

"In God's own time the seed was brought over. The question has been often asked as to how it came, when all our connections would more naturally have led us to seek for educational aid from Europe, that relations were established with America. The answer has more than once been given: We had nowhere heard of an institution in which thorough intellectual development, a con-

secrated Christian life, and practical domestic training had so directly been set forth as the aim of education, and where the teaching of the boarding school so united school teaching with home training. But to-day we can give another answer: It was the Lord's doing. He had so ordered it that the descendants of the Puritan and Huguenot refugees whose footsteps had trodden the sands of Delftshaven should meet again, and that here in Africa they should together labor for the maintenance of the faith for which their fathers had equally suffered, and be a blessing to the children of the people who had given them refuge for the sake of their faith."

In December, 1896, was laid at Wellington the corner-stone of the first building set apart for the distinctively college work of the Huguenot memorial institutions. In Cape Colony, the Orange Free State, and Natal are to be found the branches of the school planted at Wellington in 1874. Of the more than eight hundred students now receiving instruction at these seminaries in a curriculum ranging from the kindergarten through college work more than half are the daughters of the Huguenots. No grander monument to the memory of the Huguenot refugees exists to-day than the lives of these young women of South Africa as they have gone out, five hundred of them as teachers, fifty as missionaries to the heathen, all to make Christian homes and become a power for such good in that land as would have made those early "exiles for conscience' sake" rejoice amid their persecutions could they have seen the outcome.¹

¹ Copies of the sketch of these Huguenot memorial institutions can be had on application to the Secretary at the Library of the Huguenot Society of America.

DESCRIPTION OF THE SET OF HUGUENOT MEDALS

PRESENTED TO THE SOCIETY ON FEBRUARY 28, 1899, BY THEIR DONOR,
JUDGE A. T. CLEARWATER

I.—MASSACRE OF THE HUGUENOTS, 1572

No. 1. Obv. Bust of Pope Gregory XIII. to left. Leg.: GREGORIVS XIII. PONT. MAX. AN. I. [In the first year of Gregory XIII. Pontifex Maximus.] (Below F. P., *i. e.*, Federigo Bonzacqua, called Parmigicino.)

Rev. Destroying angel with sword and cross: men and women dead, wounded, and flying before her. Leg.: VNONOTTORVM STRAGES 1572. [Massacre of the Huguenots, 1572.]

This is the Papal medal commemorating this event.

No. 2. Another similar, but from a different die.

No. 3. Obv. Bust of Charles IX. of France to left. Leg.: CAROLVS IX. D. G. FRANCORVM REX INVIC. 1572. [Charles IX., by the grace of God invincible king of France, 1572.]

Rev. The King seated on canopied throne: holding sword: palm-branch and sceptre: his feet rest on the slaughtered Huguenots. Leg.: VIRTVS IN REBELLES. [Valor against rebels.]

This is the French medal on the same event.

No. 4. Obv. The arms of France crossed between two columns. Palm-branches, etc. Leg.: PIETAS EXCITAVIT IVSTITIAM—24 AVGVSTI 1572. [Piety called out justice (of treatment) Aug. 24, 1572.]

Rev. Same as the preceding.

II.—REVOCATION OF THE EDICT OF NANTES, 1685.

- No. 5. Obv. The Pope seated on a many-headed monster which devours its victims: on one side stands a figure with sword and manacles and on the other a Jesuit. Leg.: SUPRA DEVM POST PERNICIEM. [God above, destruction behind.]
- Rev. Execution of the Reformers: Some led to execution, another dragged to horse's tail. Leg.: EX MARTYRIS PALMÆ. [After martyrdom the palm of victory.]
- This and Nos. 6 and 7 are the Dutch memorials of the revocation of the Edict of Nantes.
- No. 6. Obv. Religion. Her foot on the Papal tiara and serpent, holding out in both hands a cornucopia from which she pours coins to two Reformers. Leg.: FRATRIBUS FIDEI, SABAYDIS, GALLIS. [To the brethren in the faith, Savoyards and French.]
- Rev. Woman tied to a stake and being burnt: on left a priest, on right a French soldier: in the distance ships and burning city. Leg.: DOMINUS LIBERABIT. [The Lord will deliver.]
- No. 7. Obv. Priest on donkey the body of which is covered with heads of Reformers: he holds flag on which is represented the devil: from his mouth proceeds the word DIABOLVS. Leg.: ITA DOMINE! QUID- QUIS DOCES JER. 5, 30, 31. [So Lord! Thou who teachest: Jer. v., 30, 31.]
- Rev. Spider on web: behind which is the Sarbonne. Leg.: NON AQUILIS LEVE TEXIT OPVS. [Not for eagles does he make a slight piece of work.]
- No. 8. Obv. Bust of Louis XIV. to right. Leg.: LUDOVICUS MAGNUS REX CHRISTIANISSIMUS. I. MAUGERE. [Louis the Grand, the most Christian king. I. Maugere.]
- Rev. Religion holding a cross and trampling on dead Reformers: behind is temple, etc. Leg.: EXINCTA HÆRESIS.—EDICTVM OCTOBRIS MDCLXXXV. [Heresy crushed. Edict of October, 1685.]
- This is the French memorial on the revocation of the Edict of Nantes.

No. 9. Obv. The Belgic Lion supporting shield of Utrecht: one foot on overturned beehive. Leg.: HOSTIBUS ENSE MINANS MISEROS SCIT PASCERE MELLE. [Threatening his foes with the sword, he knows how to feed the wretched with honey.]

Rev. Inscription commemorating the reception of the refugees by the state of Utrecht in Holland, and their gratitude for this asylum.

This medal was struck by order of the refugees in Holland.

During my stay in London some years ago, I spent many hours in the British Museum, where I was permitted to examine at leisure numerous rare things. The Department of Coins and Medals is singularly interesting. Among its treasures is a complete collection of the medals, Papal, Huguenot, and Dutch, struck to commemorate the massacre of St. Bartholomew in 1572 and the revocation of the Edict of Nantes in 1685. Being courteously invited to breakfast by the Huguenot Society of London, I met some of its most charming members. The Right Honorable Sir Henry Austin Layard was then and for some time afterwards the President of that Society. After my return to Kingston, we had some correspondence regarding the Huguenot settlements in America, and knowing him to be a trustee of the British Museum and because of his researches at Nineveh and his contributions to the collections of the Museum a potent member of the Board,⁵ I asked him to obtain permission for me to have facsimile reproductions of the Huguenot medals made for presentation to our Society. He did so, and through his kindness and that of the Honorable Reginald Faber of Primrose Hill, then the Secretary of the London Society, I was enabled to interest Mr. Henry Grueber, the Superintendent of the Department of Coins and Medals, in the work. The reproductions were skilfully and successfully made by one of the most expert medallists in London, and it has afforded me great pleasure to present them to our Society.

The exact responsibility for the issue of the Romanist medals has never been satisfactorily traced, and the many obstacles in the way of so doing will probably never be removed until the archives of the Vatican are opened to the scholars and antiquarians of the world. That they were authorized by the Papal Nuncio to the

French Court, as once claimed, has not been sufficiently proven, and Van Loon, the great Dutch authority upon the subject, seems to have been in some doubt as to who directed their being struck and circulated, although it is authoritatively established that they were struck at the Royal mint. That attempts were made to collect and suppress them is so well known as to admit of no dispute, and the only complete collections now extant are said to be those of the *Bibliothèque Nationale* at Paris, and that of the British Museum of which these are copies. They carry with them, however, the most irrefutable evidence of the exultation felt in France over the unparalleled act of folly by which she lost nearly eight hundred thousand of her most industrious and intelligent citizens, one half of whom perished in prison, at the gallows, or upon the scaffold, and the residue of whom sought in other lands that liberty of conscience so cruelly and wantonly denied them in their own.

Of all the crimes that have disgraced Christendom, none are more deeply dyed with the blood of the innocent, and none more recklessly idiotic than those which these medals commemorate. The most Christian king who ruled France at the time of the revocation of the great Edict with one stroke of his pen made his kingdom desolate and his memory infamous. The wily Cardinal whose ambition it was that his name should go down the ages as one of the great statesmen of history has left the world in doubt whether his advice to his royal master ranks higher as a crime than it does as a blunder. It stands at so indefinite a height among the follies of statesmen, that a colorless presentation of the truth astounds us no less with its wickedness than with its imbecility.

It is a mistake to speak or think of the act of Henry of Navarre in signing the Edict of Nantes in 1598 as conferring new rights upon the Huguenots. That Edict was but the crystallization and restoration of the rights which had been granted them by the great Edict of January, and Louis XIV., in speaking of his grandfather, said: "Its signing was a singular mark of the perfect prudence of Henry the Great our grandfather." The hero of Ivry fell under the poniard of Ravalliac. Clement VIII. had pronounced the Edict accursed, and for three quarters of a century the most strenuous efforts were made by the enemies of the Huguenots to procure its cancellation.

From the organization of the first Protestant church at Paris in 1555 down to the time when it is thought the conscience of Louis XIV., becoming morbid under the artful tutelage of Madame de Maintenon, led him to seek to atone for his sins and to expiate his many crimes by the slaughter of heretics, the great bond uniting the Huguenots of France was a community of charity and suffering.

Correro, the Venetian envoy to the French court, writing to his ducal masters in 1569, notes with surprise that of the four hundred thousand Huguenots whose names appeared upon the famous list presented by Condé to the imperious Catharine de' Medici, only one thirtieth were bourgeois, and that fully one third of the haughty nobles of France were of the Huguenot faith.

The strength of the Huguenot movement, which represented the two great social extremes of the proudest monarchy in Christendom, thus lay with the old *noblesse*, a fact which, while to some extent accounting for the heroism with which they bore the intolerable persecutions to which they were subjected, explains the position at once accorded them in the lands of their exile and throws a lurid light upon the vitriolic bitterness of the symbolism indelibly stamped upon these medals.

That the common people should rebel against the Church was of lesser moment. That the descendants of the nobles who unfurled the banners of the Cross beneath the walls of Acre and Jerusalem should prove recreant to the true faith aroused the venom of the consummate artists whose talents were ever at the service of the opulent prelates of the Church of Rome. The Edict was at length revoked. Whether because of Louis's hope thus to atone for and escape the penalty of his misdeeds, or because of the priestly pressure brought to bear upon Madame de Maintenon, is one of those mysteries of history no nearer solution to-day than when the world stood appalled at the shedding of innocent blood.

These mementos of the great tragedy serve to remind us of our duty to perpetuate the memory and emulate the virtues of ancestors made exiles from France by the events which they commemorate, ancestors who found in the wilds of the New World a liberty of conscience denied them in the land of their birth.

THE DUVALLS OF MARYLAND¹

BY MISS MARY REBECCA DUVAL

Maryland was a proprietary colony, but with a charter granted Lord Baltimore by a Protestant Parliament and a professedly Protestant King, perfect liberty of conscience was promised to all denominations, and there is no reason to think the Lords Baltimore ever tried to curtail this liberty; indeed, they appointed Protestants to many of the offices, and Maryland early declared for William and Mary. But the early records of the colony were kept by Roman Catholics, and the earliest histories were written by them.

As an organized or corporate body, the Huguenots never settled in Maryland, and, indeed, Cecilius Calvert, second Lord Baltimore, only encouraged the emigration of English and Irish. But in 1648 he instructed "his trusty and well-beloved William Stone," Lieutenant-Governor, to give to any French, who "may be already settled, or who hereafter may be settled in the colony," all the rights and privileges of colonists.

The Huguenots, finding themselves in safety, became identified with those already settled here. English being the language of the colony, their descendants forgot even the speech of their forefathers. Religiously, they united with the Dutch Reformed, Presbyterians, and Episcopalians, built churches, and served with them in the councils and wars of the province. Their names, Anglicized, translated, spelled and pronounced differently, ceased to be French, as their bearers ceased to be Frenchmen. But it is still easy to find traces of them, and there are few colonial families in Maryland but have some Huguenot strain, and we gather from Weiss's *History of the French Protestant Refugees*, (New York 1854, 2 vols.) that it was easy to distinguish them by their greater sociability, thickset figures, and vivacity, contrasting with English stiffness. But these distinctive features have, no doubt, assisted in creating Americanisms.

¹ Read before the Society March 21, 1899, and afterwards enlarged.

Thomas Bacon's *Laws of Maryland* (Annapolis, 1765) gives quite a list of French settlers, some of whose descendants claim Huguenot ancestry, while others unquestionably were Romanists.

Many came before the revocation of the Edict of Nantes.

The Jarboes came before 1649; also, the Causins and the Re-cauds; the Contees came about 1690, but it is supposed they came through Devonshire, England. In 1650, Francis Posey was a member of Maryland's Council, and signed a paper, declaring that they, as Protestants, would not molest the Roman Catholics, as the Roman Catholics had not molested them. John Laville, or Laval, came about 1650; John Le Count, 1674; Nicholas Montaine, 1694 (the Baltzells claim this as the original spelling of the name.) The Le Counts, the Brewers of Annapolis, the Dashields of the Eastern Shore, and the La Mars of Prince George's County, are all of Huguenot families.

On Bohemia River, the Dutch Reformed, Presbyterians, and Huguenots built a church in 1723. The Rev. Mr. Hutchinson was their pastor. Among the elders were John Brevard (for whom a street in Baltimore is named) and Dr. Peter Bouchelle; while Bayards and Bassatts were parishioners. Richard Bassatt, a Huguenot, called his country Place Bohemia Manor.

The Presbyterian of 1849 says a large number of Huguenots were received in Maryland. In 1666 the Council of the State passed an Act naturalizing French Protestants. In 1712 the Rev. Daniel Manadier came to Maryland, and was licensed as rector of Westminster Parish, Anne Arundel County, Maryland.

Among the earliest of the French Protestant settlers was Mareen Duvall. The date of his arrival in Maryland, is not certainly known, but on August 28, 1659, a tract of land on the south side of South River, in Anne Arundel County, near the site of the proposed town of New London, was surveyed for him and called Laval. It was resurveyed for him on September 16, 1678, and called Godwile or Goodwill.

It was in this county, one of the earliest subdivisions of the province, and out of which Prince George's County was erected, in 1695, that Mareen Duvall first found refuge in America.

The Land Records of the Province, show many surveys of land for this provident refugee and his sons. His land grants bore many names—Middle Plantation, Howerton's Range, and Richneck, surveyed in 1664; Duvall's Addition, 1669; Duvall's Range,

1672; The Plains, Morley's Grove, Morley's Lot, Bandall's Choice, Larkin's Choice, and others, aggregating several thousand acres, later.

Both the church and other provincial records show that Mareen Duvall, soon after his name first appears upon them, became a prominent, useful, and trusted member of the community in which he chose his home, if not a conspicuous political character in the province at large.

This was but natural, too, in view of the fact that he soon became a large landowner, planter, and merchant, and was a man of liberal education for the times, as evidenced by his will, dated August 2, 1694, and probated the 13th of the same month and which came, it is said, from his own hand.

There are in the testamentary proceedings of the State many references to him as either alone or associated with such persons as Hon. Cornelius Howard, Col. Henry Ridgely, and others, in the settlement of decedents' estates; in most such cases he is mentioned with them as "gentleman."

That he and his family were earnest Christians of the Protestant faith, devoted to the interests of the church, is also clearly disclosed by the church records.

On one of his plantations, in what is now Prince George's County, was built at his own expense a chapel for Protestant worship, and when, in 1705, Queen Anne's Parish in Prince George's County was erected out of Saint Paul's, John Duvall, the son of the emigrant, with his wife, appeared before the vestry of which he was a member, and by a formal acknowledgment gave and dedicated the land upon which the church was built, to Queen Anne, for the use of the Parish.

The chapel erected by Mareen Duvall, was largely, if not entirely, maintained by him and his family as a private chapel, and it was not till 1741 that it became a public chapel or church and was thereafter supported and kept in repair at the public expense.

(See Bacon's *Laws*.)

In 1735 the old chapel was torn down, and upon its site a new brick edifice, which is still used for public worship, was erected by its first rector, the Rev. Jacob Henderson and his wife Mary (formerly the widow of Mareen Duvall, and then of Col. Henry Ridgely 1st), and by them presented to the parish.

In 1741 a parochial assessment was made for the purpose of repairing the chapel, and again in 1744 another assessment was laid on the inhabitants of the Parish to repair the chapel; and in 1750 a third assessment was authorized to raise funds "to pale in the yard and build a house with a fireplace to accommodate the minister and parishioners in bad weather." All these and many other assessments were made in tobacco. This chapel is now Holy Trinity near Collington, in Prince George's County, Maryland, and has been recently repaired and embellished with many beautiful memorial windows to the memory of Duvalls, Mullikens, Bowies, and others. The chapel is frequently mentioned in old wills of members of the family. One John Duvall, in his will, dated in 1764, leaves twenty-one pounds to keep in repair the vault in the chapel.

His plantation, "Mary's Delight," his slaves, his pewter, his feather beds, and other household treasures, he leaves to his wife and children; his sword to his grandson John, son of his son, Marsh Mareen Duvall, and his silver-hilted sword, with its hallmark of the early part of the seventeenth century, has come down to H. Rieman Duval, his descendant, and with it the tradition that it came from France with the refugee.

There is a legend, that from the old vault at "the Chapel" a wild boar would rush to follow the belated passer-by until the glimmer of a light in a human habitation sent him back to his gruesome abode.

When the vault was opened, after many years, only a handful of dust was left of all who had slumbered there. In the flower-garden of the home of Mr. Gabriel DuVal, also a descendant of the refugee, still are to be seen two small mounds, which tradition guards as the last resting-place of the first Mareen and one of his wives.

The Huguenots, in their native land, were loyal citizens and staunch patriots, notwithstanding the persecution they suffered for their religion, at the hands of their King, and they carried with them, when they fled for safety to other lands, the same devotion to God, religion, and country.

So it is not strange to find Mareen Duvall arraying himself on the side of King James, and against the Government of the Lord Protector, and later against that of William and Mary, although the latter were avowed Protestants and the former was only a half-hearted Protestant, if not a declared Romanist.

Annapolis was settled in 1649 by the Puritans, among whom there was none more conspicuous and active in the promotion of its claims than that most eminent of Maryland's early heroes, Col. Nicholas Greenbury,—soldier, judge, and lawmaker,—indeed, the Cromwell of Maryland.

It is therefore but natural to find this doughty Puritan and the old Huguenot in opposite political parties, and it is with no surprise that we read in the archives of 1692 a letter from Colonel Greenbury to Governor Copley, calling attention to Colonel Darnel, Samuel Chew, and many others, as a Jacobite Cabal (as King James's party was then known), and Mareen Duvall's house as one of their rendezvous. Thus, though a staunch and uncompromising Protestant, Mareen Duvall was willing to associate with both Romanists and Protestants in loyal support of the rightful heir to the throne and the royal prerogatives.

Again, the archives state that an Indian outbreak caused the loss of nineteen men, and the house of Mareen Duvall had to be especially guarded.

Nearly every State in the Union has among its best citizens descendants of this Mareen Duvall, and his blood is represented in nearly every old and prominent family of Maryland, and of many of the other States. Letters are constantly received, asking for genealogical information. Quite a comprehensive record of the family has been left by Mr. Justice Gabriel Duvall (born December 6, 1752, died in 1842), a grandson of Benjamin Duvall, the youngest son of Mareen Duvall the first. Mr. Justice Duvall says of himself: Gabriel Duvall "has spent about fifty-six years of his life in public service. He has been successively Commissioner of Confiscated Estates, member of the Executive Council, member of the legislature, member of Congress, a Judge of the General Court of Maryland, Comptroller of the Treasury of the United States from December 15, 1802, to November 21, 1811, and is now an Associate Judge of the Supreme Court of the United States, which he has filled from October, 1811."

He writes quaintly of other members of his family.

Of his brother Edward, he says: "He fell bravely fighting in the battle of August 16, 1780, he was a good and attentive officer, and was remarkably religious," and of another brother, Isaac, "he fell unfortunately in the battle of Eutaw Springs, fought on the 8th of September, 1781. No officer of his rank in the army

was more eminently distinguished for bravery, good conduct, and military skill."

They were both officers of the Maryland Line in the Revolutionary Army. Of another of the Huguenot's descendants, he says, "she married the justly celebrated Mr. Rittenhouse of Philadelphia."

Susannah, a daughter of the first Mareen Duvall, married Robert Tyler, the first of the name in America, and from them descended President Tyler, General Bradley Tyler Johnson of the Confederate Army, and others of distinction.

Mary, another of the old refugee's daughters, married, in 1701, the Rev. Henry Hall, of Horsham, England, the first rector of Saint James Parish, Herring Creek, Anne Arundel County, appointed by the Bishop of London to this charge in 1698. Their descendants still bury and worship in this parish. William P. Duvall, the first Territorial Governor of Florida, for whom one county in that State and one in Texas, are named, descended from the emigrant through a grandson, William, who removed to Virginia and became a member of the legislature of that State. Governor Francis Thomas of Maryland, the late Isaac Harding Duvall, Major-General of the United States Army, Colonel Lewis Duvall, once Mayor of Annapolis, Judge Alvin Duvall, of Kentucky, Governor English of Indiana, Major William Penn Duvall, of the United States Army, are all of his progeny.

In all Church and State records the name is spelled in several ways,—Duvall, Duval, DuVal, and even Duval and Duvale. But Mareen Duvall, the refugee, writes the name Duvall in his signature to his will, and in many deeds and other legal documents on record at Annapolis. This spelling was doubtless adopted by the emigrant after he came to America, as was the spelling of the names of many others of the early settlers, for the name is in all the French and English records spelled Duval and DuVal.

One of the earliest mentions of the name is that of one "Richard DuVal of Normandy in 1261—Sieur de France."

Some of the Duvals in this country claim the following as their pedigree in France:

Duval—noble family, originally of Beaumont le Roger in Normandy, who held in the twelfth century the fief or estate Duval, situated in the same province. It passed, toward the end of the thirteenth century, to the house of Beauvron.

I. Hugh Duval, Esquire (Equerry) Sir Duval. The first known of this name married Adilena, who, having become his widow, married a second time, John de Pomereuil, with whom she did not live long. By her first marriage she left: 1. Robert; 2. Jane, married to Guy de Beauvron, in favor of which marriage Robert Duval, her brother, relinquished to her, among other things, the fief or estate of Duval by letters (or deed) given in the year 1298.

II. Robert Duval, Esquire, married, a long time after his sister, the Honorable (noble) Jane de Putot. Among other children they had:

III. John Duval—Knight—Lord, so called, of the place, who lived in 1375, as appears from letters given the same year, June 2d, before or in the presence of Bandouin de Saint Paul, Knight, and Keeper or Warden of Waters and Forests. He married a second time Mary d'Acon by whom he had Robert, who had a share or part in the fief his mother brought as a marriage portion. Nothing known of his posterity.

IV. Lawrence Duval, Esquire, married the noble Lady Agnes de Marmien, who brought as a marriage portion the land and lordship of the section of the province named Saint Peter. They had several children whose names follow:

V. William Duval, Esquire, Lord, etc., married Alex. de Mamusin. He had by her: 1. Massiot; 2. William; 3. Robert, Esquire, who married Catherine de Monfort, and had:

VI. Massoit Duval, Esquire, Lord, Province Saint Lawrence and of the fief of Saint Aubin, married Margaret de Orbic. Among other children they had:

VII. Thomas Duval, Esquire, Lord of Auge, in the Province of Saint Lawrence, and the fief of Saint Aubin, who married Nicola Stagard.

THE PEDIGREE OF THE MARYLAND BRANCH

Mareen Duvall's children by his first wife :

1. MAREEN (the elder), married, in the lifetime of his father. His wife's baptismal name was Francis.

2. JOHN (Captain), married Elizabeth Jones, daughter of William Jones, Sr.

3. ELEANOR, married John Roberts of Virginia.

4. SAMUEL, married Elizabeth Clarke in 1687.

5. SUSANNAH, married Robert Tyler, ancestor of President Tyler.

6. LEWIS, married Martha Ridgely, daughter of Robert.

Children by his second wife, Susannah :

7. MAREEN (the younger), married Elizabeth Jacobs, daughter of Capt. John Jacobs.

8. CATHERINE, married William Orrick October 22, 1700.

9. MARY, married the Rev. Henry Hall, February 5, 1701.

10. ELIZABETH, never married.

11. JOHANNA, married Richard Poole, August 12, 1703.

12. BENJAMIN, married Sophia Griffith, in 1713.

I—1. Mareen Duvall the elder, married Frances —, many years before the death of his father, in August, 1694, and had several daughters, and one son named Mareen, who was born October 24, 1687. The latter married Sarah —, and had many sons and daughters. One of Mareen's and Sarah's sons, Mareen (commonly called Western Branch Mareen), was a twin with Samuel, born June 22, 1714. Samuel was the father of John Pearce Duvall who was a lawyer, removed to Virginia, and became a member of the legislature of that State. Samuel had a sister Mary, born November 2, 1711, and also a brother Benjamin, born September 15, 1715, who had a son named Lewis.

Western Branch, Mareen Duvall had a son Alvin, who died unmarried, and two daughters, Kazia and Anna. Kazia married Cornelius Duvall (a descendant of the younger Mareen), who removed to Kentucky, and left a numerous offspring, one of whom was the late Judge Alvin Duvall of that State.

I—2. John Duvall (known as Captain) married in the lifetime of his father Elizabeth Jones, the daughter of William Jones, Sr., and had twelve children:

Elizabeth, the eldest, married Benjamin Warfield (the youngest son of Richard Warfield, the pioneer of that name in Maryland), and was the ancestor of many distinguished men of Maryland, by the name of Warfield, Dorsey, Ridgely, Griffith, and Worthington.

Mary, Capt. John Duvall's second daughter, married Edward Gaither, February 21, 1709, by whom she had several children, one of whom, Benjamin, lived and died on his farm near the chapel.

John Duvall's third daughter, Sarah, married Samuel Farmer, by whom she had many children, among them Samuel, who served

with reputation, as an officer in the Maryland Line throughout the Revolutionary War.

His (John's) son, Lewis Duvall had issue, a son William, who was an officer in the Revolutionary Army. He married a Miss Johnson of Alexandria, Virginia, and was the ancestor of Governor William P. Duval of Florida, and of John Pope Duval, a lawyer, of Richmond, Virginia. (See Lamb's *Biographical Dictionary*, page 565, etc.)

Lewis Duvall's daughter, Elizabeth, married William Ridgely, grandson of Robert Ridgely, Clerk to the Council of the Province, and afterward Principal Secretary of the Province, and ancestor of Honorable Charles Ridgely, one of Maryland's governors.

Rachel, another daughter of Lewis Duvall, married Nathan Waters, whose son, Nathaniel Waters, married a daughter of the justly celebrated Mr. Rittenhouse of Philadelphia.

A daughter of Rachel (Duvall) Waters, married Richard Maccubbin, father of George Maccubbin, the Treasurer of Maryland, in 1827, and another of her daughters married Arthur Nelson, and was the mother of Dr. John Nelson of the Medical Department of the Revolutionary Army. Another of their children was Roger Nelson, a lawyer, and an officer in the Revolutionary Army, a member of the legislature of Maryland, and a member of Congress. Roger was the father of John Nelson, who was at one time Attorney-General of the United States, and also a member of Congress.

I—3. Nothing is known of Eleanor Roberts family.

I—4. Samuel Duvall married Elizabeth Clark, in 1697, and had seven daughters, but no sons. His oldest daughter, Elizabeth, born October 6, 1697, married Edward Tyler, son of Robert Tyler (the emigrant), and his wife Susanna Duvall; and Susanna Tyler (one of the daughters of Edward and Elizabeth), born February 24, 1717-8, married Benjamin Duvall, the youngest son of the Huguenot, and had issue, ten children; one of whom was Gabriel Duvall, a Justice of the Supreme Court of the United States; another son, Benjamin, who married, in 1772, Miss Jemima Taylor, was the ancestor of the late Isaac Harding Duvall, of West Virginia, a Major-General in the United States Army. (See Lamb's *Biographical Dictionary*, page 565.)

I—5. Susanna Duvall, married Robert Tyler, Sr., and had eight children, one of whom, Robert 2d, born August 9, 1704, married his first cousin (his mother's niece), and had five children,

one of whom, Robert 3d, born November 5, 1727, married Miss Bradley of Prince George's County, Maryland, and had a son, Robert Bradley Tyler, and a daughter, Millicent. The son married a daughter of Capt. Tobias Belt, and had several children, one of whom, Dr. William Bradley Tyler of Frederick City, Maryland, married Miss Murdock, and had several children.

Millicent, the daughter of Robert Tyler 3d, married Dr. Colmore Beanes of Prince George's County, Maryland, by whom she had a daughter, who married a son of Philip, and cousin of Francis Scott Key, the author of *The Star-Spangled Banner*.

I—6. Lewis Duvall married, March 5, 1699, Martha Ridgely, daughter of Robert Ridgely, Principal Secretary of the Province, and had issue, four daughters: the oldest, Martha, lived with her father's stepmother, formerly the widow of Mareen Duvall, then the widow of Col. Henry Ridgely 1st, and finally the wife of the Rev. Jacob Henderson. Martha Duvall was buried in the vault at the chapel, with Mrs. Henderson. Her father is said to have removed to one of the Carolinas.

I—7. Mareen Duvall (the younger) was married October 2, 1701, to Elizabeth Jacobs (the daughter of Capt. John Jacobs, the first emigrant of that name to come to Maryland, and had issue, eleven children:

Mareen 3d, born November 14, 1702, married Ruth Howard, and had fourteen children, one of whom, Mareen Howard Duvall, married Miss Wheeler, and among other children she had Howard Duvall, who married Mary, a daughter of Marsh Mareen Duvall, from whom descended Dr. Howard Mareen Duvall of South River.

Elizabeth, a daughter of Mareen (the younger), married Dr. William Danune, and had four daughters and one son; three of the daughters married three brothers, by the name of Taylor, Samuel, Caleb, and Richard.

Martha, one of the daughters of Samuel Taylor, married Joseph Cross, by whom she had seven children. The oldest son was an officer in the United States Navy, and two others, Howarton and Freeman, were officers in the War of 1812.

Samuel Duvall, son of Mareen the younger, born November 27, 1707, married, May 16, 1732, Elizabeth Mullikin, born September 25, 1717, daughter of James Mullikin, who came to Maryland in 1660. They had issue, ten children.

One of their sons, Samuel Duvall, born July 9, 1740, married Mary Higgins, and had ten children.

Scharf's *History of Maryland* states that he was appointed Quartermaster of the Revolutionary Army.

Samuel Duvall and Mary Higgins Duvall, his wife, had also ten children—among them, Tobias, Barton, and Beale.

Tobias married Miss Willett, and had several children. One of Tobias's grandsons is the Rev. Frederick Beale Duvall, of the Presbyterian Church, and another was the late Ferdinand Duvall, a captain in the Confederate Army.

Samuel and Joseph Duvall, sons of Daniel, and of Tobias, and Dr. Philip Barton Duvall and Samuel F. Duvall, sons of the late Richard I. Duvall, and Thomas Mitchell were other grandsons of Tobias, and were all soldiers in the Confederate Army. Samuel and Joseph, sons of Daniel, were killed in battle, and Dr. Philip Barton Duvall was killed on the battle-field at Chancellorsville, Virginia. Samuel and Mary Higgins Duvall also had a son Barton, who married Hannah Isaacs, a daughter of Richard Isaacs, Jr., and Nancy (Williams) Isaacs, and had four sons: Richard Isaacs, Dr. Barton, Samuel, and Dr. Joseph Isaacs Duvall. Richard I. Duvall was a member of the legislature and Register of Wills; he married, first, his cousin, Sarah A. Duvall, daughter of Tobias, by whom he had the said Dr. Philip Barton and Samuel F. Duvall, and several other children, and secondly he married Rachell M. Waring, daughter of Francis and Elizabeth, by whom he had several children, one of whom is Richard Mareen Duvall, a member of the Baltimore Bar, who married Nannie Webster Goldsborough, daughter of Dr. John Schley Goldsborough of Frederick.

Samuel Duvall, son of Barton, lived and died in Washington, District of Columbia. He left several children, among them Nelson Duvall and Mrs. Brecht and Mrs. Simpson.

Dr. Joseph I. Duvall, son of Barton, married Mary A. Mitchell, and died in 1883, leaving now surviving him, one son, Dr. John M. Duvall, of Prince George's County, Maryland.

Dr. Philip Barton Duvall, son of Barton, died about 1850, and has only one child surviving—Mrs. Patty.

Beale Duvall, son of Samuel and Mary Higgins Duvall, married twice: First, Miss Belt, daughter of Jeremiah Belt, and had one daughter, who married a Mr. Walker. Second, Miss Williams, and had seven children, one of whom, John, married Eliza Ridgely, a descendant of Governor Ridgely and of General John Eager Howard, also Governor of Maryland. From John and

Eliza Ridgeley Duvall are descended, Mrs. Benjamin Price of New York, Howards, Posts, and others of Baltimore, and Mr. Charles E. Fendall, a member of the Baltimore County Bar.

John Duvall, a son of Mareen Duvall the younger, born February 20, 1712/3, married, 1737, Ann Fowler, and had seven children.

Their oldest daughter, Elizabeth, married, December 4, 1759, John Macgill, a son of the Rev. James Macgill. Their oldest son, Marsh Mareen Duvall, born April 17, 1741, was an officer in the militia during the Revolutionary War. He married, in 1762, Sarah Hall, a granddaughter of the Rev. Henry Hall of Saint James Parish, and Mary Duvall his wife, a daughter of Mareen Duvall the Huguenot.

John Duvall, the son of Marsh Mareen, born June 28, 1763, married, November 28, 1798, Rebecca Rawlings, a niece of Col. Moses Rawlings of the Revolutionary Army; and their son, the late John Rawlings Duval of Baltimore, born November 28, 1811, who married, October 17, 1837, Elizabeth Rieman, was the father of H. Rieman Duval of New York (formerly President of the F. C. & P. Railroad Company, who married Nannie Gordon Thomas, (daughter of the late Dr. John Hanson Thomas of Baltimore) and of Mary Rebecca Duval and John Rawlings Duval of Baltimore.

In Scharf's *History of Maryland*, referring to the times preceding the American Revolution, it is stated that at a meeting held at Upper Marlborough, Prince George's County, Maryland, in November, 1774, a Committee of Freemen was appointed "to carry into execution within the said county the Association of the American Congress."

On this committee appear the names of John Duvall and Marsh Mareen Duvall. Both John Duvall and his son Marsh Mareen Duvall contributed largely to the funds for the Committees of Freemen and Observation, both prominent in Maryland Revolutionary measures. Marsh Mareen Duvall was commissioned captain in 1776, Prince George's Militia, Co., 15.

It is interesting to the genealogist to note how names are changed and misspelled in ancient documents and records.

The old Huguenot's Christian name was certainly, in French, Marin, and the Rev. Mr. Charles W. Baird, the Huguenot historian, accepts the spelling of the name as Marin and writes that "the origin of the name Duval was probably in Lorraine La Ville de Remiremont."

THE HUGUENOT MARTYRS OF MEAUX, COMMONLY CALLED THE FOURTEEN OF MEAUX¹

BY COLONEL RICHARD L. MAURY

At the banquet given by the Huguenot Society of America on the evening of the Tercentenary of the Edict of Nantes, there was seen in front of the President a lovely silver bowl of antique design embedded in sweet red roses of France. It was an eloquent and most appropriate reminder of one of the earliest and saddest of the many bitter persecutions which Huguenots bravely bore for nigh three hundred years, and its dreadful story of suffering, torture, constancy, and heroic triumphant death never fails to thrill with wonder, admiration, and pride whenever told. It seems to overflow with the tears of heartbroken widows and orphans; to be full to the brim of sighs and groans of weary, aged prisoners, stretched upon the rack and chained in dreadful dungeons, and it tells of the agonies and the triumphs of blessed martyrs burning at the stake, and the sorrows of solitary exiles wandering far away from dear France, homeless and destitute, in strange, unfriendly lands.

It is an enlarged, but otherwise exact, reproduction of the silver cup or bowl of Étienne Mangin of Meaux, in which, at his request, —his last request on earth, when bound to the stake amid his thirteen companions bound to thirteen other stakes in front of his own house then being torn to pieces, upon the market-place of Meaux, surrounded by their wives and children, their fathers and mothers, their relatives, friends, and neighbors, while awaiting the touch of the torch to their fagots,—a draught of cool water was served by his fainting, faithful wife to each one of those just tortured and mutilated fevered saints of the Lord about to be burned alive for having worshipped God according to the dictates of their own conscience, and for refusing to do otherwise if released. It is believed by his family that the bowl thus used, which they still possess, and then specially asked for, was specially desired because it was the sacramental cup which had been used at their church service. It was

¹ Read before the Society March 21, 1899.

for thus celebrating the communion and refusing to recant that their fagots were now lighted, their weary, torn bodies now consumed from further torments, and their exulting souls sent to heaven for rest and peace, amid the loud *Salve Reginas* of the frenzied monks.

It is a memorial of the awful holocaust upon the Grand Marché at Meaux at noon on Thursday, October 7, 1546, of the "Fourteen Huguenot Martyrs of Meaux," some of them of our own names, whose merits, constancy, heroism, suffering, and devotion have never been surpassed.

In the lovely valley of the Marne, amid fruitful orchards, blooming gardens, and fragrant vines, surrounded with fertile fields and smiling meadows of teeming flocks and herds, twenty-seven miles above Paris, on both sides of the Marne, is the ancient walled city of Meaux *en Brie*. Its people are chiefly shepherds, vine-dressers, tillers of the soil, millers, and spinners and weavers of wool, its chief staple, with a few master-manufacturers and others of business; all workers, characteristically honest, industrious, thoughtful, and pious, early lovers of liberty and earnest, staunch seekers for purer religious life and closer communion with God. By nature it is one of the most fertile valleys of fair France; and the virtues and thrift of its people have made it the richest and most productive.

Meaux was the cradle of the French Reformation. Here was the earliest spiritual awakening of the masses,—the first Protestant church,—the first pastor, and the first who was burned alive at the stake; it was the first after Paris (by special instruction of Catherine de Médicis) to suffer the massacre of St. Bartholomew's Day, the first to become almost entirely converted; the first to open its gates to King Henry IV., and the foremost in constancy and faithfulness to "the religion." Theirs was the first pastor who suffered for his religion, Pierre Le Clerc, burnt alive there in 1546, and theirs was also the last, Jean Broca, a prisoner for "the religion" in 1775 in the hideous dungeons of the old Château.

From the earliest days Meaux was distinguished in ecclesiastical history and religious controversy for the earnest efforts of its bishops for reforms in the Church both in discipline and doctrine, for the readiness with which many of its people gave their hearty support to these efforts, and for the continually strengthening desire of an ever-increasing number of its inhabitants for religious

instruction, reforms in worship, and return to the purer life and doctrine of the early Christians as taught in the Bible.

As early as the tenth century its Bishop, Gilbert, had been active in correcting abuses and reforming his diocese, and there had been often bitter religious controversies and strife there since. The shameful lives of the monks, their scandalous neglect of duty, and the total absence of any ability or attempt to instruct the souls of which they claimed exclusive charge, were every day object-lessons to the thoughtful laity of the need for change. In the first quarter of the sixteenth century, its Bishop, Briçonnet, Comte de Montbrun, amazed at the evils and abuses prevailing in his diocese, took the lead in reform and, favored by the King and assisted by the Queen of Navarre, his sister, was conspicuously active to purify and purge, and especially to afford religious instruction to his eager people. He first had the Gospels translated into French and printed, distributing them freely to all, and he brought, at his own expense, distinguished readers and eloquent and scholarly preachers from Paris to read and to teach them from his pulpits, rarely occupied at all, and he even permitted private reading and study of the Gospels, and encouraged congregations to assemble or remain in the church after service for reading and instruction among themselves.

Thus were the minds of the Meldenses prepared in advance for the favorable reception of the doctrines of the Reformation, and the efforts of the good Briçonnet, aided by the learned Benedictines of St. Maur, to effect reform within the Church and afford proper spiritual teaching having been frustrated by the Franciscans and the Government, the eager people could only accomplish reform by reforming themselves for themselves, by independent action among themselves and by the establishment of church and pastors of their own selection.

Therefore when the light of the Reformation commenced to arouse all Europe the doctrines found earliest fruition in France at Meaux, already prepared and already themselves earnestly seeking spiritual truth and teachers. Here, therefore, the harvest was more quickly apparent, and abundant, and so numerous and so staunch and so early were the converts that the movement in France was first named in derision, from its lowly beginning, Meldensian, long before the French Protestants were called Huguenots. Ere the civil wars commenced nearly all the inhabi-

tants of Meaux had aligned themselves on the side of reform. Of twelve hundred families living in the Grand Marché all but twelve had been converted, and thereafter, in spite of the bitter opposition and persecution and the determination by the authorities to spare not, and to crush the so-called heresy at every cost, Meaux was almost wholly Huguenot.

Though by act of Parliament they were branded as of Cain, that all who met them might lawfully rob and slay them on the spot, and though many were thus butchered and plundered by ruffians from Paris; though on the morrow of St. Bartholomew hundreds were suddenly seized in their homes at night, hurried to the dungeons of the Castle, and pouniarded next morning one by one till over three hundred were killed—men, women, and children—at its gate; though multitudes were killed in battle, or driven into exile in despair, Meaux was still Huguenot, and still enough remained "of the religion" to furnish not less than a thousand families to the emigration of a single period,—the Revocation. Then and then only were its fertile fields unfruitful and its busy mills and factories idle and deserted!

For the faithful converts to reform, who now learned to look to God alone, were not intimidated; there was red blood of courage abundant in their brave hearts, which did not pale for fear, and their valor brought them new recruits on every day. Their meetings on Sundays and Saint Days for reading, praise, and prayer grew and multiplied till eight hundred and more attended from Meaux and all the country round for ten and fifteen miles. All were earnest, prayerful, brave, and determined—for their meetings were now unlawful, heresy was treason, and treason was death. Still they were not deterred, and soon feeling need for cohesion and organization determined to adopt rules of conduct and procedure, and to choose a pastor from among themselves for themselves. Two of their number were forthwith despatched to Strasburg to learn of the organization of the flourishing French refugee church established there by Calvin not long before, and when they returned in August, 1546, there was organized upon this model the first Protestant church in France; one of them, Pierre Le Clerc, was elected pastor, the other, Étienne Mangin, deacon or elder, and an upper room in his house was chosen for the church—the first in France.

Le Clerc was an elderly man—a wool carder, exceedingly well

versed in sacred literature, having been one of the readers employed by the Bishop to read the Gospels in his churches long before. He well knew of the dangers before him, and probably anticipated death, for his elder brother, Jean, had been scourged, branded, and banished from Meaux because of his religion, and was afterwards most awfully butchered and burnt alive at Metz. Their father was a Catholic, but their old mother was a convert, and worthy of her sons, for when the hot iron burnt into Jean's brow at the Cathedral door, she was not afraid to boldly proclaim herself of the same mind, crying out loudly, "*Vive Jésus Christ et ses enseigns.*"

Étienne Mangin was one of the principal citizens of Meaux. His silver cup, its form, and its armorial engraving, suggest affluence and gentle blood from Holland or the Rhine. He was a "very good man of advanced years," having house and other property, and also relatives in Meaux. He had come from San Nicholas in Lorraine—leaving there when persecution was furious, to embrace the reformed religion at Meaux. With him came his wife Marguerite, as brave as he. They had three children, girls, the eldest fifteen years of age, and two little ones, Perrette and Marion, who were arrested and carried bound with cords along with their father and mother to the dungeons of Paris. His residence was on the Grand Marché, a part of the town then and afterwards occupied almost exclusively by Huguenots. Its locality is now No. 73 Rue du Marché. It had a frontage of eighteen feet, was probably of the familiar style of that day, cross-timbered and plastered, with steep roof, overhanging eaves, and gallery on second story with stairs outside. It must have been of unusual depth for its upper room to accommodate so large a congregation as assembled there. It was a valuable property, evidently not the residence of a poor man, for it stood upon the principal square of that part of the city, and had a large garden running all the way back to the ramparts on the river. It was specially suitable for these meetings, because approachable more privately from the rear by the many who came down the river in boats from the surrounding country. It was prudent to meet quietly and without display, but they did not expect or desire to hold such large meetings in secret or concealed from authority, for the house was on the public square, the time was morning, there was much singing, many came and went, and busybodies and informers abounded. Indeed, they were aware

that the authorities knew of these meetings, and were on the watch to trap them, but they piously replied to this friendly warning that even the hairs of their head were numbered, and that only would occur which to God might seem fit.

Our old contemporaneous chronicler, Crespin,—whose writings were text-books in many a Huguenot family long ago, and were often read in church at evening service,—says: “The chief authors and regulators of this undertaking were Estienne Mangin, a very good man of advanced years, and Pierre Le Clerc, by skill and profession a carder, but exceedingly well versed in sacred literature, at least so far as it was treated in the French language.

“These men with some forty or fifty others took counsel together as to electing a minister from among them, who should preach to them the Word of God and administer the sacraments. They did this in no spirit of rashness, for they all with one consent first devoted several days to fasting and prayer; after which they proceeded to elect their minister, and Pierre Le Clerc was chosen by their unanimous voice. This man showed the greatest diligence in supporting the office so undertaken. He collected the people together in the house of Mangin on the Lord’s days and festivals. In such assemblies he would expound to them the Scripture as God had imparted to him grace and power. At these meetings they united in prayer and supplication to God and sang psalms and spiritual songs. They testified there that they would never give adherence to Papistical idolatries, after which they celebrated once or twice the holy Supper as it had been established by Christ the Lord. So in a short time this small church increased to such a degree that three or four hundred of both sexes and of all ages were found flocking to it; and not from the city only, but also from the country districts to a circuit of five or six leagues.”

Here, then, on the morning of September 8, 1546 (Lady Day, a Catholic festival; they were then reformers only in matters essential) were gathered for worship a congregation of sixty-two pious men and gentle women—husbands with their wives and little children, young men and maidens—and poor widows, too. It was but the third service of the newly organized church, and many of those present were in attendance for the first time and had not yet formally joined, or even finally determined to join. The order of service was, first, prayer, Gospel reading, and praise in singing the psalms, as recently translated by Clément Marot;

there was then an address or sermon by the minister, after which those present desiring to become members so testified and renounced adherence to the Catholic Church and Papistical idolatries, and then all the members joined in celebrating the Lord's Supper.

Observe, therefore, that the service having been interrupted ere the sermon was completed, all of those who were present were not liable to the same criminal charge, for some were as yet mere spectators, and had violated no law whatever. There were others who had as yet never partaken of the Communion or who had never taught the so-called heresies of the Protestants, or offended against the laws concerning heresies, blasphemies, or idolatry. There were others who had done all these things and more, who had confessedly taken and administered the Communion at the hands of one not a Catholic priest, and who had earnestly persuaded people to renounce the supremacy of the Pope and the Church of Rome. Therefore it was that upon the trial all were not convicted of the same offences or punished equally, and not because, as some have claimed in derogation of the firmness of these saints, that some were weaker than others and saved themselves by concession and recantation.

Early that morning, at seven o'clock, information had been given "Authority," who was craftily awaiting the assembly of these Christians, that all might be taken together red-handed in the act, that the congregation were already coming together, whereupon were summoned to meet at the house of Antoine du Guet, an attorney, in the Place St. Maur, the chief city officials with their followings,—*Maitre* Philippe Rhumet, Lieutenant-General of Meaux; the King's Attorney, Louis Cosset; the City Provost, Adrien de la Personne; all the sergeants; and Gilles Berthelot, Provost Marshal, with his archers. These proceeded to Mangin's house in two parties, one by the rampart to the rear, the other by the streets to the front, that none might escape, and the Lieutenant-General, preceding the others, quietly ascended the stairs and opened the door of the room where the worshippers were, but, alarmed at their unexpected number, quickly withdrew and quietly closed the door, to await the coming of the guard and to listen for evidence of conviction.

He was seen by those within, who knew of course his fell intent, but there was no confusion or alarm manifested and the

minister, Le Clerc, boldly continued without interruption the sermon he was preaching from 1 Cor. xi., 23, "I have received of the Lord that which also I delivered unto you." When the armed force had ascended, not without noise, all entered, but, impressed by the solemnity of the scene, stood silent at first, astonished that thus confronted with full knowledge of the dreadful fate before them this gentle audience should be so quiet and serene. Then, "What do ye here," said the Lieutenant-General, "and why are so many absent from their parishes?" for the day was a high festival in the Catholic Church. "Merely what thou seest," said Le Clerc, "but wait with patience until we bring these duties to a close." Brave words indeed! They were not afraid to worship their God as He directed before all the world, or themselves to afford their executioners complete and conclusive evidence of all they professed and all they practised. Nor would they resist or attempt to escape, though the streets of the quarter were full of their friends and sympathizers, ready, eager, and easily able to rescue every one.

"No," said the magistrate, "you must all go to prison." "Let us go, then," said the minister, "if God has thought fit," and suffered himself to be bound with ropes. All the others—sixty-two—did likewise, and were tied without resistance, save one young girl who protested against such treatment for such a cause, but was silenced by "Authority," and all were led away to the city jail. Would that we knew the name of this young heroine, but history does not tell which of those present was so firm and fearless at this appalling moment. Beside the two daughters of Mangin, Perrette and Marion, who were too young to speak out thus, there were four other maidens, but their ages do not appear. Their names were Jehanne Guilleminot, Marguerite Rossignol, "Catherine, daughter of Jehan Ricourt," and Jehanne Gameuse. Perhaps it was Catherine Ricourt, she being mentioned with more particularity, but let them all be honored! Others there were whose names are still borne in Meaux, and some which are our own or familiar to our ears as household words, as Baudouin, Martine, Le Clerc, Vincent, Fouace, Dumont, Roussel, Fleury, Leconte, Fournier, Le Roy, Lemoine, Turpin, and Macé. Of these devoted ones a third were women,—last at the foot of the Cross, first at the door of the Sepulchre,—of whom eight were wives, six with husbands at their side to comfort and strengthen,

and four were lonely widows. There was Jehan de Laurencerye, Sr., and Jehan de Laurencerye, Jr., and Guillaume de Laurencerye, probably father and two sons; there was Mangin and his wife and their two little girls, and the minister's wife was at his side to share his fate; and there was Pasquette Piquery, widow, and Jehan, Pierre, and Louis Piquery, probably her sons, of whom the first two were burnt alive before her eyes; the last, too young for such fate, but a brave boy, was hung up by the arms to witness the awful sight, then flogged upon the market-place at the foot of the stakes bearing the smoking cinders of his brothers and imprisoned for life in the Abbey of St. Faron near Meaux, where he died. Alas, poor widow!

Their march through the streets of Meaux old Crespín says was a sight to move the wonder of angels and men. So far were they from meditating any violence or rebellion, their progress was blithe and cheerful. They sang psalms and especially with uplifted voices the 79th, "Oh God, the heathen are come into Thy inheritance." Thus were they carried to the dungeons of the Château, where they were kept until the charges against them were prepared and the evidence to support the charges on the coming trial before the Parliament of Paris collected. The most serious charge made was that of having ventured to celebrate the Supper of the Lord and of having thus usurped the priest's office, but the nature of the distinct charges made against the different persons does not appear; as already said, they all had not offended to the same extent, and even the blind bigotry of that day could not condemn for Communion those who had not communed, or for heresy or blasphemy those who were not proved to have so professed or uttered.

While in this prison some were put to the rack or other torture to compel disclosure of their associates—such was the cruel practice of the day—but in vain, for no other arrests are named, and none others sentenced. But tortured or not, all suffered fearfully, for dungeons then were foul, unfurnished, and unfed, and jailors were ruffians and basest guardians of women and girls, wolves guarding lambs!

After a few days the devoted band, all faithful still, were bound again, cast prone into rough carts, without even straw to lie upon, though many were old and feeble and worn and weary, and hastily carted over jolting roads twenty-seven miles, without stop-

page, to the dungeons and renewed tortures at the Conciergerie in Paris. Yet their hearts failed them not, for though exhausted already, and "weakened by the exertion of the journey and motion of the vehicles, they ceased not to exhort and encourage each other by the way, and on entering Paris, to encourage the Huguenots there by the sight of their constancy and firmness, ceased not to sing their beloved psalms" as the cortège moved through the streets on its way to the prison of the Palace.

Thus persecuting King and Queen cruelly hale pious people with their little children, seeking light and right, to the torments of the Conciergerie and death, and the centuries' struggle for freedom and conscience commences. Lift the curtain from the future, and see along this very road and to the same Conciergerie and to death, hundreds of years afterwards, another King and Queen and *their* little children haled by the people, a Huguenot their only friendly companion; and the struggle ends; with victory for the Huguenots, who at last procured religious liberty for all of France.

Thus as evening falls, wends its weary way the slow, long line of jolting tumbrils past the Bastille, into St. Antoine, and along the streets of Paris mid the jeers and hooting of the frenzied mob, and the songs of praise to God of the victims. It soon crosses the Seine and its human freight are quickly crowded into the subterranean dungeons of the Conciergerie, dripping with the washing waters of the passing river in darkness and the shadow of horrid cruelties past and to come. Here for three whole weeks all are kept, "to be further harassed by piteous torments, inflictions heavy and unremitted, carefully selected for their severity especially in the case of the Fourteen." Again and again is every effort made to shake their faith and bring discredit upon their cause by recantation and confession of error, by tortures most horrible,—bodily and mental,—by arguments most specious, by tempting offers of pardon and clemency, but all in vain. Without complaint of God they suffer pains the most excruciating,—the rack, the boot, roasting before slow fires, floggings bloody, and the "question" ordinary and extraordinary; and devilish ingenuity devises mental sufferings keener still, to wring parents' hearts, by torturing their children before their eyes, till they should relent and abjure. Men of learning, too, and high position spare no pains with many a perverted Bible text to break the faith

of these untutored folk; or to convince, presenting death, torture, and exile as alternatives, that 't would be no sin to return to the Catholic Church. "Renounce the 'errors' of Calvin," they say, "only the errors, not the truths, and you and your dear ones will be freed." "You concede that Catholics may be Christians and we deny that others than Catholics can be saved, why not make sure, then, and live your pious lives within our fold?" "Pretend only to be convinced, and make public confession of error and go unhurt. You may easily rerecant if you choose." "Will not you by simulating conviction save from torture, death, or life-long cell, or exile, the galleys, or worse, your wife, or little daughter, or aged parent? Surely one ought to sacrifice something for such loved ones." "Whisper in the priest's ear, that spectators may think that you are confessing. Was not Naaman permitted to pretend to worship Rimmon by bowing the knee in his temple? Do likewise, then, poor, deluded people and return to home and smiling fields, and wife and children, or take them with you from these deadly dungeons to fireside peace and safety." But all in vain, their faith, if simple, was pure; their teachings from the Gospels alone, and strength was given their bodies to successfully resist all pains, temptations, and allurements. Thus by their firmness, they showed to their vast multitude of successors how Huguenots were to become famous, and bequeathed to their descendants a motto which, three hundred years later, poor Marie Durand, a peasant girl, torn from the nuptial altar at fifteen years of age and immured in the Tower de Constance till fifty-three, offered freedom daily if she would abjure, gave name to, and for her own encouragement cut into the stone wall of her cell where it may still be seen: "*Recistez.*"

On the 4th of October, Tuesday, 1546, the Parliament of Paris passed sentence; the decree is preserved in the National Archives. "Authority" was fully minded to crush utterly this first organized movement for reform; no effort was deemed too great to bring these leaders to confess that their teaching and example was wrong, or otherwise to disgrace and discredit them in the eyes of their followers. The President of the Court, Pierre Lizet, maintained that such ends could best be attained by separation and imprisoning each one apart, torturing and tormenting till recantation, or till death, when it could be proclaimed that there had been recantation, and meantime false rumors could be circulated

to their discredit; being removed from the sight of their followers they would soon be forgotten. But the other judges thought a public execution would be most effective and that their followers would be frightened into conformity, ignorant that cruel public punishment of innocence excites emulation, not fear.

The judgment rendered against them is singularly reticent of the offences charged, it was said, purposely, so to avoid giving publicity to the Huguenot doctrines; but as to punishment it is full in every detail.

The crimes for which each prisoner was sentenced are not clearly stated; although all were not equally guilty. All were tried "by reason of the offences and crimes of heresy, and execrable blasphemies, private conventicles, and illicit assemblies, schisms, and errors bearing appearance of idolatries by them committed respectively in the house of Estienne Mangin, in which the said prisoners had assembled themselves, and committed the said offences against the honor of our Saviour and Redeemer Jesus Christ, of the holy sacrament of the altar, commandments of our holy Mother Church, and her Catholic doctrine."

Observe that there is no charge of laws broken or statutes violated, only that deeds had been done, but not specified, against the honor and doctrine of the Church. The offences which by a general charge are applicable to all were evidently not all substantiated against all, for the punishments are diverse.

The chief offenders, of course, among those arrested were such of the "forty or fifty" who had organized the church, elected the minister, and administered or partaken of the Sacrament. These were the "Fourteen Martyrs of Meaux," who having remained staunch in spite of ceaseless efforts to compel or induce recantation were sentenced to be again tortured and subjected to the *Question Extraordinaire* to "induce them to declare and report their abettors, allies, and accomplices and other persons suspected of their sect and error"; to have their tongues cut out upon the day of execution, unless they would "whisper in the ear of a priest,"—*i. e.*, pretend to confess,—to be drawn on ignominious hurdles, like lowest criminals, through the streets of Meaux, from the Castle, past the Cathedral, and over the river to the Grand Marché, the Huguenot quarter of the city, in solemn procession with the other prisoners, the authorities, civil and religious, and there, each to a separate stake, arranged in a circle facing inwards, in front of

Mangin's house, their church, to be burnt alive in the enforced presence of their wives and children, the people of the town, and the other prisoners (save a few of the women against whom probably nothing had been proved), who were ordered to take part in the *auto da fé*, the men in penitential shirts with bare heads and feet; the women barefoot also, conspicuously grouped apart so that all might see and know them. The widow Piquery was to be there to witness the burning of her two sons; the younger, "whose tender age and the shame it would cause saved him from being burnt," was to be tied by the arms and raised upon a stake to see and be seen, and while his brothers burned was to be flogged at their feet. He was also condemned to imprisonment for life—and must have provoked his judges by exceptional bravery and firmness, for we find an angry addendum to the decree condemning him to burning also should he continue obstinate and contumacious. He never recanted and died a prisoner years after.

The house of Mangin was to be destroyed at the same time and its materials used to build a chapel to the Virgin upon the site, at the cost of the prisoner's estates, where Mass should be said every Thursday, the day of the execution, forever.

Then, the Court having again "tried them by all methods and found its attempts powerless to weaken their resolution, and that it was impossible by any means to lead them from the opinions they had adopted, they were handed over to Gilles Berthelot, Provost Marshal, to be brought back to Meaux for punishment. In spite of previous failures, two of the learned doctors of the Sorbonne, Maillard and Picard, were sent with them to persist in these efforts to the last—hoping that hearts might sink and courage fail when the body was weak and distressed by further torture, mutilation, and sight of scaffold. These, in fact, gave them no peace along the road till brave Le Clerc commanded "to let us alone and hinder us not from remembering and pondering on the benefits our God has given us."

Crespin thus tells the rest (he knew both Mangin and Le Clerc): "In the course of this journey, full as it was of all annoyance, an event by God's providence occurred which is assuredly memorable. It cheered and confirmed this unfortunate people so wearied with every hardship both in soul and body, and their strength nearly worn out. As they passed through the forest of Livry, which is three leagues from Paris, a certain man, a naster weaver,

came out from the neighboring village of Couberon to meet them. He followed their carriages and began exhorting them to hold fast the confession of the truth, saying: 'Be strong and be of good courage, brethren and friends, and be not weary in that faithful testimony you owe to the Gospel.' However the carriages were moving forward at such a high speed that he could not be easily heard by those who were in front, so raising his hand to heaven, he cried out: 'Brethren, remember Him that is in heaven above.' Then the escort and other attendants in the train of the Provost Marshal, deeming the man a Lutheran, bound him fast, without any inquiry, and so cast him into the carriage where the fourteen were already in bonds. . . . This man who so appeared by God's goodness to them on their road, not only renewed their strength with his vigorous and zealous ardor, but also restored, confirmed, and refreshed their hearts by this latest proclamation of God's promises. Some of them avowed that new strength came to them by the unlooked for meeting with this man as if he had been an angel sent from heaven. Those who were silent through the weight of their grief began to lift up their heads and rejoice in the Holy Spirit. On arriving at Meaux they shut them all up in the prison and then began to interrogate them with tortures extraordinary as they are called. This method was employed especially in the case of the aforesaid fourteen to obtain the accusation of those who cherished the same doctrine. None, however, were named or accused by a word of theirs. In this inquisition their limbs were cruelly racked and all but torn asunder by the ministers of torture, yet it is said that the executioners were exhorted by one of exceptional fortitude, who cried out to them not to spare the wretched body, since it had so much resisted the spirit and will of the Creator. On the next day, whereon their punishment was to be carried out, the doctors of theology renewed the discussion with them, dealing especially with the sacrament of the Lord's Supper. But Picard and the other Roman Catholic theologians were uncertain of their arguments, and had nothing whatever to say when Le Clerc asked them what was the ground for their transubstantiation, and whether in eating the bread or in drinking the wine, they perceived any taste of flesh or of blood. In the end these terms were offered, that any who were willing to whisper in the ear of the priest, which is a phrase they use for confessing sins, should obtain some favor and their tongues should

not be cut off. Out of the fourteen above named, then seven accepted this condition, whether because they considered it of little moment, or because they thought they could by this stipulation redeem the privilege of speech. This caused profound sorrow to the others, whose resolution was never relaxed nor their determination ever abandoned for threat or promise. Now at the second hour of the afternoon, which had been fixed for the execution of their punishment, when they were led out of prison, the executioner first demanded of Étienne Mangin to put forth his tongue. He put it forth in ready compliance. It was then cut off, and he, spitting out the blood, yet spake in a manner to be fairly understood, and prayed three times with such phrases as 'Blessed be the name of the Lord.' He was presently dragged upon a hurdle, as was Le Clerc also. The rest, however, were placed in a cart and so carried off. Those that were not condemned to death followed close by on foot to the great market-place. Here were fourteen gibbets put up in a circle opposite Mangin's house." These gibbets or stakes were arranged in a small circle. The victims were chained each to a stake, all facing inwards, and raised six or eight feet from the ground. The interspace was filled with fagots, straw, gunpowder, brimstone, blocks of timber, and other quick-burning fuel.

"A separate gibbet was also erected a little farther off on which was to be hung up by his shoulders a youth called Michel Piquery whose tender age and the shame it would cause saved him from being burnt. Then like lambs for the sacrifice these men were bound fast by the executioners. Those whose tongues had been cut off ceased not to call with stammering voice on the Lord, while the others who had the full use of speech kept singing psalms. This threw the priests and monks present into a frenzy of rage, who on their part struck up their monotonous chants—*O Salutaris Hostia*, then, *Salve Regina* and other like blasphemies. Nor did they leave off this impious and insane singing until these most holy victims were burnt and consumed as a sacrifice of sweetest savor. Their immortal names were Pierre Le Clerc, Étienne Mangin, Jacques Bouchebee, Jehan Brisebarre, Henry Houtenot, Thomas Honoré, Jehan Baudouin, Jehan Flesche, Jehan Piquery, Pierre Piquery, Jehan Matheflon, Philippe Petit, Michel Caillon, and Francoys Le Clerc."

“ Of that highminded race, on all who bear
 Their names or lineage may their mantle rest—
 That firmness for the truth, that calm content
 With simple pleasures, that unswerving trust
 In toil, adversity and death which cast
 Such healthful leaven mid the elements
 That peopled this new world.”

Furious persecutions such as this, oft repeated with varying severity during generations throughout France from the mountains to the Mediterranean, far from subjecting men's consciences to the will of the king, imparted strength and growth to reform, and the successors of the Fourteen of Meaux in time included the king, many of the nobility, and the flower of every class in France, and were of sufficient number and power often to compel Government and the Church not only to tolerate their worship, but to grant them legal recognition and civil and religious rights.

But such successes were unstable—there was no power, save their own strong arms, to hold the Government to its treaties with its subjects, which began to be disregarded almost as soon as granted, so that persecution and oppression still continued. Thus many in despair, who would not abandon the religion of their fathers, chose rather to abandon all else and leaving home and country and property and friends began to seek liberty and peace in America. As early as 1562, under the auspices of Admiral Coligny, Huguenots landed on these shores where Port Royal in South Carolina now stands, to establish a colony there, but failed, having been all massacred by the Catholic Spaniards.

Ere Jamestown in Virginia was three years old, Huguenots began to appear there, and from then till the end of the century they continued to cross the Atlantic to these hospitable shores until thousands had blessed the Colonies by their coming.

Purified in the fires of affliction for generation after generation, strengthened and developed by the constant exercise and teachings of their religion at great danger and sacrifice, and by their heritage of devotion from faithful parent to dutiful child, to resist the allurements and attractions of rewards and favors constantly offered if they would recant or even pretend to do so, and by poverty and necessity enured to hardship, labor, and thrift, they were the best of every class in France, as their children have been, and are, in America.

It is not too much to say that never have such emigrants crossed sea before: never have peaceful foreigners so impressed themselves upon their new surroundings as these ancestors of ours, and their descendants, have done in the United States—whence their potent influence has extended even back to France again.

The same principles of civil and religious liberty for which the great Coligny fought and died, and millions in France suffered for hundreds of years, were largely by their teachings made foundation stones of our Constitution, whose chief artificers were Huguenots. Jefferson, huguenot taught, first secured a law for religious freedom for all in Virginia, and this and his Declaration of Independence were the models for the French Declaration of the Rights of Man, wherein the Huguenot, Rabaut de St. Étienne, President of the National Assembly, procured to be incorporated the declaration for religious freedom for all in France, though at the cost of his life upon the guillotine several years after.

Nothing more conclusively demonstrates their intelligence, force of character, superiority, and eminence in all that make men great and women loved than the wonderful records of their lives and successes here, and of the successes and achievements of their descendants.

They came to America in direst poverty, generally,—aliens, exiles, hereditary foes,—speaking only a foreign tongue, of foreign habits and customs, seeking at first to live apart and to themselves, to a country with whom theirs was at war and constant feud, to colonies loyal and devoted, some of which were close corporations almost, governed by a proud and exclusive colonial aristocracy, jealous of its privileges and carefully opposing any enlargement of its favored circle. And yet from the day of their landing these Frenchmen were so impressive in their many virtues, attractions, and attainments that prejudice was at once disarmed, exclusion forgotten, reason and self-interest prevailed, and the newcomers are taken by the hand, and soon to the heart, and become the pastors, teachers, valued friends, and cherished companions of the best in the land. Their children play together and intermarry, and they and their posterity have ever since been found among the leaders of this land, first among the foremost where duty, danger, or patriotism called, on land or sea, in Court or Senate, in commerce or science, at home or abroad. The wife

of General Washington was a Huguenot, great-granddaughter to Gideon Maçon of Languedoc, one of Virginia's earliest immigrants, and in the later colonial days Huguenots were the trusted leaders and advisers in every colony in preparation to resist the encroachment of the Crown, and Boudinot, Jay, Laurens, Bayard, Bowdoin, Manigault, and many others were chairmen of the committees of safety and donors of their fortunes and their credit to their several colonies. Of seven presidents of the Continental Congress, then the Chief Magistrate of the government, three were Huguenots, the first and the last, Laurens and Boudinot, and Jay. In the army many attained high rank—Laurens, who led the attack upon the British redoubt at Yorktown; Schuyler, in New York; and Marion, in South Carolina. The most potential artificers of the Constitution were Huguenots of New York—Hamilton and Jay, also the first Treasurer of the United States, and its first Chief Justice. The framers of the treaty which established American independence were Huguenots; as was the official who signed it on behalf of the United States, whose first representatives to foreign countries, even to France, were Huguenots.

“ I see thee yet, fair France, thou favored land
 Of Art and Nature—thou art still before me,
 Thy sons to whom their labor is a sport,
 So well the grateful land returns the tribute,
 Thy sunburnt daughters with their laughing eyes
 And glossy raven locks. But favored France,
 Thou hast had many a tale of woe to tell
 In ancient times, as now.”

NOTE.—The information upon these pages has been chiefly acquired from the learned notes and translations concerning the “ Fourteen of Meaux ” by Herbert M. Bower, M.A., published under that title by the Huguenot Society of London, vol. v., No. 1; from the *Bulletin de la Société de l'Histoire du Protestantisme Français*, Dec., 1897; from Crespin's *Histoire des Martyrs*, and from the invaluable work of Prof. H. M. Baird, *The Rise of the Huguenots*.

AYMAR OF NEW YORK¹

BY BENJAMIN AYMAR

Records dealing with the religious conflict which agitated France in the sixteenth, seventeenth, and eighteenth centuries give the name Aymar, the patronymic of a family found chiefly in Dauphiné, Languedoc, Guyenne, and adjacent provinces. Historically, it is of antiquity and importance, but this paper designs to treat of its relation to the strife of Protestant and Catholic, in an endeavor to afford a possible clue to the ancestry of Jean Eymar, or Aymar, a Huguenot, who settled in New York; and to chronicle data with regard to him and some of his immediate posterity.

Many of the name embraced the tenets of Calvin, inevitably undergoing the brutalities and indignities to which his devoted followers were subjected. Some fought and some preached, each serving God and the cause in his own way.

Matthieu Aymar laid down his life in the massacre at Orange, Comtat Venaissin, in 1570.

When the Catholic soldiery under Marshal Damville attacked Sommières, Languedoc, November 10, 1572, Guillaume Aymar, a locksmith, was one of the courageous defenders of the little town. A stubborn resistance effected a surrender on favorable terms, and, to quote an authority, "the garrison marched out with all the honors of war."

Laurent Aymar, pastor of the congregation at Lezan, preached there from 1620 to 1637, and later at Quissac and Saint-Hippolyte-du-Fort, Dauphiné. In 1626 and in 1637, services were conducted by Aymars at Saint-Paul-Trois-Châteaux and at Die, in the same province. In 1698, Pierre Aymar, of Die, studied theology in Geneva, where the Huguenot clergy often prepared themselves for their work of self-sacrifice and danger, and it is interesting to note that the name has figured in the Swiss Church of the present day.

For a considerable time, Pierre Aymar was imprisoned at Ber-

¹ Read before the Huguenot Society, November 25, 1899.

gerac, Guyenne, in which locality the family was numerous. In 1701, he was claimed by his brother, Eymar de Boissy, a criminal magistrate of the place, but was not deemed a staunch enough Catholic to be set at liberty. Two years afterward, his niece Judith, daughter of the magistrate, fell under the ban.

During the emigration arising from merciless oppression and precipitated by the revocation of the Edict of Nantes, October 22, 1685, bearers of the name sought safety and religious toleration in foreign lands.

In 1585, Renaud Aymar, a mercer of Mussy-l'Evesque, Champagne, became an inhabitant of Geneva, where Abraham Aymar, of the valley of Queiras, went in 1698.¹

Jean Aymar, son of Guillaume Aymar, a butcher of Saint-Antonin, Guyenne, and of Jeanne Lombrail, fled in 1691, or 1692. He is cited in a list of Huguenots drawn up in 1700 by order of M. de la Houssaye, comptroller of finance for the district of Montauban. Marie Aymar, of Saint-Antonin, wife of Jacques Roumieu, a merchant and manufacturer, died in Berlin in 1722, at the age of sixty-five.²

Pierre Rotolp, sieur d'Aimar, of Castres, Languedoc, was of the faith in 1666.³

Examination of the registers of the Threadneedle Street Church, London, under date September 17, 1676, reveals a memorandum of the baptism of Pierre, son of David and Élisabeth Berquez. Witnesses: Pierre Aimar and Marie Berquez, wife of Abraham Faulcon.⁴

Loys Emar, mason, a native of Nanteuil, Champagne, was admitted as a denizen of Geneva in 1556; another Emar, of Dauphiné, of Lausanne, in 1570. Jacques Emar and Marie Barrault, his aunt, were assisted to London in 1702.⁵

An Eyma was an elder at Bergerac in 1679. Pierre Eymard escaped from Bordeaux, Guyenne, in 1685; Salomon Eyma, about 1700.⁶

Jean Amard, of Saint-Bonnet, Dauphiné, his wife and three children, received help to go to Geneva, thence to Berlin, in 1700.⁷

¹ *La France Protestante*, Haag, vol. i., p. 613.

² *Les Montalbanais et le Refuge*, De France, p. 26.

³ *La France Protestante*, Haag, vol. i., p. 59.

⁴ *Publications of the Huguenot Society of London*, vol. xiii., p. 220.

⁵ *La France Protestante*, Haag, vol. vi., p. 10.

⁶ *La France Protestante*, Haag, vol. vi., pp. 185, 186.

⁷ *La France Protestante*, Haag, vol. i., p. 165.

There is little to indicate kinship among these victims of Catholic enmity and no evidence is forthcoming to associate them with Jean Eymar, progenitor of the New York family.

The name first appears in America in the archives of the French Church, then in King, now Pine, Street, New York:

"Aujourd'hui Dimanche 28^e de Novembre 1731. apres la priere du soir a ete baptisee par moi Soussigné Ministre de cette Eglise, Marie Aymar née à la Nouvelle York le 18^e Novembre dernier, fille de Jean Aymar et de Françoise Belon son Epouse, étant présentée au S^t Baptême par Jean Roy et Marie sa femme parrain et Marraine.

"L: Rou, Pasteur

JEAN EYMAR

JEAN ROY

"LA MARQUE DE MARIE *m* MAGDELEINE PASEAREN ROY." ¹

Two forms of the surname in this entry suggest that an extract from the Introduction of the Rev. A. V. Wittmeyer to the published registers of the church will not be misplaced here.

"But it will be well in this connection," he says, "to caution the reader against a special difficulty caused by the orthography of the proper names. It is very seldom that a name, which occurs often in the records, is always spelled alike. A striking example of this fact is furnished by the name of Mr. Peiret, who was nevertheless one of the principal ministers of the church. Besides the form of Peiret, which is no doubt the ordinary form, it is found also as Pairet, Payret and Perret. The index, which may serve as a guide in this matter, reveals still greater differences in writing the names of persons. This fact can be readily explained. At that time the spelling of proper names, like the spelling of words in general, was far from being as definitely fixed as it is now. Not only so, but the members of the church consisted of Normands, Picards, Rochelers, Poitevins, Languedocians, Xaintongers, Gascons, Bretons, Angoumoisins, Béarnois, Dauphinois,² &c., and all these provinces then still retained some of their peculiarities of speech and writing. In identifying the names of persons, too much stress must not, therefore, be laid upon exact correspondence in the spelling." ³

¹ *Collections of the Huguenot Society of America*, vol. i., p. 191.

² *Documentary History of New York*, vol. iii., p. 1173.

³ *Collections of the Huguenot Society of America*, vol. i., p. lxxxii. The index incorrectly assigns the orthography Aymard to the family.

Of the ancestry of Jean Eymar nothing is known and for any account of him, prior to the date of the above baptismal record, we are forced to turn to family traditions, not always reliable witnesses. These vary somewhat in the different branches, but the main incidents bear a resemblance and inequalities as to domicile in France and time of flight therefrom, and the sojourn in England, Germany, and the West Indies, are not sufficient to discredit them as a whole. They are presented without comment.

"Jean Aymar was a Huguenot. His parents left their native province, Dauphiné, at the time of the revocation of the Edict of Nantes. Long and weary journeys by land and sea were endured ere they reached a spot they could call their home. Jean must have been a child at the time of their flight. Arriving in New York, he was accompanied by wife and children only; the elder Aymars had found a grave by the wayside, never reaching the promised land. Tradition tells us of the great haste in which they fled, with the bread in the ovens and the meats before the fire.

"The first place of refuge was across the Rhine into Germany, wending their way to the shores of the German Ocean, or North Sea; thence they sailed for England. The story of that eventful passage was told by Mr. Peter Embury, a member of the family, when he was past fourscore, more than half a century ago. 'Your ancestors,' he remarked, 'were pious people and when they made that voyage so full of danger and hardship, over the sea in an open boat, they did not forget their devotions. Morning and evening they raised their voices in prayers of thanksgiving and hymns of praise to the Lord, who was leading them, as they believed, to a home of security and rest. A child sickened and died, and was buried in the deep.' These incidents form the subject of one of the late Edwin White's (N. A.) most pleasing pictures, *The Evening Hymn of the Huguenot Refugees*. It was purchased by Mrs. Lee, authoress of *The Huguenots*, and is now in the possession of her heirs in Boston, Massachusetts.

"The Aymars were not content in England. Their thoughts and hearts turned to the newer western land, where already many of their fellow countrymen had found safety and freedom to worship God in accordance with the dictates of conscience and the simple rites of their own church. They embarked again, expecting to reach New York without delay, but disappointment awaited

them. Overtaken by a storm, their vessel disabled, they were obliged to seek shelter at Nassau, in the Island of New Providence. Tempted by the beauty of the place and the mildness of the climate, they remained for a time, occupying an estate they called 'Bon Dieu.' But they could not be satisfied until the land of promise was to them a land of possession. Once more they braved the perils of the ocean and at last landed in New York, where they made permanent settlement. Their descendants to the sixth and seventh generations are now among the residents of the great city."¹

"As I learned from my father, who was an old man when I was quite young, his father was brought from France during the Huguenot persecution, by his father and mother. They escaped in an open boat from Rochelle, out into the Bay of Biscay and so into the English Channel to England, when he was an infant. His father, after they reached England, went back in the hope of recovering some of his property, but was arrested and beheaded. The mother and child then left England and came to New Rochelle and subsequently to the City of New York."²

"July 1, 1838.—Mrs. Abram Child sent for me to-day to pass the afternoon with her at her home on St. John's Park. She is a charming little old lady, so courtly and dainty. She told me that her grandfather, John Aymar, owned by inheritance most of the ground on which the Tuileries now stand. She said her grandfather was a zealous Huguenot and fled from France because of religious persecution; that he went first to England, where he had many noble relatives; decided to make his home in the West Indies; but eventually came and settled in America."³

"A cousin, whose mother was Eliza Aymar Child, writes me: 'The Aymars (our Aymars) were people of large wealth. At the time of the massacre of St. Bartholomew, they fled to the West Indies and from there came to New York. Their graves my mother has often taken me to see in Trinity churchyard. In flying from France, they carried much valuable personal property with them and left large real estate interests. Their property was

¹ Communication from Miss Harriet (141) Aymar, South Norwalk, Conn.

² Communication from the late Samuel S. (59) Aymar, Jamaica, L. I.

³ Communication from Mrs. Benjamin A. Fessenden, Highland Park, Ill. Extract from the journal of her mother, Mrs. Abram C. Dayton. The descent is as follows: Jean Aymar mar. Françoise Belon; Charlotte Aymar mar. John Moffit; Frances Moffit mar. Abram Child; Jane Child mar. Charles Willoughby Dayton; Abram Child Dayton mar. Maria Annis Tomlinson; Laura Dayton mar. Benjamin Arthur Fessenden.

in the most attractive part of Paris and we used to have dreams of receiving this immense estate.'"¹

"I have heard my father say that they left France at the time of religious persecution and came to America under grant of the King of England, who gave to them the townships of Shipenectady and Schenectady, New York; that no one owning property in either of these places has a clear title. . . .

"I also remember father saying that . . . the records of the family proving their lineage were in the Dutch Reformed Church in Albany, N. Y., and when in the French and Indian War the church was burned, the records were destroyed." "²

"Your Grand Father's name was John, his parents left France when he was a babe—They took him in their arms, went out of the back door, fled through the back street to the river, and made their escape in a boat without oars, and paddled over to England, They lived there until your Grand father was married, he then went to Germany (I do not know whether his parents went with him or not. I could not find out their names) he staid there until his eldest daughter was born; they then went back again to England, and there he had two daughters born. From there, they went to Providence, in the West Indies, as there was great encouragement given by the English for the French to settle there—There, your Grand father settled and built a house, but when the French church moved to New York, they left all and followed the church—I could not positively find out the name of your Grand Mother—Mr. Peter Aymar says he believes it was Jane—He says the French name was Eymar—that E. is the right way of spelling it in French—They altered it to A. after coming to New York—Your Uncle John was the oldest son—he and your father were both born in Providence—Your Uncle James in New York." "³

Jean Eymar was not naturalized in England and his name is absent from the roll of Freemen of this city. He is said to have engaged in the cultivation of grapes and to have owned vineyards

¹ Communication from Mrs. Benjamin A. Fessenden, Highland Park, Ill.

² Communication from Miss Jane H. (192) Aymar, East Somerville, Mass.

³ Communication from the late William H. (181) Aymar, New Orleans La. Copy of a letter from Mrs. William Day to her father, January, 1843. This embodies data gathered between sixty and seventy years ago, when an advertisement for Eymar heirs to estates in France brought together members of the race in New York to discuss the advisability of claiming them.

on Golden Hill. This eminence, since famous as the scene of the first bloodshed of the Revolution, was bounded approximately by Fulton (Fair), William, John, and Gold streets.

On February 26, 1746, he purchased a house and land in Nassau Street from Elizabeth Ellison,¹ the original deed of which is in the possession of a great-great-great-grandson. In it he is styled "yeoman," which fixes his worldly position at that period. Although no trace of the use of coat-armor is detected in the lines of descent from him, the tradition of noble blood survives, and French heraldic works enumerate several Aymar families. Be this as it may, until the connection of Jean Eymar with one of these can be positively substantiated, his descendants have no shadow of right to assume arms.

He was an elder and door-keeper of the French Church,² and died in the city of his adoption in 1755.

His will mentions wife and nine children, all of whose names occur in the church registers, which record the baptisms of Marie, Daniel, Jean Jacques, and Jeanne; and the marriages of Marie and Pierre Rougeon; Jeanne and Dennis Wortman; Jean and Jeanne Raveau; and Charlotte and John Moffit.³

WILL OF JEAN EYMAR

"IN THE NAME OF GOD, AMEN. I, John Eymar, of the City of New York, being in good health and sound disposing mind and memory, thanks be to God, do make and ordain this my Last Will and Testament, in manner and form following:

"First, I recommend my Soul to Almighty God who gave it and my Body to the Earth, to be decently interred at the discretion of my Executors hereinafter named, in hopes of a Joyfull resurrection of life Eternal through the Merrits and satisfaction of my blessed Saviour and Redeemer Jesus Christ.

"Item, as to such Temporal Estate wherewith it hath pleased God to bless me and which shall remain after discharging of my Just debts and funeral expenses,

"Item, I give, devise and bequeath unto my beloved Wife, Frances Eymar, all the use, benefit and profits of all my Estate

¹ Register's Office, New York, Liber 1494 of Conveyances, p. 295.

² *La France Protestante*, Haag, vol. i., p. 613.

³ *Collections of the Huguenot Society of America*, vol. i., pp. 191, 197, 201, 211, 231, 235, 260, 277.

both real and Personal whatsoever, to be possessed and enjoye by her during her natural life and after my said Wife's death, I give, devise and bequeath all my said Estate to and amongst my nine Children herein after named, to be equally divided between them, share and share alike, only with this difference, that my eldest Son, John Eymar, shall have three pounds more than any of the rest, that is to say:

"One ninth part thereof to my eldest son, John Eymar, and to his heirs and assigns for ever; one ninth part thereof to my Son, Daniel Eymar, and his heirs and assigns for ever; one ninth part thereof to my Son, James Eymar, and his heirs and assigns for ever; one ninth part thereof to my Daughter, Judith, the Wife of Daniel Hutcheson, of New York, Marriner, and to her heirs and assigns for ever; one ninth part thereof to my Daughter, Magdalen Eymar, and to her heirs and assigns for ever; one ninth part thereof to my Daughter, Lucretia Eymar, and to her heirs and assigns for ever; one ninth part thereof to my daughter, Charlott Eymar, and to her heirs and assigns for ever; one ninth part thereof to my Daughter, Mary Eymar, and to her heirs and assigns for ever; one ninth part thereof to my Daughter, Jean Eymar, and to her heirs and assigns for ever.

"And my Will is that if it should happen that any, or either, of my said Sons and Daughters should happen to die before they attain the age of twenty-one years, or marriage, in that case, he or she so dieing, their part or share shall be equally divided amongst the Survivor, or Survivors, of my Children and

"Lastly, I do order and appoint my beloved Wife, Frances Eymar, and my Eldest Son, John Eymar, and my Son in Law, Daniel Hutcheson, Executors of this my Last Will and Testament, revoking all other and former Wills and Testaments whatsoever made by me.

"In Witness whereof, I have hereunto set my hand and Seal this thirty first day of March, in the Year of our Lord one thousand seven hundred and forty-nine. "JEAN EYMAR (L. S.)."

From about the middle to the end of the century, we discover Aymars for whose place in the genealogy there is no documentary evidence, although they may belong to this family. These names are italicized.

¹ Surrogate's Office, New York, Liber 19 of Wills, p. 214.

May 3, 1744.—Baptism of Daniel, born in New York, April 27, 1744, son of Daniel Hutcheson and Judith Eymar. Sponsors: Daniel Ravaux and *Magdeleine Eymar Watkins*.

August 4, 1771.—Baptism of Abraham, born in New York, July 25, 1771, son of Jean Aymar and Jeanne Raveau. Sponsors: Jaques La Masney and *Marie Aymar*, his wife.¹

In 1779, *Peter Aymar* lived in South Street, between Whitehall Street and Exchange Slip, on land owned by Peter Goelet.²

A schedule, apparently of Protestant refugees to various parts of America, compiled by an anonymous writer, includes *Pierre Aymar*.

The will of *John Amar*, "Master Carpenter to the Board of Ordnance, and late of Pensacola, but at present of the City of New York," dated September 19, 1781, recorded October 29, 1781, mentions "my Brother, *Daniel Amar*, and my Sister, *Deborah Amar*, both of the Parish of Bromham, near the Devises, Wilts, in the Island of Great Britain," to whom he bequeaths "the sum of Fifty pounds Sterling each, to be paid to them within six months after my Decease," and "the rest, Residue and Remainder of my Estate . . . unto my beloved Wife, Sarah, to hold the same to her, her Heirs and assigns forever."³

January 11, 1789.—Baptism of *Sarah*, born December 10, 1788, daughter of *Daniel* and *Martha Aymar*.

April 14, 1789.—Marriage of *Daniel Aymar* and Catherine Scurtchman.⁴

The Poll List for elections to the assembly, February, 1761, contains the names James, John, and Daniel Amaur.⁵

Of the sons of Jean Eymar, Jean, the eldest, continued to worship in the French Church and his children were baptized there until its closing in 1776 for an interval of twenty years. He must be the Jean Aymar, one of a committee of seven, appointed November 23, 1772, to procure a minister to officiate in both French and English.⁶ On January 26, 1796, he was elected a trustee of the reorganized church.⁶

For some years previous to his decease, he resided at the corner

¹ *Collections of the Huguenot Society of America*, vol. i., pp. 219, 310.

² Manuscript papers of Evert and Gerardus Bancker, City Surveyors.

³ Surrogate's Office, New York, Liber 34 of Wills, p. 302.

⁴ Register of Trinity Church, New York.

⁵ *Memorial History of New York*, Wilson, vol. ii., p. 317.

⁶ *Collections of the Huguenot Society of America*, vol. i., pp. lxix., lxxi.

of Beekman and Nassau streets, on property bought from James Collard, May 19, 1784.¹

Daniel and Jean Jacques Aymar left the French Church, the former certainly, the latter possibly, going to "Old Trinity," a step which may have influenced them in the struggle now at hand. Trinity Church was a potent factor in moulding the social and political sentiment of the day and the interests and inclinations of many of its parishioners caused them to view the impending upsetting of established conditions with disfavor. When the storm finally broke, they remained loyal, sacrificing fortune and property by confiscation.

The Revolution brought the three brothers and their maturer sons face to face with the choice between king and colony. Like their Huguenot father, they were called on to decide a problem of vital importance to themselves and to their families. It was not as then a question of religion, but one fraught with no less domestic significance for them. Testimony based on individual knowledge and tradition shows their sympathies to have been with the mother country.

From local documents and newspapers we are enabled to catch glimpses of them at that epoch.

Among the disaffected persons from whom arms were taken under an act of the Continental Congress of March 10, 1776, was John Amar, who forfeited a gun valued at eight shillings.²

An address of the citizens of New York to the British commanders, Admiral Richard, Lord Viscount Howe, and General Sir William Howe, October 16, 1776, bears the signatures of James Amar, Daniel Aymar, Daniel Aymar, and William Aymar.³

James Aymar was an officer in the New York Loyalist Militia, serving as first lieutenant in Captain Edward Pryor's Company, in 1776, and as second lieutenant in Captain John George Leake's Seventeenth Company and Captain Balthazar Creamer's Thirtieth Company, in 1779-80.⁴

An incendiary proclamation of Major-General James Robertson, inspired by rumors of the contemplated burning of the city by the rebels, designates Daniel Aymar, of the Montgomery Ward, and James Aymar, of the North Ward, to superintend and summon a

¹ Register's Office, New York, Liber 41 of Conveyances, p. 163.

² *Calendar of Historical Manuscripts Relating to the War of the Revolution*, vol. i., p. 261.

³ *New York City during the American Revolution*, p. 119.

⁴ *New York Biographical and Genealogical Record*, vol. ii., p. 156.

watch and to furnish fifteen men each night, to meet at the Guard Room, near Cuyler's Sugar House.¹

With the termination of hostilities dawned a calamitous era for adherents to the crown. Most of the colonies respected the ordinary rules of warfare and decreed amnesty to their late opponents, but the feeling against the New York Loyalists was particularly bitter and numbers of them withdrew from the city when it was evacuated by the British.

James Aymar was a grantee of the township of Clements, Nova Scotia, in 1784.² His stay there was brief, for his name appears in the New York Directory for 1787.

John Aymar³ went to Shelburne, Nova Scotia, where the crown granted him one town and one water lot.⁴ It is highly probable that he is the John Aymar referred to in the following notice:

"TO BE SOLD, a new commodious HOUSE, situated on Cruger's Wharf, at No. 3, with four rooms on the first floor, and a convenient barn and two rooms over head, with two large cellars, fit to contain one hundred puncheons, and a large yard fenced in, suitable for any family, such as Merchants or Public Buſineſſ. Twenty-one years of the lease is unexpired, and is valued at Three Hundred Pounds; the owner of the House will take Two Hundred and Fifty pounds in West-India Produce, and the remainder in Caſh. Any perſon deſirous or would wiſh to purchaſe the Houſe, and know the ſituation, may apply to JOHN AYMAR.

"N. B.—If not diſpoſed of before Thurſday next, it will on that day be ſold at Public Vendue, at Three O'clock, by

"HUGHES AND MONTGOMERY." "

"This is to inform the LOYALISTS that have ſigned in Captain AYMAR's Company for Port-Roſeway,⁵ that they muſt have their baggage on board the NANCY, lying at the Ordnance Wharf, on Monday next, and to anſwer the Muſter on Wedneſday next, if not, their names will be returned to the Board, and other peoples taken in to ſupply their places, and never hereafter be allowed a paſſage by Government." "

¹ *Gaine's New York Gazette and Weekly Mercury*, Jan. 13, 1777.

² *History of Annapolis County, N. S.*, Calnek-Savary, p. 246.

³ Descendants of John (11) Aymar still live in Nova Scotia.

⁴ *Loyalists of the American Revolution*, Sabine, vol. ii., p. 474.

⁵ *Rivington's Royal Gazette*, Saturday, Aug. 23, 1783.

⁶ Shelburne, N. S.

⁷ *Rivington's Royal Gazette*, Saturday, Sept. 27, 1783.

And we find this further allusion to Captain Aymar, after the *Nancy* reached her destination:

"There were more than fifty companies of Loyalists who went to Shelburne from New York in 1783. They associated themselves in 'companies' for the purpose of settlement merely, and it does not follow that they had been in arms during the war, although their captains were commissioned by Sir Guy Carleton. These companies were mustered at Shelburne late in the Summer of 1784 for the purpose of checking the roll of those entitled to provisions from the English government. A few members had already scattered. Captain Aymar's company at that time numbered 23 men, 14 women and 16 children: total 53."¹

Francis Aymar was one of the grantees of, and settled at, St. John, New Brunswick.² He occupied Lot No. 1125, at the corner of St. James and Germain streets. "This part of St. John was taken up by those who came from New York in the Autumn of 1783 and was, and is, called 'Lower Cove.'"³ He eventually returned to the United States, and lived alternately in Eastport, Maine, New York, Bergen, New Jersey, and St. Andrews, New Brunswick.

An exception to this rule should likewise be set down. John Amarr was a private in Colonel Goose van Schaick's First New York Line Regiment, 1776-79.⁴

And now it seems well to conclude this sketch, from which we may gain a slight knowledge of some of the earlier New York Aymars. Their descendants in the male lines are not numerous and in the city to which their ancestors came so long ago the name is almost extinct. A comprehensive genealogy, in course of preparation, offers a sure foundation for the existing generations.

GENEALOGY

I. JEAN (1) EYMAR,⁵ or AYMAR, d. in New York, 1755; mar. Françoise Belon, alive Oct. 27, 1765⁶; and had issue⁷:

¹ Communication from Rev. W. O. Raymond, St. John, N. B.

² *Loyalists of the American Revolution*, Sabine, vol. i., p. 198.

³ Communication from the Rev. W. O. Raymond, St. John, N. B.

⁴ *New York in the Revolution as Colony and State*, p. 18.

⁵ Will of John Eymar, "of the City of New York," dated Mar. 31, 1749, probated Mar. 21, 1755, mentions wife, Frances; eldest son, John; sons, Daniel and James; daughters, Judith (wife of Daniel Hutcheson), Magdalen, Lucretia, Charlott, Mary, and Jean. (Surrogate's Office, New York, Liber 19 of Wills, p. 214.)

⁶ *Collections of the Huguenot Society of America*, vol. i., p. 277.

⁷ Order of births uncertain.

(2) JUDITH, mar., firstly, in New York, 1739, Daniel Hutcheson (or Hutchison). Issue. Judith Aymar mar., secondly, in New York, July 2, 1758, James Alexander.

(3) MADELEINE, mar. in New York, 1749, François, bap. in New York, Apr. 6, 1707; son of Jacques Magny (Many) and Anne Vincent. Issue.

(4) LUCRÈCE, mar., firstly, in New York, Gerard Jamain; mar., secondly, in New York, Jan. 14, 1759, Pierre Magny (Many). Issue.¹

(5) JEAN, b. 1728; of whom hereafter.

(6) CHARLOTTE, mar. in New York, Oct. 27, 1765, John Moffit, d. in New York, 1780. Issue.

(7) MARIE, b. in New York, Nov. 18, 1731; mar. in New York, Feb. 3, 1755, Pierre Rougeon, d. in New York, 1767. Issue.

(8) DANIEL, b. in New York, Nov. 17, 1733; of whom hereafter.

(9) JEAN JACQUES, b. in New York, Aug. 2, 1735; of whom hereafter.

(10) JEANNE, b. in New York, Aug. 7, 1739; mar. in New York, Feb. 3, 1756, Dennis Wortman.

II. JEAN (5) AYMAR,² b. 1728; d. in New York, Sept. 4, 1796; eldest son of Jean Eymar, or Aymar, and Françoise Belon; mar., firstly, in New York, Elizabeth Dobbs; and had issue:

(11) JOHN, b. in New York, June 5, 1751; of whom hereafter.

(12) WILLIAM, b. in New York, Feb. 3, 1754; of whom hereafter.

(13) DANIEL, b. in New York, Mar. 7, 1756; of whom hereafter.

(14) MARY, b. in New York, June 11, 1759; d. young.

Jean (5) Aymar mar., secondly, in New York, May 16, 1762, Jeanne, b. in New York, Dec. 19, 1742; d. in New York, Aug. 30, 1823; interred in St. John's Cemetery, New York; daughter of Daniel Raveau and Marie Raven; and had issue:

(15) MARY,³ b. in New York, June 27, 1763; d. unmar. in New

¹ *Collections of the Huguenot Society of America*, vol. iii., p. 2. "Notes on Some Huguenot Families," Waters: "Peter (4) md. Jan. 14, 1759, Lucy Jamain & prob. had issue."

² Administration on estate of John Aymar, "Cooper," to widow, Jane Aymar, July 23, 1805 (Surrogate's Office, New York, Liber 9 of Letters of Administration, p. 103).

³ Will of Mary Aymar, "one of the daughters of John Aymar, deceased, Gentlewoman," dated Aug. 12, 1833, probated April 30, 1838, mentions late sister, Elizabeth Winn; brother, Peter; sisters, Frances (widow of James Webb) and Ann (widow of George Alexander Noble). (Surrogate's Office, New York, Liber 78 of Wills, p. 367.)

York, Mar. 8, 1838; interred in St. Luke's churchyard,¹ New York.

(16) FRANCES, b. in New York, Nov. 17, 1764; d. in New York, 1766.

(17) JAMES, b. in New York, Nov. 22, 1765; of whom hereafter.

(18) FRANCES, b. in New York, Dec. 30, 1767; d. in New York, Dec. 17, 1845; interred in St. Luke's churchyard,¹ New York; mar. in New York, circa 1802, James Webb, d. in New York, Dec. 23, 1830; interred in St. Mark's churchyard,² New York. Issue.

(19) PETER, b. in New York, Dec. 14, 1769; of whom hereafter.

(20) ABRAHAM, b. in New York, July 25, 1771; d. young.

(21) ELIZABETH,³ b. in New York, Aug. 19, 1773; d. in New York, Nov. 21, 1831; interred in St. Luke's churchyard,¹ New York; mar. in New York, Dec. 19, 1807, Matthew Winn. No issue.

(22) MAGDALENE, b. in New York, Jan. 26, 1775.

(23) ABRAHAM, b. in New York (?), Oct. 11, 1777; d. in New York (?), 1778.

(24) CHARLOTTE, b. in New York (?), Dec. 25, 1779; d. in New York (?), 1780.

(25) ANN, b. in New York, June 25, 1784; d. in New York, Aug. 8, 1866; interred in Rural Cemetery, Albany, N. Y.; mar. in New York, May 31, 1804, George Alexander, b. in Albany, N. Y., Oct. 22, 1777; d. in New York, Aug. 19, 1824; interred in St. John's Cemetery, New York; son of Cornelius Noble and Jane Wilson. Issue.

II. DANIEL (8) AYMAR,⁴ b. in New York, Nov. 17, 1733; d. in New York, June 25, 1815; interred in St. Esprit churchyard, New York; second son of Jean Eymar, or Aymar, and Françoise Belon; mar. in New York, Sept. 24, 1756, Ann Magdalene, b. in New York, Nov. 18, 1738; d. in New York, May 177—; daughter of François Magny (Many) and Annatje Kip; and had issue:

¹ Removed to Grace churchyard, Jamaica, L. I.

² Removed to Evergreens Cemetery, Brooklyn, L. I.

³ Will of Elizabeth Winn, "one of the daughters of John Aymar, deceased, and the widow of Matthew Winn," dated June 28, 1831, probated Jan. 6, 1832, mentions brother, Peter; sisters, Mary, Frances (widow of James Webb), and Ann (widow of Alexander A. Noble). (Surrogate's Office, New York, Liber 68 of Wills, p. 321.)

⁴ Will of Daniel Aymar, "of the City of New York, in the State of New York, Gentleman," dated June 19, 1813, probated Sept. 19, 1815, mentions children, John, Francis, Catharine (wife of Peter Embury), Hannah, and Margaret (wife of David Jacobs). (Surrogate's Office, New York, Liber 52 of Wills, p. 471.)

- (26) JOHN, b. in New York, Jan. 23, 1758; of whom hereafter.
- (27) FRANCIS, b. in New York, Apr. 24, 1760; of whom hereafter.
- (28) DANIEL, b. in New York, Aug. 27, 1761; d. young.
- (29) HANNAH, b. in New York, Sept. 12, 1762; d. young.
- (30) FRANCES, b. in New York, Sept. 12, 1762; d. young.
- (31) ANN MAGDALENE, b. in New York, Nov. 14, 1763; d. young.
- (32) JAMES, b. in New York, Dec. 2, 1764; d. young.
- (33) ANN MAGDALENE, b. in New York, Mar. 9, 1766; d. young.
- (34) CATHARINE, b. in New York, Jan. 23, 1768; d. in New York, Mar. 26, 1856; interred in Greenwood Cemetery, Brooklyn, L. I.; mar. in New York, Sept. 17, 1786, Peter, b. in New York, Mar. 15, 1766; d. in New York, Aug. 16, 1855; interred in Greenwood Cemetery, Brooklyn, L. I.; son of Peter Embury and Agnes Dunphy. Issue.
- (35) HANNAH,¹ b. in New York, May 20, 1769; d. unmar. in New York, May 19, 1861; interred in Greenwood Cemetery, Brooklyn, L. I.
- (36) MARGARET, b. in New York, Nov. 1, 1770; d. in New York, Aug. 19, 1854; interred in St. Mark's churchyard, New York; mar., in New York, Apr. 18, 1795, David, b. in New York, July 5, 1770; d. in New York, Nov. 27, 1837; interred in St. Mark's churchyard, New York; son of Daniel Jacot and Agnes Dunphy, widow of Peter Embury. Issue.
- (37) MAGDALENE, b. in New York, Apr. 11, 1772; d. young.

II. JEAN JACQUES² (9) AYMAR,³ b. in New York, Aug. 2, 1735; d. in New York, May-June, 1797; third son of Jean Eymar, or Aymar and Françoise Belon; mar., firstly, in New York, Mar. 6, 1760, Margaret Brown; and had issue: *

¹ Will of Hannah Aymar, "Singlewoman," dated Dec. 25, 1855, probated Aug. 6, 1861, mentions sisters, Catharine Embury and Margaret Jacot; daughters (names not given) of brother, John D.; children and grandchildren (names not given) of brother, Francis, "late of Eastport, Maine." (Surrogate's Office, New York, Liber 139 of Wills, p. 65.)

² Absolute proof that Jean Jacques Aymar is the James Aymar who married Margaret Brown, etc., is lacking, but there is moral evidence to support this theory. The descent from James Aymar is clear.

³ Will of James Aymar, "of the City of New York, in the State of New York, Tobaccoist," dated May 13, 1797, probated June 28, 1797, mentions wife, Mary; children, John, Mary (wife of John Hardenbrook), Margaret (wife of Thomas Marsh), Magdalene, and Samuel. (Surrogate's Office, New York, Liber 42 of Wills, p. 215.) His son James is not mentioned.

* Arrangement not fixed. Magdalene and Samuel were probably by the second marriage.

(38) JOHN, b. in New York, circa 1763; of whom hereafter.

(39) MARY, b. in New York; mar. in New York (?) Oct. 24, 1787, John, bap. in New York, Sept. 27, 1761; d. in New York, Feb. 27, 1832; interred in St. Stephen's churchyard, New York; son of Abel Hardenbrook and Rebecca Anthony. Issue.

(40) MARGARET, b. in New York; mar. Thomas Marsh, d. circa 1805.

(41) JAMES, born in New York; of whom hereafter.

Jean Jacques (9) Aymar mar., secondly, in New York, Sept. 25, 1774, Mary Mann; and had issue:

(42) MAGDALENE, b. in New York.

(43) SAMUEL, b. in New York.

III. JOHN (11) AYMAR,¹ b. in New York, June 5, 1751; d. in Oyster Bay, L. I., Oct.-Nov., 1797; eldest son of Jean Aymar and Elizabeth Dobbs; mar. Mary —, b. Apr. 1, 1752; and had issue:

(44) DAVID PETER, b. in New York, Aug. 27, 1783; of whom hereafter.

(45) HARRIET, b. Aug. 9, 1785.

III. WILLIAM (12) AYMAR, b. in New York, Feb. 3, 1754; second son of Jean Aymar and Elizabeth Dobbs; mar. Mary Ann Mercein (?); and had issue:

(46) ELIZABETH, b.² circa 1783; d. in New York, July 31, 1833; interred in Methodist Episcopal Cemetery, New York; mar. in New York, Feb. 6, 1805, Joseph Robson, b. in New York, circa 1774; d. in New York, May 2, 1821; interred in Zion churchyard, New York.

III. DANIEL (13) AYMAR, b. in New York, Mar. 7, 1756; third son of Jean Aymar and Elizabeth Dobbs; mar.; and had issue:

(47) JOHN HENRY.

III. JAMES (17) AYMAR,³ b. in New York, Nov. 22, 1765; d. in Orangeburgh, N. Y., circa 1854; interred in Orangeburgh; eldest son of Jean Aymar and Jeanne Raveau; mar. Margaret Cahill, d. in Orangeburgh, N. Y.; interred in Orangeburgh; and had issue:

¹ Will of John Aymar, "of the Township of Oyster Bay," dated Oct. 22, 1797, probated Nov. 25, 1797, mentions son and sole heir, Peter; and Elizabeth, daughter of brother, William. (Surrogate's Office, Queens County, L. I., Liber A of Wills, p. 393.)

² Administration on estate of Elizabeth Robson, "Widow," to uncle, William A. Mercein, Aug. 3, 1833. (Surrogate's Office, New York, Liber 31 of Letters of Administration, p. 337.)

³ Will of James Aymar, dated Aug. 18, 1843, probated Jan. 14, 1854. (Surrogate's Office, Rockland County, N. Y., Liber 9 of Wills, p. 89.)

(48) ANN, b. in New York, Sept. 19, 1796; d. unmar. in New York, Feb. 6, 1818; interred in St. Esprit churchyard, New York.

(49) JANE, b. in New York, May 29, 1798; d. unmar. in Orangeburg, N. Y.; interred in Orangeburgh.

(50) JOHN JAMES,¹ b. in New York, Aug. 4, 1800; d. in New York, Dec. 22, 1869; interred in Trinity Cemetery, New York; mar., firstly, in New York, Sept. 24, 1833, Sarah Babb, d. in New York, Apr. 2, 1861. No issue. John James Aymar mar., secondly, in New York, Mary C. B——, b. in New York, Oct. 30, 1808; d. in New York, June 22, 1885; interred in Trinity Cemetery, New York. No issue.

(51) WILLIAM NELSON, b. in New York, July 25, 1802; of whom hereafter.

(52) MARY EMELINE, b. in New York, Apr. 10, 1805; d. in Nyack, N. Y., July, 1882; interred in Nyack; mar. in New York, Apr. 15, 1824, Joseph Miller Fowler. Issue.

(53) CHARLES EDWIN,² b. in New York, circa 1808; d. in Newark, N. J., Aug. 4, 1863; interred in Fairmount Cemetery, Newark; mar., firstly, Anna B——, b. circa 1815; d. in Newark, N. J., Mar. 1, 1858; interred in Mount Pleasant Cemetery,³ Newark. No issue. Charles Edwin Aymar mar., secondly, in Newark, N. J., Oct. 1, 1862, Julia Adelaide, b. in Newark (?), N. J., Aug. 22, 1836; daughter of Abner Dodd and Ann Harrison. No issue.

(54) GEORGE WASHINGTON, b. in New York, July 4, 1811; of whom hereafter.

(55) ELIZA MARGARET, b. in New York; d. in Nyack, N. Y.; interred in Tappan, N. Y.; mar. in Orangeburgh, N. Y., Teunis J. Blauvelt. Issue.

III. PETER (19) AYMAR,⁴ b. in New York, Dec. 14, 1769; d. in Jamaica, L. I., May 1, 1847; interred in St. Luke's churchyard,⁵ New York; second son of Jean Aymar and Jeanne Raveau; mar.,

¹ Will of John James Aymar, "of the City of New York, in the County of New York, in the State of New York," dated Oct. 11, 1869, probated March 10, 1870, mentions wife, Mary; children of brother, William, James K., and William; sister, Eliza; niece, Margaret Ann (wife of Teunis Cooper, and daughter of sister, Mary Emeline Fowler). (Surrogate's Office, New York, Liber 192 of Wills, p. 202.)

² Administration on estate of Charles E. Aymar to Charles S. Macknet, Aug. 12, 1863. (Surrogate's Office, Newark, N. J., Liber 6 of Letters of Administration, p. 254.)

³ Removed to Fairmount Cemetery, Newark, N. J.

⁴ Will of Peter Aymar, probated June 24, 1847. (Surrogate's Office, Queen's County, L. I., Liber 4 of Wills, p. 213.)

⁵ Removed to Grace churchyard, Jamaica, L. I.

firstly, in Bergen, N. J., Mar. 5, 1797, Ann Eustatia, b. Sept. 4, 1780; d. in New York, Sept. 15, 1799; daughter of David Hunt and Phebe Oakley; and had issue.

(56) JOHN WILLIAM HUNT, b. in New York, Feb. 7,¹ 1799; of whom hereafter.

Peter (19) Aymar mar., secondly, in Bergen, N. J., Aug. 11, 1802, Elizabeth Bogert, b. in Tappan² (?), N. Y., Sept. 4,³ 1785; d. in New York, Jan. 22, 1821; interred in Dutch Middle churchyard, New York; daughter of James van Antwerp and Ann Bogert; and had issue:

(57) JAMES DOVER, b. in New York, June 10, 1803; settled in Michigan, where he probably died; mar. in New York, Oct. 4, 1827, Mary Anne Cooke. No issue.

(58) ELIZA ANN, b. in New York, Sept. 30, 1805; mar. in New York, Nov. 19, 1818, William L. Roff, d. in New York, June 13, 1842. Issue.

Peter (19) Aymar mar., thirdly, in Austerlitz, N. Y., Sept. 16, 1822, Mary Sampson, b. in Roxbury, Mass., Sept. 1, 1796; d. in New York, Oct. 6, 1843; interred in St. Luke's churchyard,⁴ New York; daughter of John Swift and Ann Gridley; and had issue:

(59) SAMUEL SWIFT, b. in New York, Nov. 1, 1823; of whom hereafter.

(60) MARY JANE, b. in New York, May 27, 1825; d. unmar. in New York, Mar. 21, 1844; interred in St. Luke's churchyard,⁴ New York.

(61) PETER, b. in New York, Jan. 23, 1828; d. in New York, Mar. 5, 1832; interred in St. Luke's churchyard,⁴ New York.

(62) BENJAMIN ALLEN, b. in New York, Oct. 30, 1830; of whom hereafter.

(63) HARRIET ANN, b. in New York, Sept. 6, 1832; d. in Brooklyn, L. I., Oct. 8, 1883; interred in St. Paul's churchyard, East Chester, N. Y.; mar. in Jamaica, L. I., July 5, 1851, David, b. in New York, Nov. 14, 1827; d. in New York, July 29, 1877; interred in St. Paul's churchyard, East Chester, N. Y.; son of Elias Guion Drake and Catherine Maria Baker. Issue.

(64) ELIZABETH ALDRICH, b. in New York, June 2, 1834; d.

¹ Other records, 13 and 15.

² Bureau of Vital Statistics, New York.

³ Other records, Sept. 11 and Nov. 8.

⁴ Removed to Grace churchyard, Jamaica, L. I.

unmar. in Jamaica, L. I., Dec. 22, 1880; interred in Grace Churchyard, Jamaica.

III. JOHN¹ (26) AYMAR,² b. in New York, Jan. 23, 1758; d. in New York, Oct. 20, 1832; interred in St. Thomas's churchyard,³ New York; eldest son Daniel Aymar and Ann Magdalene Magny; mar., firstly, in New York, April 14, 1785, Jane, b. in New York, July 20, 1765; d. in New York, 1785-86; daughter of Pierre Lagear and Madeleine Garsin. No issue.

John (26) Aymar mar., secondly, in New York, Apr. 22, 1787, Judith, b. in New York, Mar. 14, 1767; d. in New York, September 19, 1799; interred in Reformed Dutch churchyard, New York; daughter of Benjamin Quereau and Hannah Le Brun (Browne); and had issue.

(65) HANNAH, b. New York, Jan. 23, 1788; d. in New York, Dec. 5, 1813; interred in St. Esprit churchyard (?), New York; mar. in New York, Apr. 12, 1810, Pexcel, b. in Westchester County, N. Y., Jan. 3, 1772; d. in St. Thomas, Danish W. I., Mar. 26, 1830; interred in St. Thomas; son of Pexcel Fowler and Ann Day. Issue.

(66) DANIEL, b. in New York, Apr. 8, 1790; of whom hereafter.

(67) BENJAMIN, b. in New York, Dec. 17, 1791; of whom hereafter.

(68) WILLIAM, b. in New York, Jan. 7, 1794; d. in New York, Dec. 16, 1794.

(69) ANN MAGDALENE, b. in New York, Oct. 13, 1795; d. in Brooklyn, L. I., July 21, 1879; interred in Greenwood Cemetery, Brooklyn; mar. in New York, Oct. 27, 1814, Pexcel, b. in Westchester County, N. Y., Jan. 3, 1772; d. in St. Thomas, Danish W. I., Mar. 26, 1830; interred in St. Thomas; son of Pexcel Fowler and Ann Day. Issue.

(70) JANE, b. in New York, Oct. 14, 1797; d. unmar. in New York, Oct. 23, 1828; interred in St. Thomas's churchyard,³ New York.

¹ Wrote name John D. Aymar as early as 1787.

² Will of John D. Aymar, "of the City of New York, now retired from business," dated Jan. 3, 1832, probated Jan. 23, 1833, mentions wife, Elizabeth; daughters, Ann Magdalen Fowler, Judith, Caroline, Elizabeth, Louisa, and Hannah; surviving children (names not given) of daughter, Hannah Fowler, and son, Daniel. (Surrogate's Office, New York, Liber 69 of Wills, p. 595.) His sons, Benjamin, John Quereau, Samuel, and William waived an interest in his estate in favor of their mother and sisters.

³ Removed to Greenwood Cemetery, Brooklyn, L. I.

(71) JOHN QUEREAU, b. in New York, Aug. 25, 1799; of whom hereafter.

John (26) Aymar mar., thirdly, in New York, Aug. 14, 1800, Elizabeth, b. in New York, Oct. 13, 1771; d. in New York, Oct. 2, 1854; interred in St. Thomas's churchyard,¹ New York; daughter of Benjamin Quereau and Hannah Le Brun (Browne); and had issue:

(72) SAMUEL, b. in New York, Aug. 14, 1801; of whom hereafter.

(73) WILLIAM, b. in New York, Sept. 4, 1802; of whom hereafter.

(74) JUDITH,² b. in New York, Mar. 9, 1805; d. unmar. in New York, Apr. 5, 1888; interred in Greenwood Cemetery, Brooklyn, L. I.

(75) FRANCIS, b. in New York, Nov. 10, 1806; d. unmar. in New York, Feb. 2, 1827; interred in St. Thomas's churchyard,¹ New York.

(76) ELIZABETH, b. in New York, Aug. 3, 1808; d. unmar. in New York, July 16, 1858; interred in St. Thomas's churchyard,¹ New York.

(77) CAROLINE, b. in New York, May 11, 1810; d. unmar. in New York, Mar. 19, 1874; interred in Greenwood Cemetery, Brooklyn, L. I.

(78) LOUISA, b. in New York, Oct. 18, 1811; d. unmar. in New York, July 3, 1842; interred in St. Thomas's churchyard,¹ New York.

(79) HANNAH, b. in New York, Dec. 10, 1813; d. in Huntington, L. I., June 1, 1877; interred in St. John's churchyard, Huntington; mar. in New York, June 11, 1839, Daniel Embury, b. in New York, Oct. 3, 1817; son of Joseph Kissam and Ann Magdalene Embury. Issue.

III. FRANCIS (27) AYMAR, b. in New York, Apr. 24, 1760; d. in St. Andrews, N. B., Nov. 11, 1843; interred in Rural Cemetery, St. Andrews; second son of Daniel Aymar and Ann Magdalene Magny; mar., firstly, Phebe Compton, d. Dec. 17, 1808; and had issue³:

¹ Removed to Greenwood Cemetery, Brooklyn, L. I.

² Will of Judith Aymar, "of the City, County and State of New York," dated April 15, 1887, probated June 26, 1888. (Surrogate's Office, New York, Liber 409 of Wills, p. 1.) Her nieces, Harriet Aymar, Elizabeth Aymar, and Elizabeth L. Crooke, were appointed executrices.

³ The elder children were all born, probably, in St. John, N. B.; the younger, perhaps in St. Martins, N. B.

(80) DANIEL, b. in St. John, N. B., Sept. 24, 1785; of whom hereafter.

(81) WILLIAM, b. in St. John (?), N. B., Oct. 12, 1786; d. unmar. in St. Stephen, N. B., Oct. 27, 1862.

(82) ANN MAGDALENE, b. in St. John, N. B., Oct. 20, 1788; d. in Eastport, Me., Sept. 3, 1869; interred in Old Burying Ground, Eastport; mar. in Eastport, Me., Apr. 4, 1808,¹ Louis Frederic, b. in Lubec, Me., May 10, 1786¹; d. in Lubec, Me., Apr. 26, 1816; interred in Lubec; son of Louis Frederic de Lesdernier and Sarah Brown. Issue.

(83) SARAH, b. in St. John (?), N. B., July, 29, 1790; d. in St. John (?), N. B., Aug. 21, 1791; interred in Old Burying Ground, St. John.

(84) JOHN, b. in St. John, N. B., Mar. 23, 1792; of whom hereafter.

(85) PHEBE, b. in St. John, N. B., Nov. 9, 1793; d. in New York, Aug. 29, 1878; interred in Marble Cemetery, New York; mar. William Day. No issue.

(86) SARAH SWEET, b. in St. John, N. B., Oct. 22, 1795; d. in New York, Apr. 11, 1844; interred in Methodist Episcopal Cemetery, New York; mar. in New York, Dec. 26, 1822, William Ferris Kells, b. in Bergen, N. J., circa 1800; d. in New York, Jan. 11, 1845; interred in Methodist Episcopal Cemetery, New York. Issue.

(87) HANNAH CONWAY, b. in St. John (?), N. B., July 7, 1797; d. Nov. 12, 1799.

(88) MARY CONWAY, b. in St. Martins, N. B., June 26, 1799; d. in Castine, Me., July 24, 1886; interred in Castine Cemetery, Castine; mar. in Eastport, Me., Nov., 1828-29, Jonathan Bartlett, b. in North Yarmouth, Me., Mar. 16, 1802; d. in Castine, Me., Dec. 26, 1876; interred in Castine Cemetery, Castine; son of Ebenezer Robbins and Mercy Bartlett. Issue.

(89) MARGARET, b. Feb. 2, 1801; d. in New York, Apr. 3, 1839; interred in Marble Cemetery, New York; mar. Isaac D. Boyce. No issue.

(90) FRANCES, b. July 26, 1802; d. unmar. in New York, Feb. 11, 1842; interred in Marble Cemetery, New York.

(91) ELIZABETH, b. Feb. 15, 1804; d. unmar. in St. Andrews, N. B., Sept. 25, 1850; interred in Rural Cemetery, St. Andrews.

¹ Other records, April 24, 1808, and May 16, 1785.

(92) FRANCIS, b. in St. Martins, N. B., July 11, 1805; of whom hereafter.

(93) ELEANOR, b. Apr. 14, 1807; mar. — Ferdon. Issue.

(94) CATHARINE, b. Oct. 2, 1808; d. Oct. 2, 1808.

Francis (27) Aymar mar., secondly, Mary Drake. No issue.

III. JOHN (38) AYMAR, b. in New York, circa 1763; d. in New York, Dec. 26, 1820; interred in St. Paul's churchyard, New York; son of Jean Jacques Aymar and Margaret Brown; mar. in New York, Dec. 17, 1796, Sarah Cregier,¹ b. circa, 1768; d. in New York, Mar. 12, 1848; interred in Trinity Cemetery, New York; and had issue:

(95) JAMES MARTIN, b. in New York, Sept. 27, 1797; of whom hereafter.

(96) MARY ANN,² b. in New York, Apr. 6, 1799; d. unmar. in New York, Sept. 18, 1872; interred in Trinity Cemetery, New York.

(97) JOHN WILLIAM HARDENBROOK,³ b. in New York, Sept. 1, 1802; d. unmar. in Brooklyn, L. I., Sept. 20, 1876; interred in Trinity Cemetery, New York.

(98) LOUISA, b. in New York, Feb. 16, 1804; d. in Sing Sing,⁴ N. Y., July 10, 1883; interred in Trinity Cemetery, New York.

III. JAMES (41) AYMAR, b. in New York; son of Jean Jacques Aymar and Margaret Brown; mar. Susanna, d. Nov. 25, 1852; daughter of Elias Marsh and Mary Davenport; and had issue:

(99) JAMES, b. Sept. 23, 1789; d. 1790.

(100) ELIAS J., b. May 19, 1791.

(101) MARGARET MARSH, b. June 14, 1793; d. Aug. 27, 1870; mar. Apr. 1, 1815, Randolph, b. Feb. 21, 1788; d. Mar. 10, 1864; son of John Marsh and Sarah Fitz Randolph. Issue.

(102) J. WILLIAM, b. Sept. 4, 1795.

IV. DAVID PETER⁵ (44) AYMAR, b. in New York, Aug. 27, 1783; sailed from Digby, N. S., for New York in 1831, and is

¹ Will of Sarah Aymar, "of the City of New York, Widow," dated Feb. 10, 1848, probated April 24, 1848, mentions daughters, Mary Ann and Louisa; sons, James Martin and John William Hardenbrook. (Surrogate's Office, New York, Liber 95 of Wills, p. 513.)

² Administration on estate of Mary Ann Aymar to brother, J. W. H. Aymar, Oct. 7, 1872. (Surrogate's Office, New York, Liber 101 of Letters of Administration, p. 266.)

³ Will of John W. H. Aymar, "of the City, County and State of New York," dated Mar. 1, 1873, probated Oct. 20, 1876, mentions sister, Louisa. (Surrogate's Office, New York, Liber 240 of Wills, p. 163.)

⁴ Now Ossining.

⁵ Used signature Peter and is so termed in the will of his father.

supposed to have been drowned; son of John and Mary Aymar; mar. Rebecca de Molitor, b. in New York (?), Apr. 21, 1782; d. in Pleasant Valley, N. S., Apr. 17, 1863; interred in Hill Grove Cemetery, Hill Grove, N. S.; and had issue:

(103) JOHN WALTER, b. in Pleasant Valley, N. S., Aug. 21, 1805; of whom hereafter.

(104) JAMES MOODY, b. in Pleasant Valley, N. S., Aug. 1, 1807; drowned in Digby Basin, N. S., Nov. 10, 1829; interred in Hill Grove Cemetery, Hill Grove, N. S. Unmar.

(105) WILLIAM, b. in Pleasant Valley, N. S., Nov. 12, 1809; of whom hereafter.

(106) MARY HARRIET, b. in Pleasant Valley, N. S., Apr. 25, 1812; d. in Pleasant Valley, N. S., June 8, 1812; interred in Hill Grove Cemetery, Hill Grove, N. S.

(107) JANE, b. in Pleasant Valley, N. S., Apr. 21, 1813; d. in Clements, N. S., Jan. 9, 1858; interred in Methodist Episcopal Cemetery, Clementsvale; mar. in Charlottetown, Prince Edward Island, N. S., Alpheus, b. in Clements, N. S., Dec. 2, 1813; d. in Clementsvale, N. S., Mar. 6, 1874; interred in Methodist Episcopal Cemetery, Clementsvale; son of Abel Pyne and Mary de Molitor. Issue.

(108) HENRY, b. in Pleasant Valley, N. S., Feb. 18, 1816; d. in Acacia Valley, N. S., Oct. 23, 1842; interred in Hill Grove Cemetery, Hill Grove, N. S.; mar. Sarah Fowler. No issue.

(109) CHARLES SLOGGETT,¹ b. in Pleasant Valley, N. S., Feb. 20, 1818; of whom hereafter.

(110) REBECCA ANN, b. in Pleasant Valley, N. S., July 30, 1820; d. in Bear River, N. S., Sept. 25, 1898; interred in Bear River Cemetery, Bear River; mar. Aaron; son of Silas Rice and Sarah Kniffen. Issue.

(111) MARY HARRIET, b. in Pleasant Valley, N. S., Jan. 23, 1823; d. in Digby, N. S., June 2, 1861; interred in Hill Grove Cemetery, Hill Grove, N. S.; mar. in Digby, N. S., Dec. 31, 1850, Jonathan, b. in Bay View, N. S., Sept. 6, 1816; d. in Hampton, N. B., Feb. 10, 1872; interred in Hampton Cemetery, Hampton; son of William Turnbull and Ann Burnham. Issue.

IV. WILLIAM NELSON (51) AYMAR,² b. in New York, July 25,

¹ Perhaps a corruption of Slugard.

² Administration on estate of William N. Aymar to son, James K. Aymar, Jan. 24, 1862. (Surrogate's Office, New York; Liber 73 of Letters of Administration, p. 54.)

1802; d. in New Orleans, La., circa 1840; interred in New Orleans; second son of James Aymar and Margaret Cahill: mar. in New York, Apr. 22, 1822, Ann, b. in New York, Nov. 17, 1802; d. in Jersey City, N. J., Oct. 31, 1891; interred in Greenwood Cemetery, Brooklyn, L. I.; daughter of William Keen and Sarah Webb; and had issue:

(112) JAMES REPOSE, b. in New York, Sept. 20, 1823; d. in New York, Mar. 20, 1824; interred in St. John's Cemetery, New York.

(113) WILLIAM REPOSE, b. in New York, Nov. 30, 1825; of whom hereafter.

(114) LOUISA MEDORA, b. in New York, Mar. 2, 1838; mar. in New York, Mar. 5, 1856, William Morgan. Issue.

(115) JAMES KEEN, b. in New York, Feb. 24, 1840; of whom hereafter.

IV. GEORGE WASHINGTON (54) AYMAR,¹ b. in New York, July 4, 1811; d. in Brunswick, Ga., Oct. 17, 1880; interred in Oak Grove Cemetery, Brunswick; fourth son of James Aymar and Margaret Cahill; mar., firstly, in Savannah, Ga., Nov. 19, 1834, Eliza Chase, b. in Warwick, R. I., Apr. 30, 1814; d. in Boston, Mass., Jan. 19, 1861; interred in Mount Hope Cemetery, Boston; daughter of John and Sarah Briggs; and had issue²:

(116) HENRY C., b. Sept. 5, 1835; d. in Boston, Mass., Feb. 6, 1854.

(117) JOHN J., b. Feb. 5, 1838; d. Feb. 23, 1838.

(118) WILLIAM N., b. May 19, 1839; d. May 31, 1839.

(119) THOMAS J., b. Aug. 13, 1840; d. June 3, 1842.

(120) JAMES M., b. Sept. 21, 1842; of whom hereafter.

(121) HARRISON C., b. July 6, 1845.

George Washington (54) Aymar mar., secondly, in Brunswick, Ga., Apr. 29, 1858, Catharine McCombs, b. in North Carolina, Nov. 25, 1839; d. in Brunswick, Ga., June 2, 1894; interred in Oak Grove Cemetery, Brunswick; and had issue:

¹ Will of George W. Aymar, "of the City of Brunswick, County of Glynn, State of Georgia, of the age of 65 years, born 4 day of July, 1811," dated Feb. 23, 1876, probated Dec. 8, 1884, mentions wife, Catherine; children, Lizzie Luriene and Margaret Catherine. (Surrogate's Office, New York, Liber 329 of Wills, p. 403.)

² The initials only of the middle names of these children are known, but it would seem that John J. and William N. were baptized after their uncles, John James and William Nelson. The father evidently owed his presidential cognomen to the circumstance of being born on July 4th, and his sons, Thomas J. and James M., may be Thomas Jefferson and James Madison, or James Monroe.

(122) MARY ELLA, b. in Brunswick, Ga., Mar. 21, 1859; d. in Brunswick, Ga., Nov. 29, 1865; interred in Oak Grove Cemetery, Brunswick.

(123) CHARLES EDWIN, b. in Brunswick, Ga., Apr. 29, 1861; d. in Brunswick, Ga., Apr. 30, 1861; interred in Oak Grove Cemetery, Brunswick.

(124) ANNIE LAURA, b. in Brunswick, Ga., Aug. 28, 1862; d. in Brunswick, Ga., Dec. 24, 1865; interred in Oak Grove Cemetery, Brunswick.

(125) ARTHUR WORTHINGTON, b. in Brunswick, Ga., Oct. 23, 1866; d. in Brunswick, Ga., Oct. 23, 1867; interred in Oak Grove Cemetery, Brunswick.

(126) ELIZABETH LOURINE, b. in Brunswick, Ga., Apr. 19, 1869. Unmar.

(127) MARGARET CATHARINE, b. in Brunswick, Ga., Nov. 5, 1873; mar. in Brunswick, Ga., Dec. 20, 1894, Hugh Lamar, b. near Perry, Ga., July 17, 1870; son of George Washington Allen and Eliza Lamar. No issue.

IV. JOHN WILLIAM HUNT (56) AYMAR, b. in New York, Feb. 7, 1799; d. in New York, Dec. 23, 1841; interred in St. Luke's churchyard, New York; son of Peter Aymar and Ann Eustatia Hunt; mar. in New York, July 7, 1831, Eliza Taylor, b. in New York, Oct. 6, 1802; d. in Prince George, Va., Oct. 3, 1875; interred in Prince George; widow of William L. Sonntag; and daughter of William Tabele; and had issue:

(128) WILLIAM TABELE, b. in New York, Nov. 16, 1832; d. unmar. in Prince George, Va., Sept., 1877; interred in Prince George.

(129) GEORGE TAYLOR, b. in Madison, N. J., Sept. 2, 1835; of whom hereafter.

IV. SAMUEL SWIFT (59) AYMAR, b. in New York, Nov. 1, 1823; d. in Jamaica, L. I., May 10, 1897; interred in Grace churchyard, Jamaica; eldest son of Peter Aymar and Mary Sampson Swift; mar. in New York, May 28, 1844, Phebe Ann,¹ b. in Brushville,² L. I., May 4, 1821-22; d. in Jamaica, L. I., Feb. 11, 1898; interred in Grace churchyard, Jamaica; daughter of Teunis Everitt and Jane Bergen; and had issue:

¹ Will of Phebe Aymar, probated April 1, 1898. (Surrogate's Office, Queens County, L. I., Liber 61 of Wills, p. 351.)

² Now Queens.

(130) MARY JANE, b. in New York, May 7, 1845; d. unmar. in Jamaica, L. I., June 6, 1874; interred in Grace churchyard, Jamaica.

(131) CATHERINE OLDFIELD, b. in Jamaica, L. I., Sept. 6, 1847. Unmar.

(132) SAMUEL EVERITT, b. in Brushville, L. I., Aug. 2, 1849; of whom hereafter.

(133) ISABELLE WHEELER, b. in Brushville, L. I., Aug. 29, 1853; mar. in Jamaica, L. I., Apr. 28, 1880, Francis Benito, b. in Jamaica, L. I., June 30, 1856; son of Pedro Andreu and Helen Jane Rawson. Issue.

(134) EDWARD EVERITT SWIFT, b. in Brushville, L. I., Nov. 1, 1855; mar. in Jamaica, L. I., Aug. 16, 1884, Phebe Eliza, b. in New York, Dec. 8, 1855; daughter of Ferdinand Gustavus Mott Pettit and Mary Ann Saxton Soper. No issue.

(135) GRACE LEILA, b. in Jamaica, L. I., Apr. 9, 1859; d. in Jamaica, L. I., July 29, 1859; interred in Grace churchyard, Jamaica.

IV. BENJAMIN ALLEN (62) Aymar, b. in New York, Oct. 30, 1830; third son of Peter Aymar and Mary Sampson Swift; mar. in Dutch Flat,¹ Cal., Aug. 1, 1857, Elizabeth Angeline, b. in Rushville, Ind., Jan. 15, 1831; d. in Soquel, Cal., Mar. 15, 1894; interred in Soquel Cemetery, Soquel; widow of James McCulloch; and daughter of William Trotter and Sarah Angeline Freeland; and had issue:

(136) HENRY SINGLETON, b. in Dutch Flat, Cal., Apr. 15, 1859; d. unmar. in Soquel, Cal., Apr. 14, 1893; interred in Soquel Cemetery, Soquel.

(137) IRA ALLEN, b. in Dutch Flat, Cal., Sept. 21, 1862; of whom hereafter.

(138) CHARLES CRAVENS, b. in Dutch Flat, Cal., Aug. 1, 1864. Unmar.

(139) BENJAMIN LEWIS, b. in Dutch Flat, Cal., June 14, 1868. Unmar.

IV. DANIEL (66) Aymar, b. in New York, Apr. 8, 1790; d. in Newry, Ireland, Dec. 3, 1825; interred in Protestant Cemetery, Newry; eldest son of John Aymar and Judith Quereau; mar. in Bridgeport, Conn., Apr. 14, 1814, Harriet, b. in Wilton, Conn., Dec. 13, 1788; d. in South Norwalk, Conn., May 20, 1870;

¹ An extinct mining town near Auburn.

interred in Mountain Grove Cemetery, Bridgeport, Conn.; daughter of Seth Raymond and Elizabeth Squires; and had issue:

(140) JANE ELIZABETH, b. in Norwalk, Conn., Jan. 18, 1815; d. in New York, Aug. 9, 1822; interred in St. Esprit churchyard, New York.

(141) HARRIET, b. in New York, May 2, 1816. Unmar.

(142) JOHN DANIEL, b. in New York, Sept. 20, 1817; of whom hereafter.

(143) CHARLES RAYMOND, b. in New York, May 24, 1820; d. unmar. in South Norwalk, Conn., May 11, 1874; interred in Mountain Grove Cemetery, Bridgeport, Conn.

IV. BENJAMIN (67) AYMAR,¹ b. in New York, Dec. 17, 1791; d. in New York, Mar. 16, 1876; interred in Greenwood Cemetery, Brooklyn, L. I.; second son of John Aymar and Judith Quereau; mar. in New York, Jan. 4, 1816, Elizabeth, b. in New York, Apr. 15, 1791; d. in New York, Oct. 23, 1843; interred in St. Thomas' churchyard,² New York; daughter of Coertland van Beuren and Ann Wessells; and had issue:

(144) ELVIRA LYNCH, b. in New York, Mar. 16, 1817; d. in Newburgh, N. Y., Mar. 20, 1898; interred in Woodlawn Cemetery, New Windsor, N. Y.; mar. in New York, Mar. 30, 1836, John Dash,³ b. in New York, Mar. 18, 1811; d. in Newburgh, N. Y., Dec. 1, 1885; interred in Woodlawn Cemetery, New Windsor, N. Y.; son of Michael van Beuren and Ann Dash. Issue.

(145) AUGUSTUS JAMES MUSSON, b. in New York, July 11, 1819; of whom hereafter.

(146) JOHN QUEREAU, b. in New York, July 11, 1819; d. unmar. in Fishkill Landing, N. Y., July 22, 1843; interred in St. Thomas's churchyard,² New York.

(147) ELIZA DICKSON, b. in New York, Apr. 27, 1821; d. in New York, Feb. 22, 1850; interred in Greenwood Cemetery, Brooklyn, L. I.; mar. in New York, June 14, 1849, Samuel Stevens, b. in New York, Nov. 18, 1827; d. New Hamburg, N. Y., July 27, 1892; interred in Greenwood Cemetery, Brooklyn, L. I.; son of Austin Ledyard Sands and Ann Maria Hodge. No issue.

¹ Will of Benjamin Aymar, "of the City of New York," dated Oct. 21, 1875, probated April 17, 1876, mentions children, Augustus, Elvira Lynch (wife of John D. van Buren), Mary Emily (wife of Samuel S. Sands), and Edmund B. (Surrogate's Office, New York, Liber 236 of Wills, p. 43.)

² Removed to Greenwood Cemetery, Brooklyn, L. I.

³ Changed orthography of surname to Van Buren.

(148) MARIA LOUISA, b. in New York, Sept. 2, 1822; d. in New York, Dec. 30, 1847; interred in Greenwood Cemetery, Brooklyn, L. I.; mar. in New York, June 6, 1843, Joseph, b. in New York; d. in Paris, France, July 19, 1875; interred in Greenwood Cemetery, Brooklyn, L. I.; son of Joseph and Suzanne Gaillard. Issue.

(149) BENJAMIN NIBBS, b. in New York, Dec. 8, 1823; d. unmar. in New York, Dec. 31, 1848; interred in Greenwood Cemetery, Brooklyn, L. I.

(150) MARY DONALDSON, b. in New York, Nov. 10, 1825; d. in Crosby's Manor, N. Y., July 21, 1826.

(151) MARY EMILY ELLIS, b. in New York, Nov. 5, 1828; d. in New York, June 24, 1879; interred in Greenwood Cemetery, Brooklyn, L. I.; mar. in New York, Apr. 15, 1852, Samuel Stevens, b. in New York, Nov. 18, 1827; d. in New Hamburg, N. Y., July 27, 1892; interred in Greenwood Cemetery, Brooklyn, L. I.; son of Austin Ledyard Sands and Ann Maria Hodge. Issue.

(152) EDMUND BRANDT, b. in New York, Mar. 22, 1833; of whom hereafter.

IV. JOHN QUEREAU (71) AYMAR,¹ b. in New York, Aug. 25, 1799; d. in New York, Oct. 8, 1864; interred in Greenwood Cemetery, Brooklyn, L. I.; fourth son of John Aymar and Judith Quereau; mar. in Philadelphia, Pa., Dec. 23, 1825, Elizabeth, b. in Gosport, Va., July 16, 1802; d. in New York, Feb. 24, 1875; interred in Greenwood Cemetery, Brooklyn, L. I.; daughter of William Dickson and Mary Davis; and had issue:

(153) MARY DICKSON, b. in New York, Sept. 30, 1826; d. in New York, July 26, 1856; interred in Greenwood Cemetery, Brooklyn, L. I.; mar. in New York, Apr. 21, 1853, Joseph, b. in New York; d. in Paris, France, July 19, 1875; interred in Greenwood Cemetery, Brooklyn, L. I.; son of Joseph and Suzanne Gaillard. Issue.

(154) ELIZABETH, b. in New York, Dec. 30, 1827. Unmar.

(155) JOHN QUEREAU, b. in New York, Jan. 12, 1830; d. in New York, Apr. 13, 1831; interred in St. Thomas's churchyard,² New York.

¹ Will of John Q. Aymar, "of the City of New York, formerly a Merchant," dated July 1, 1861, probated Nov. 10, 1864, mentions wife, Elizabeth; daughter, Elizabeth; and granddaughter, Aimée Elizabeth Gaillard. (Surrogate's Office, New York, Liber 157 of Wills, p. 188.)

² Removed to Greenwood Cemetery, Brooklyn, L. I.

IV. SAMUEL (72) AYMAR,¹ b. in New York, Aug. 14, 1801; d. in Brooklyn, L. I., Feb. 11, 1879; interred in Greenwood Cemetery, Brooklyn, L. I.; eldest son of John Aymar and Elizabeth Quereau; mar. in Norwalk, Conn., Oct. 31, 1836, Mary, b. in Norwalk, Conn., May 21, 1815; d. in Brooklyn, L. I., Mar. 18, 1888; interred in Greenwood Cemetery, Brooklyn, L. I.; daughter of James Seymour and Sarah Raymond; and had issue:

(156) MARY FRANCES, b. in Norwalk, Conn., Aug. 12, 1837; mar. in Brooklyn, L. I., Sept. 12, 1860, William Aymar, b. in New York, Dec. 15, 1838; d. in New York, May 18, 1895; interred in Greenwood Cemetery, Brooklyn, L. I.: son of John Fowler and Margaret Westervelt. Issue.

(157) FREDERICK SEYMOUR, b. in New York, Mar. 24, 1839; of whom hereafter.

(158) HARRIET LOUISE, b. in New York, Apr. 14, 1841; d. in New York, May 28, 1843; interred in Greenwood Cemetery, Brooklyn, L. I.

(159) LOUISA, b. in New York, June 14, 1843; mar. in Brooklyn, L. I., Feb. 4, 1875, Robert, b. in New York, Mar. 25, 1843; son of John Dash van Buren and Elvira Lynch Aymar. Issue.

(160) ANNIE SEYMOUR, b. in Brooklyn, L. I., May 23, 1847; d. in Brooklyn, L. I., Sept. 11, 1847; interred in Greenwood Cemetery, Brooklyn.

IV. WILLIAM (73) AYMAR,² b. in New York, Sept. 4, 1802; d. in New York, Dec. 10, 1884; interred in Greenwood Cemetery, Brooklyn, L. I.; second son of John Aymar and Elizabeth Quereau; mar. in Bridgeport, Conn., Nov. 21, 1838, Eliza Frances, b. in New York, July 22, 1812; d. in New York, Apr. 20, 1851³; interred in Greenwood Cemetery, Brooklyn, L. I.; daughter of Anson Hubbell and Eliza Squire; and had issue:

(161) WILLIAM, b. in New York, Sept. 22, 1842; d. in New York, Apr. 20, 1843; interred in Greenwood Cemetery, Brooklyn, L. I.

¹ Will of Samuel Aymar, "of Brooklyn, Kings County, New York," dated Dec. 26, 1878, probated Mar. 2, 1880, mentions wife, Mary; son, Frederick; daughter, Mary Frances (wife of William A. Fowler); and daughter, Louise (wife of Robert van Buren). (Surrogate's Office, King's County, L. I., Liber 81 of Wills, p. 384.)

² Will of William Aymar, "of the City, County and State of New York," dated Dec. 26, 1883, probated June 8, 1886, mentions sister, Judith; niece, Harriet, and nephew, John D., children of deceased brother, Daniel; etc. (Surrogate's Office, New York, Liber 344 of Wills, p. 472.)

³ The date in Greenwood Cemetery—Nov. 21, 1858—is incorrect.

(162) MARY CATHARINE, b. in New York, July 20, 1844, d. in New York, Apr. 13, 1846; interred in Greenwood Cemetery, Brooklyn, L. I.

(163) ELIOT QUEREAU, b. in New York, Feb. 2, 1851; d. in New York, Apr. 15, 1852; interred in Greenwood Cemetery, Brooklyn, L. I.

IV. DANIEL (80) AYMAR, b. in St. John, N. B., Sept. 24, 1785; d. in Eastport, Me., Oct. 21, 1850; interred in Old Burying Ground, Eastport; eldest son of Francis Aymar and Phebe Compton; mar., firstly, in Eastport, Me., July 14, 1808, Elizabeth, b. in Eastport, Me., Nov. 11, 1791; d. in Eastport, Me., Jan. 22, 1820; interred in Old Burying Ground, Eastport; daughter of Elias and Joanna Mabee; and had issue:

(164) PHEBE, b. in Eastport, Me., Jan. 26, 1810; d. unmar. in Addison Point, Me., June 4, 1864; interred in Church Hill Cemetery, Addison, Me.

(165) ELIAS, b. in Eastport, Me., Jan. 30, 1812; d. in Eastport, Me., Dec. 9, 1819; interred in Old Burying Ground, Eastport.

(166) FRANCIS, b. in Eastport, Me., Mar. 30, 1814; of whom hereafter.

(167) BETSEY, b. in Eastport, Me., Oct. 5, 1816; d. in Eastport, Me., Nov. 18, 1818; interred in Old Burying Ground, Eastport.

(168) WILLIAM DE LESDERNIER, b. in Eastport, Me., Oct., 1818; of whom hereafter.

Daniel (80) Aymar mar., secondly, in St. John, N. B., Nov. 10, 1829, Mary, b. in St. John, N. B., June 4, 1802; d. in St. John, N. B., Feb. 8, 1842; interred in Old Burying Ground, St. John; daughter of Jeremiah Drake and Catherine Mabee; and had issue:

(169) JOHN ROBERT, b. in Eastport, Me., Aug. 31, 1830; drowned near Eastport, circa 1834.

(170) ANNIE,¹ b. in Eastport, Me., July 17, 1832; mar. in Eastport, Me., Jan. 4, 1852, Nelson, b. in Eastport, Me., July 7, 1809; d. in East Boston, Mass., July 18, 1883; interred in Woodlawn Cemetery, Malden, Mass.; son of Elijah Harrington and Martha Sadler. Issue.

(171) SARAH JANE, b. in Eastport, Me., Feb. 11, 1834; mar. in Eastport, Me., June 2, 1861, Rishworth Mason, b. in Perry, Me.,

¹ Received the name Ann.

Oct. 7, 1824; d. in Eastport, Me., July 3, 1900; interred in New Cemetery, Eastport; son of Samuel Tuttle and Abigail Small. Issue.

(172) DANIEL, b. in Eastport, Me., Mar. 11, 1836; a sailor, from whom nothing has been heard since 1877, at which time he was unmar.

(173) DAVID, b. in Eastport, Me., Dec. 22, 1838; d. in Eastport, Me., 1839; interred in Old Burying Ground, Eastport.

(174) LUCY WHEELER, b. in Eastport, Me., Nov. 30, 1839; d. in St. John, N. B., Mar. 7, 1900; interred in Fern Hill Cemetery, St. John; mar., firstly, in Eastport, Me., June 6, 1861, Gilbert Merritt, b. in St. John, N. B., Oct. 30, 1830; d. in St. John, N. B., Aug. 12, 1866; interred in Fern Hill Cemetery, St. John; son of James Robinson and Elizabeth Merritt. Issue. Lucy Wheeler Aymar mar., secondly, in St. John, N. B., Nov. 18, 1884, Moses Clendening, b. in St. Davids, N. B., Aug. 29, 1827; son of Duncan Barbour and Hannah Clendening. No issue.

(175) JOHN ROBERT, b. in St. John, N. B., Feb. 1, 1842; of whom hereafter.

IV. JOHN (84) AYMAR, b. in St. John, N. B., Mar. 23, 1792; d. in Eastport, Me., Sept. 5, 1877; interred in Rural Cemetery, St. Andrews, N. B.; third son of Francis Aymar and Phebe Compton; mar., firstly, in Eastport, Me., Feb. 18, 1818, Lydia, b. in Eastport, Me., Oct. 9, 1800; d. in St. Andrews, N. B., Mar. 10, 1829; interred in Rural Cemetery, St. Andrews; daughter of Elias and Joanna Mabee; and had issue:

(176) CHARLES EDMOND, b. in Eastport, Me., July 1, 1820; d. unmar. in New York, Oct. 18, 1891; interred in New York Bay Cemetery, Bayonne, N. J.

(177) ANN ELIZA, b. in St. Andrews, N. B., Aug. 17, 1822; d. unmar. in Eastport, Me., Dec. 25, 1886; interred in New Cemetery, Eastport.

(178) MARY ELLEN, b. in St. Andrews, N. B., June 15, 1824; mar. in St. Andrews, N. B., Sept. 18, 1848, Benjamin Franklin, b. in St. George, N. B., Mar. 11, 1824; son of Benjamin Milliken and Katherine White. Issue.

(179) JOHN, b. in St. Andrews, N. B., Oct. 7, 1826; d. unmar. at sea, circa 1845.

(180) FRANCIS, b. in St. Andrews, N. B., Dec. 21, 1828; d. unmar. in Montreal (?), Can., circa 1850.

the first of these is the fact that the
 system is not a simple one, and that
 the results are not always the same.

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The eleventh of these is the fact that
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The twelfth of these is the fact that
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John (84) Aymar mar., secondly, in St. Andrews, N. B., July 29, 1832, Catharine Johnson, b. in St. Andrews, N. B., circa 1807; d. in St. Andrews, N. B., Aug. 10, 1835; interred in Rural Cemetery, St. Andrews; and had issue:

(181) WILLIAM HENRY, b. in St. Andrews, N. B., May 24, 1833; of whom hereafter.

(182) DANIEL PHILIP, b. in St. Andrews, N. B., June 22, 1835; d. in St. Andrews, N. B., Aug. 29, 1835; interred in Rural Cemetery, St. Andrews.

John (84) Aymar mar., thirdly, in St. Andrews, N. B., July 10, 1845, Ann, b. in St. Andrews, N. B., circa 1802; d. in Eastport, Me., Feb. 5, 1883; interred in Rural Cemetery, St. Andrews; daughter of Joseph Walton. No Issue.

IV. FRANCIS (92) AYMAR, b. in St. Martins, N. B., July 11, 1805; d. in Charlestown, Mass., July 27, 1880; interred in Mount Hope Cemetery, Boston, Mass.; fourth son of Francis Aymar and Phebe Compton; mar., firstly, in St. Andrews, N. B., July 11, 1830, Mary Ctong,¹ b. in Eastport, Me., Oct. 8, 1804; d. in East Cambridge, Mass., Feb. 17, 1844; interred in Old Burial Ground,² Cambridgeport, Mass., daughter of Elias and Joanna Mabee; and had issue:

(183) LYDIA ANN, b. in St. Stephen, N. B., Aug. 27, 1831; d. in St. Stephen, N. B., July 5, 1835; interred in Old Burying Ground, St. Stephen.

(184) LOUISA CAROLINE, b. in St. Stephen, N. B., Jan. 31, 1833; d. in St. Stephen, N. B., Aug. 10, 1833; interred in Old Burying Ground, St. Stephen.

(185) WILLIAM HENRY, b. in St. Stephen, N. B., May 6, 1834; d. in St. Stephen, N. B., Aug. 8, 1834; interred in Old Burying Ground, St. Stephen.

(186) MARY ELIZABETH, b. in St. Stephen, N. B., Aug. 5, 1836; mar. in Boston, Mass., May 1, 1856, Charles, b. in Quincy, Mass., June 10, 1825; son of Jonathan Fiske Wellington and Abigail Copeland. No issue.

(187) LOUISA, b. in St. Stephen, N. B., May 31, 1839; d. in St. Stephen, N. B., Sept. 25, 1840; interred in Old Burying Ground, St. Stephen.

(188) CAROLINE, b. in St. Stephen, N. B., May 31, 1839; d. in

¹ Probably assumed middle name—pronounced Katong.

² Reinterred in New Cemetery, Cambridgeport, Mass.

St. Stephen, N. B., Sept. 20, 1840; interred in Old Burying Ground, St. Stephen.

(189) FRANCIS, b. in St. Stephen, N. B., Feb. 26, 1841; of whom hereafter.

(190) FLORINE, b. in St. Stephen, N. B., Oct. 9, 1842; d. unmar. in Dorchester, Mass., Sept. 15, 1863; interred in Mount Hope Cemetery, Boston, Mass.

Francis (92) Aymar mar., secondly, in Boston, Mass., Mar. 12, 1845, Lydia Jane, b. in Bristol, Me., Jan. 16, 1811; d. in Somerville, Mass., May 11, 1890; interred in Mount Hope Cemetery, Boston, Mass.; daughter of Nathan Thomas and Elizabeth Morton; and had issue:

(191) JAMES HENRY, b. in East Cambridge, Mass., Nov. 16, 1845; d. in Boston, Mass., June 19, 1849; interred in Old Burial Ground,¹ Cambridgeport, Mass.

(192) JANE HELEN, b. in Boston, Mass., June 23, 1849. Unmar.

(193) FRANCES MARIA, b. in Boston, Mass., July 15, 1853. Unmar.

IV. JAMES MARTIN (95) AYMAR,² b. in New York, Sept. 27, 1797; d. in Brooklyn, L. I., Mar. 25, 1855; interred in Trinity Cemetery, New York; elder son of John Aymar and Sarah Cregier; mar. in New York, June 11, 1820, Sarah, b. in New York, circa 1800; d. in Wallingford, Conn., Jan. 1, 1857; interred in Trinity Cemetery, New York; daughter of John Mitchell and Priscilla Bagot; and had issue:

(194) MARY LOUISA, b. in New York, circa 1823; d. in Brooklyn, L. I., Oct. 27, 1862; interred in Trinity Cemetery, New York; mar. in Brooklyn, L. I., May 23, 1855, Henry Hazard, b. in New York, May 31, 1825; son of Joseph Warren Reeve and Elizabeth Johnson. Issue.

(195) WILLIAM, b. in New York, June 26, 1825; d. in New York, April 26, 1832; interred in St. John's Cemetery, New York.

(196) SARAH ANN, b. in New York, Oct. 12, 1828; d. in New York, Apr. 12, 1832; interred in St. John's Cemetery, New York.

(197) CHARLES HENRY,² b. in New York, Mar. 26, 1831; d.

¹ Reinterred in New Cemetery, Cambridgeport, Mass.

² Administration on estate of James M. Aymar to daughter, Mary Louisa Aymar, April 12, 1855. (Surrogate's Office, Kings County, L. I., Liber 9 of Letters of Administration, p. 127.)

³ Will of Charles Henry Aymar, "of the City of Brooklyn, Kings County, State of New York, Paper Ruler," dated June 28, 1874, probated Jan. 14, 1885, mentions sister, Adaline (wife of Daniel L. Dodge). (Surrogate's Office, Kings County, L. I., Liber 107 of Wills, p. 394.)

unmar. in Brooklyn, L. I., Oct. 4, 1884; interred in Trinity Cemetery, New York.

(198) FRANCIS HENRY, b. in New York, Mar. 26, 1831; d. in New York, Aug. 29, 1832; interred in St. John's Cemetery, New York.

(199) ADALINE, b. in New York, May 12, 1835; mar. in New York, Feb. 22, 1865, Daniel Lewis, b. in New York, Aug. 14, 1831; d. in Asbury Park, N. J., May 12, 1900; interred in Trinity Cemetery, New York; son of Daniel Dodge and Jemima Lewis. No issue.

V. JOHN WALTER (103) Aymar, b. in Pleasant Valley, N. S., Aug. 21, 1805; d. in Digby, N. S., Dec. 11, 1870; interred in Forest Hill Cemetery, Digby; eldest son of David Peter Aymar and Rebecca de Molidor; mar. in Digby, N. S., Jan. 15, 1828, Sophia, b. in Digby, N. S., May, 1804; d. in Digby, N. S., Aug. 28, 1858; interred in Old Episcopal Burying Ground, Digby; daughter of Jacob Brewer and Elizabeth van Tassell; and had issue¹:

(200) ELIZABETH LINDSEY, b. in Digby, N. S., Oct. 30, 1831; mar. in Lynn, Mass., Nov. 10, 1880, William Emery, b. in Kennebunk (?), Me; d. in Dennis, Mass., Jan. 9, 1892; interred in Dennis Burying Ground, Dennis; son of David Lord and Lucy Chase. No issue.

(201) CELIA JANE, b. in Digby, N. S., Sept. 18, 1833; d. in Bear River, N. S., Mar. 17, 1891; interred in Baptist Cemetery, Clementsvalle, N. S.; mar. in Digby, N. S., Alpheus, b. in Clements, N. S., Dec. 2, 1813; d. in Clementsvalle, N. S., Mar. 6, 1874; interred in Methodist Episcopal Cemetery, Clementsvalle; son of Abel Pyne and Mary de Molidor. Issue.

(202) HARRIET REBECCA, b. in Digby, N. S., Sept. 7, 1834 (?); mar. in Yarmouth, Mass., Jan. 10, 1884, John Gerry, b. in Reading, Mass., July 12 (?), 1821; d. in Dennis, Mass., Dec. 12, 1897; interred in Dennis Burying Ground, Dennis, son of John Rayner and Sophia Gerry. No issue.

(203) MARY CATHARINE, b. in Digby, N. S., 1835; mar. in Cleveland, O., Oct. 24, 1862, Charles Henry, b. in Montreal, Can., Nov. 15, 1830; son of Joseph and Charlotte Dessotell. Issue.

¹ Some of the birth dates are inaccurate. Elizabeth, Adolphus, David, and Emma adopted middle names.

(204) CHARLES RANDOLPH, b. in Digby, N. S., Mar. 12, 1836 (?); of whom hereafter.

(205) ADOLPHUS WALTER, b. in Digby, N. S., Jan. 22, 1839; of whom hereafter.

(206) DAVID WALLACE, b. in Digby, N. S., Mar. 17, 1842 (?); d. in Mobile, Ala., Nov. 1, 1860; interred in Magnolia Cemetery, Mobile.

(207) LAVINIA SOPHIA, b. in Digby, N. S., Dec. 18, 1847 (?); mar. in Digby, N. S., Nov. 26, 1870, John Thomas, b. in Digby, N. S., Aug. 20, 1844; son of David Beman and Elizabeth King. Issue.

(208) EMMA RHODES, b. in Digby, N. S., June 11, 1849 (?); mar. in Philadelphia, Pa., Nov. 20, 1874, Charles Carroll, b. in Allenstown, N. H., 1842; son of George Hilton and Mary Tilton. Issue.

V. WILLIAM (105) AYMAR, b. in Pleasant Valley, N. S., Nov. 12, 1809; d. in Pleasant Valley, N. S., Apr. 15, 1881; interred in Hill Grove Cemetery, Hill Grove, N. S.; third son of David Peter Aymar and Rebecca de Molidor; mar. in Digby, N. S., 1831, Kezia, b. in Pleasant Valley, N. S., Sept. 15, 1805; d. in Pleasant Valley, N. S., Feb. 8, 1878; interred in Hill Grove Cemetery, Hill Grove, N. S.; daughter of Stephen Warne and Dorcas McIntyre; and had issue:

(209) JAMES MOODY, b. in Pleasant Valley, N. S., May 6, 1833. Unmar.

(210) AMANDA, b. in Pleasant Valley, N. S., Feb. 10, 1835; d. in Hill Grove, N. S., Feb. 26, 1882; interred in Hill Grove Cemetery, Hill Grove; mar. in Hill Grove, N. S., Dec. 25, 1862, Leslie Moffit, b. in Digby, N. S., Sept. 13, 1830; son of Alexander Craig and Eleanor Watt. Issue.

(211) AMBERZEIN, b. in Pleasant Valley, N. S., Feb. 5, 1837; mar. in Lynn, Mass., Apr. 22, 1860, James Harding, b. in Brighton Mass., Jan. 30, 1835; d. in Lynn, Mass., Sept. 23, 1871; interred in Eastern Burial Ground, Lynn; son of Francis William Broad and Harriet Harding. Issue.

(212) CHARLES SLUGARD, b. in Pleasant Valley, N. S., Feb. 16, 1839; of whom hereafter.

(213) FOWLER, b. in Pleasant Valley, N. S., Oct. 20, 1842; d. in Pleasant Valley, N. S., Jan. 6, 1844; interred in Pleasant Valley Cemetery, Pleasant Valley.

(214) WILLIAM HENRY, b. in Pleasant Valley, N. S., Apr. 24, 1846; of whom hereafter.

(215) DAVID, b. in Pleasant Valley, N. S., Apr. 10, 1848; d. unmar. in Weymouth, N. S., Apr. 17, 1868; interred in Hill Grove Cemetery, Hill Grove, N. S.

V. CHARLES SLOGGETT (109) AYMAR, b. in Pleasant Valley, N. S., Feb. 20, 1818; d. in Digby, N. S., Mar. 15, 1857; interred in Hill Grove Cemetery, Hill Grove, N. S.; fifth son of David Peter Aymar and Rebecca de Molitor; mar. in Hill Grove, N. S., 1851, Sarah, b. in Hill Grove, N. S., Mar. 18, 1833; d. in Weymouth, N. S., July 16, 1879; interred in Green Point Cemetery, Weymouth; daughter of Jesse Keene Warne and Sarah Ann Balcom; and had issue:

(216) DRUSILLA A. WARNE, b. in Digby, N. S., 1854; d. in Bear River, N. S., July 10, 1881; interred in Digby Cemetery, Digby, N. S.; mar. Alexander Rice. Issue.

(217) CHARLES WILLIAM, b. in Digby, N. S., 1856; drowned in Halifax Harbor, N. S.; interred in Green Point Cemetery, Weymouth, N. S. Unmar.

V. WILLIAM REPOSE (113) AYMAR, b. in New York, Nov. 30, 1825; second son of William Nelson Aymar and Ann Keen; mar., firstly, in New York, Mar. 3, 1846, Julia Caroline Fitzener, b. in New York, Jan. 21, 1828; d. in Jersey City, N. J., Sept. 21, 1869; interred in Greenwood Cemetery, Brooklyn, L. I., daughter of Jacob Blackwell and Mary Ann Bayard; and had issue:

(218) MARY ANN, b. in New York, Jan. 21, 1847; mar. in New York, Sept. 28, 1864, Edward Livingstone, b. in Charlton, Mass., Sept. 28, 1836; son of David Perry and Elizabeth Ann Ryder. Issue.

(219) WILLIAM NELSON, b. in New York, Mar. 25, 1851; d. in New York, July 7, 1852; interred in Greenwood Cemetery, Brooklyn, L. I.

(220) WILLIAM MESIER, b. in New York, June 28, 1853; d. in New York, July 7, 1858; interred in Greenwood Cemetery, Brooklyn, L. I.

(221) EMMA LOUISA, b. in New York, Oct. 25, 1855; mar. in Jersey City, N. J., Sept. 14, 1882, Abram Ballard, b. in New Brunswick, N. J., Jan. 4, 1856; son of Benjamin Ballard Davis and Frances Lowe. Issue.

(222) MARTHA EUGENIA, b. in New York, July 25, 1858; d. in

New York, July 19, 1859; interred in Greenwood Cemetery, Brooklyn, L. I.

(223) ALBERT EDWARD, b. in New York, Oct. 11, 1860; of whom hereafter.

(224) GERTRUDE VIRGINIA, b. in New York, Aug. 28, 1863; d. in New York, Jan. 2, 1866; interred in Greenwood Cemetery, Brooklyn, L. I.

(225) ESTELLE REPOSE, b. in New York, Nov. 18, 1866. Unmar.

William Repose (113) Aymar mar., secondly, in Jersey City, N. J., Sept. 18, 1872, Maria Elizabeth, b. in New York, Dec. 22, 1843; daughter of James Demarest Ackerman and Maria Elizabeth Chapman; and had issue:

(226) ISABEL MARIA, b. in Jersey City, N. J., Mar. 19, 1874; d. unmar. in Jersey City, N. J., Jan. 19, 1895; interred in Greenwood Cemetery, Brooklyn, L. I.

(227) CHARLES WILLIAM, b. in Jersey City, N. J., Jan. 3, 1877. Unmar.

(228) JAMES ACKERMAN, b. in Jersey City, N. J., Apr. 27, 1879; d. in Jersey City, N. J., Sept. 1, 1879; interred in Greenwood Cemetery, Brooklyn, L. I.

(229) EDITH MAY, b. in Jersey City, N. J., May 3, 1880. Unmar.

(230) RALPH EMERSON, b. in Jersey City, N. J., Nov. 22, 1882; d. in Jersey City, N. J., July 5, 1883; interred in Greenwood Cemetery, Brooklyn, L. I.

(231) EDWIN FLETCHER, b. in Jersey City, N. J., Sept. 15, 1884.

V. JAMES KEEN (115) AYMAR,¹ b. in New York, Feb. 24, 1840; d. in New York, May 4, 1881; interred in Woodlawn Cemetery, New York; third son of William Nelson Aymar and Ann Keen; mar. in New York, Apr. 11, 1866, Joanna Alletta, b. in New York, Dec. 10, 1842; daughter of Philo Cole and Harriet Clark; and had issue:

(232) EMMA LOUISE, b. in New York, June 15, 1867. Unmar.

(233) HARRIET ISABEL, b. in New York, June 19, 1869. Unmar.

(234) LOUIS RUSSELL, b. in New York, Aug. 3, 1873; d. unmar., July 2, 1901.

¹ Administration on estate of James K. Aymar to widow, Joanna Alletta Aymar, May 16, 1881. (Surrogate's Office, New York, Liber 130 of Letters of Administration, p. 13.)

(235) PIERRE NELSON, b. in New York, May 31, 1875. Unmar.

V. JAMES M. (120) AYMAR, b. Sept. 21, 1842; d. in Boston, Mass., Apr. 4, 1868; fifth son of George Washington Aymar and Eliza Chase Briggs; mar. in North Sedgwick, Me., Jan. 7, 1865, Minerva Etta, b. Feb. 25, 1848; d. in North Sedgwick, Me., Oct. 22, 1869; interred in North Sedgwick; daughter of Henry and Susan Carter and had issue:

(236) FRANCES ELIZA, b. in North Sedgwick, Me., May 25, 1866; d. in North Sedgwick, Me., Mar. 20, 1871; interred in North Sedgwick.

V. GEORGE TAYLOR (129) AYMAR, b. in Madison, N. J., Sept. 2, 1835; second son of John William Hunt Aymar and Eliza Taylor (Tabele) Sonntag; mar. in Madison, N. J., Sept. 6, 1857, Jennie Caroline, b. in Chatham, N. J., Aug. 27, 1841; daughter of Thomas Wright and Lydia Ann Cooper; and had issue:

(237) WILLIAM HUNT, b. in Greenvillage, N. J., Oct. 16, 1858; d. unmar. in Newark, N. J., Nov. 17, 1884; interred in Fairmount Cemetery, Newark.

(238) ELLA, b. in Morristown, N. J., Apr. 10, 1873. Unmar.

V. SAMUEL EVERITT (132) AYMAR, b. in Brushville, L. I., Aug. 2, 1849; elder son of Samuel Swift Aymar and Phebe Ann Everitt; mar. in Brooklyn, L. I., Dec. 11, 1873, Allie, b. in Pensacola, Fla., Dec. 9, 1848; daughter of Samuel Jefferson Seeley and Lydia Overton; and had issue:

(239) HARRY CRANE, b. in Brooklyn, L. I., Apr. 28, 1875; mar. in Brooklyn, L. I., Aug. 6, 1900, Sarah Belle, b. in Rutland, Mass., July 10, 1881; daughter of Albert David Roper and Mary Jane Dyer. No issue.

(240) ETHEL EVERITT, b. in Brooklyn, L. I., July 13, 1878; mar. in Brooklyn, L. I., Feb. 21, 1900, Henry George, b. in New York, Dec. 7, 1869; son of Henry George Dodman and Frances Victoria Jones. No issue.

V. IRA ALLEN (137) AYMAR, b. in Dutch Flat, Cal., Sept. 21, 1862; second son of Benjamin Allen Aymar and Sarah Angeline (Trotter) McCulloch; mar. in Oakland, Cal., June 2, 1887, Ada Matilda, b. in St. John, N. B., June 28, 1864; daughter of John James Nichols and Olive Ann Pomeroy; and had issue:

(241) CLARENCE ALLEN, b. in Oakland, Cal., July 23, 1889.

(242) VERNA OLIVE, b. in Oakland, Cal., Jan. 13, 1891

V. JOHN DANIEL (142) AYMAR, b. in New York, Sept. 20, 1817; d. in Jersey City, N. J., May 5, 1885; interred in Jersey City Cemetery,¹ Jersey City; elder son of Daniel Aymar and Harriet Raymond; mar. in Somersworth, N. H., Feb. 28, 1849, Harriet Atwood,² b. in Stafford County, N. H., Sept. 15, 1831; daughter of John Jay Downe and Sarah Wentworth; and had issue:

(243) ELLA PAULINE, b. in Portland, Me., Feb. 19, 1850; d. in New York, Sept. 30, 1851; interred in Mountain Grove Cemetery, Bridgeport, Conn.

(244) JOHN WENTWORTH, b. in New York, Jan. 6, 1855; of whom hereafter.

V. AUGUSTUS JAMES MUSSON (145) AYMAR,³ b. in New York, July 11, 1819; d. in Flushing, L. I., Dec. 18, 1891; interred in Greenwood Cemetery, Brooklyn, L. I.; eldest son of Benjamin Aymar and Elizabeth van Beuren; mar. in New York, June 23, 1845, Zenobia Magdalena, b. in Guayanilla, Island of Puerto Rico, W. I., Dec. 15, 1827; d. in Barcelona, Spain, Aug. 20, 1895; interred in Cementerio Nuevo, Barcelona; daughter of Guiseppe Lucca and Luisa Balleste; and had issue:

(245) LOUISA ELIZABETH, b. in New York, Apr. 5, 1846; d. in Guayanilla, Island of Puerto Rico, W. I., Nov., 1847; interred in Greenwood Cemetery, Brooklyn, L. I.

(246) YSABEL DE LA NIEVE, b. in Guayanilla, Island of Puerto Rico, W. I., Aug. 5, 1850; mar. in Guayanilla, Island of Puerto Rico, W. I., Mar. 9, 1879, Raimundo José Luis, b. in Pamplona, Spain, Mar. 15, 1846; son of José Camprubi y Forrens and Salustiana Escudero y Carasa. Issue.

(247) JOSÉ BENJAMIN AUGUSTUS, b. in Guayanilla, Island of Puerto Rico, W. I., Nov. 12, 1853; mar. in New York, Mar. 2, 1897, Lillian, b. in New York; widow of Eugene Schieffelin Blois; and daughter of Nicholas Bergasse La Bau and Mary Alicia Vanderbilt. No issue.

V. EDMUND BRANDT (152) AYMAR,⁴ b. in New York, Mar. 22,

¹ Removed to Pine Grove Cemetery, Lynn, Mass.

² Married in New York, July 23, 1889, George Franklin Seymour.

³ Will of Augustus Aymar, "of New York," dated July 17, 1880, probated Nov. 29, 1892; mentions wife, Zenobia; son, José; daughter, Isabel (wife of Raimundo Luis Camprubi); and sister, Elvira L. van Buren. (Surrogate's Office, New York, Liber 484 of Wills, p. 216.)

⁴ Will of Edmund Brandt Aymar, dated Nov. 7, 1865, probated Nov. 14, 1876, mentions wife, Elizabeth Fitz Randolph. (Surrogate's Office, New York, Liber 247 of Wills, p. 14.)

1833; d. in New York, Oct. 16, 1876; interred in Greenwood Cemetery, Brooklyn, L. I.; fourth son of Benjamin Aymar and Elizabeth van Beuren; mar., firstly, in New York, Nov. 28, 1857, Eleanor Kingsland, b. in New York, Jan. 23, 1834; d. in New York, Dec. 23, 1859; interred in Woodlawn Cemetery, New York; daughter of Richard Smith Clark and Mary Caroline Reynolds; and had issue:

(248) EDMUND BRANDT, b. in New York, Sept. 7, 1858; of whom hereafter.

Edmund Brandt (152) Aymar mar., secondly, in New York, May 31, 1865, Elizabeth Fitz Randolph, b. in New Castle, Del., Oct. 29, 1827; widow of Charles Augustus Tracy; and daughter of Evan Henry Thomas and Phebe Ann Hazard; and had issue:

(249) LOUISA, b. in New York, Feb. 19, 1866; mar. in East Orange, N. J., Feb. 27, 1889, Charles Alfred, b. in Louisville, Ky., Apr. 9, 1865; son of Charles Henry Vose Christian and Harriet Chester Smith. Issue.

(250) BENJAMIN, b. in New York, Apr. 24, 1867. Unmar.

(251) WILLIAM HOWARD, b. in New Hamburg, N. Y., Aug. 9, 1868; of whom hereafter.

(252) HERBERT FITZ RANDOLPH,¹ b. in New York, Nov. 8, 1869. Unmar.

V. FREDERICK SEYMOUR (157) Aymar, b. in New York, Mar. 24, 1839; son of Samuel Aymar and Mary Seymour; mar. in Stockbridge, Mass., Sept. 10, 1863, Mary, b. in Stockbridge, Mass., Mar. 20, 1841; daughter of Seth Seymour and Emily Williams; and had issue:

(253) WILLIAM SEYMOUR, b. in Brooklyn, L. I., Dec. 10, 1864; d. in Brooklyn, L. I., Jan. 28, 1867; interred in Greenwood Cemetery, Brooklyn.

(254) FREDERICK SEYMOUR, b. in Brooklyn, L. I., Dec. 19, 1866. Unmar.

(255) LOUIS SAMUEL, b. in Stockbridge, Mass., Jan. 7, 1868; d. in Brooklyn, L. I., July 17, 1868; interred in Greenwood Cemetery, Brooklyn.

(256) GRACE, b. in Brooklyn, L. I., July 13, 1874; d. in Stockbridge, Mass., Mar. 3, 1896; interred in Stockbridge Cemetery, Stockbridge.

V. FRANCIS (166) Aymar, b. in Eastport, Me., Mar. 30, 1814;

¹ Baptized Herbert Randolph.

d. in Addison Point, Me., Apr. 25, 1889; interred in Church Hill Cemetery, Addison, Me.; second son of Daniel Aymar and Elizabeth Mabee; mar., firstly, in St. John, N. B., circa 1836, Judith, b. in St. John, N. B., circa 1807 (?); d. in St. John, N. B., Oct. 20, 1843; interred in Old Burying Ground, St. John, daughter of Jeremiah Drake and Catherine Mabee and had issue:

(257) ELIZABETH, b. in St. John, N. B., Sept. 21, 1838; d. in St. John, N. B., Mar. 22, 1840; interred in Old Burying Ground, St. John.

(258) SARAH, b. in St. John, N. B., Dec. 4, 1840. Unmar.

(259) HANNAH AMELIA, b. in St. John, N. B., Sept. 30, 1843; d. in St. John, N. B., Aug. 30, 1844; interred in Old Burying Ground, St. John.

Francis (166) Aymar mar., secondly, in Providence, R. I., Dec. 25, 1847, Emily Rushbrook, b. in Gilmanton,¹ N. H., Nov., 1823; d. in Addison Point, Me., July 12, 1891; interred in Church Hill Cemetery, Addison, Me.; daughter of Dudley Gale and Mary Lyford; and had issue:

(260) ELVA RUSHBROOK, b. in Addison Point, Me., Oct. 9, 1848; mar. in Addison Point, Me., June 17, 1869, William Augustus, b. in Addison Point, Me., Nov. 1, 1838, son of Joseph Sawyer and Mary Yeaton. Issue.

(261) LELIA FRANCES, b. in Addison Point, Me., Sept. 1, 1850; mar. in Addison Point, Me., Sept. 13, 1876, Benjamin Franklin, b. in Dedham, Mass., May 27, 1851; son of Franklin Smith and Ridelia Mullen. Issue.

(262) ANGERETTA, b. in Addison Point, Me., July 9, 1855; mar. in Addison Point, Me., Aug. 25, 1883, Andrew Fillmore, b. in East Addison,² Me., Sept. 1, 1850; d. in Portland, Me., 1900; interred in Church Hill Cemetery, Addison, Me.; son of Temple Cook Coffin and Margaret Sawyer Hall. Issue.

(263) MELLIE GERTRUDE, b. in Addison Point, Me., Dec. 15, 1858; mar. in Addison Point, Me., Mar. 1, 1879, James Henry, b. in Columbia, Me., June 12, 1847; son of Levi Leighton and Betsey Small. Issue.

V. WILLIAM DE LESDERNIER (168) AYMAR, b. in Eastport, Me., Oct. 18, 1818; d. in Eastport, Me., May 20, 1883; interred in Old Burying Ground, Eastport; third son of Daniel Aymar and Elizabeth Mabee; mar. in St. John, N. B., Sept. 19, 1840, Cather-

¹ Now Belmont,

² Now Westcogus.

ine Jane, b. in St. John, N. B., Nov. 30, 1819; d. in Eastport, Me., Apr. 29, 1881; interred in Old Burying Ground, Eastport; daughter of Jeremiah Drake and Catherine Mabee; and had issue:

(264) MARY, b. in St. John, N. B., July 14, 1841; mar. in Eastport, Me., Oct. 31, 1864, James Henry, b. in St. John, N. B., Feb. 19, 1839; son of William B. Frost and Emma Jane Spurr. No issue.

(265) JOHN BECKFORD, b. in Eastport, Me., Aug. 27, 1843; of whom hereafter.

(266) FREDERICK, b. in Eastport, Me., June 19, 1846; d. in Eastport, Me., July 7, 1847; interred in Old Burying Ground, Eastport.

(267) LEWIS FREDERICK, b. in Eastport, Me., Jan. 23, 1851; d. unmar. in Eastport, Me., Feb. 17, 1874; interred in Old Burying Ground, Eastport.

(268) HELEN, b. in Eastport, Me., July 31, 1854; mar. in East Boston, Mass., Nov. 27, 1884, Otis Henry, b. in Gloucester, Mass., Aug. 13, 1857; son of Stephen Sumner Rich and Caroline Ford. Issue.

V. JOHN ROBERT (175) AYMAR, b. in St. John, N. B., Feb. 1, 1842; fourth son of Daniel Aymar and Mary Drake; mar., firstly, in Watertown, Mass., Jan. 10, 1871, Mary Frances, b. in Chicago, Ill., July 28, 1840; d. in East Baldwin, Me., May 24, 1881; interred in Pine Grove, Cemetery, Westbrook, Me.; daughter of William Anson Sabine and Elia Gozodrich; and had issue:

(269) ANN LOUISA, b. in Watertown, Mass., Dec. 1, 1871. Unmar.

(270) MAUD FRANCES, b. in Portland, Me., Jan. 17, 1874. Unmar.

(271) LUCY SABINE, b. in Portland, Me., Jan. 24, 1877. Unmar.

John Robert (175) Aymar mar., secondly, in Bangor, Me., Oct. 12, 1886, Mary, b. in St. George, N. B., July 13, 1858; daughter of William Sloan and Sarah Brittany. No issue.

V. WILLIAM HENRY (181) AYMAR, b. in St. Andrews, N. B., May 24, 1833; d. in Covington, La., Mar. 25, 1900; interred in Rural Cemetery, St. Andrews, N. B.; elder son of John Aymar and Catharine Johnson; mar. in New Orleans, La., June 23, 1866, Elizabeth, b. in Palermo, Sicily, Mar. 27, 1834; daughter of Noble Luke Sparks and Marie Rizzo; and had issue:

(272) WILTON EMBURY, b. in New Orleans, La., Feb. 26, 1867. Unmar.

(273) LOUISE ALMA, b. in New Orleans, La., Feb. 26, 1867. Unmar.

(274) CORINNE CAMILLE, b. in St. Andrews, N. B., Aug. 29, 1868. Unmar.

(275) ORMOND RODNEY, b. on Buena Vista Plantation,¹ St. James Parish, La., Dec. 19, 1869. Unmar.

(276) CATHARINE, b. in New Orleans, La., Apr. 10, 1871. Unmar.

(277) FLORENCE ELIZABETH, b. on Buena Vista Plantation, St. James Parish, La., Dec. 10, 1873. Unmar.

(278) ELMORE, b. on Buena Vista Plantation, St. James Parish, La., July 2, 1877. Unmar.

(279) JOHN, b. on Buena Vista Plantation, St. James Parish, La., Jan. 21, 1881. Unmar.

V. FRANCIS (189) AYMAR, b. in St. Stephen, N. B., Feb. 26, 1841; second son of Francis Aymar and Mary Ctong Mabée; mar. in Boston, Mass., Jan. 3, 1867, Lucy Frances, b. in Augusta, Me., Dec. 13, 1841; daughter of Gilbert Henry O'Reilly and Anna Marsylvia Whitcomb; and had issue:

(280) FRANCIS WHITCOMB, b. in Boston, Mass., Oct. 14, 1867; of whom hereafter.

(281) GILBERT HENRY, b. in Minneapolis, Minn., Jan. 29, 1870; of whom hereafter.

(282) ARTHUR WELLINGTON, b. in Boston, Mass., Jan. 4, 1872; d. in Boston, Mass., Dec. 20, 1872; interred in Cambridge, Mass.

(283) JOSEPH JAMES, b. in South Boston, Mass., Sept. 30, 1873; d. in South Boston, Mass., Oct. 9, 1874; interred in Cambridge, Mass.

(284) MARY AUGUSTA, b. in South Boston, Mass., Aug. 11, 1875. Unmar.

(285) LUCY FRANCES, b. in Charlestown, Mass., Sept. 1, 1877; mar. in Medford, Mass., June 20, 1900, John Joseph, b. in Roxbury, Mass., July 9, 1875; son of Michael Noreau and Mary Elizabeth Malley. Issue.

(286) ANNA MARSYLVIA, b. in Somerville, Mass., July 5, 1883. Unmar.

VI. CHARLES RANDOLPH (204) AYMAR, b. in Digby, N. S.,

¹ About ten miles from Donaldsonville.

Mar. 12, 1836 (?); eldest son of John Walter Aymar and Sophia Brewer; mar. in Meteghan, N. S., 1854 (?), Mary Elizabeth, b. in Meteghan, N. S., Aug. 18, 1836; daughter of Joseph Jules Comeau and Mary Jane Gaudet; and had issue:

(287) HENRY WILLIAM, b. in Meteghan, N. S., Nov. 30, 1856; of whom hereafter.

(288) GEORGE, b. in Meteghan, N. S., July 20, 1861; d. in Meteghan, N. S.; interred in Meteghan Cemetery, Stella Maris.

(289) MARY ELIZABETH, b. in Meteghan, N. S., Oct. 15, 1869; d. in Meteghan, N. S.; interred in Meteghan Cemetery, Stella Maris.

(290) ANNIE EVANGELINE, b. in Meteghan, N. S., August 22, 1873; mar. in Meteghan, N. S., Feb. 9, 1897, Armand Bazil, b. in Mavilette, N. S., Aug. 23, 1869; son of Mark Dèdier Deveau and Honorine Monique Robicheau. Issue.

VI. ADOLPHUS WALTER (205) AYMAR, b. in Digby, N. S., Jan. 22, 1839; second son of John Walter Aymar and Sophia Brewer, mar., firstly, in South Boston, Mass., Oct. 24, 1864, Mary Mehitabel, b. in Brighton, Mass., June 29, 1839; d. in Boston, Mass.; Mar. 6, 1878; interred in Old Eastern Burial Ground, Lynn, Mass., widow of Henry Francis Fuller; and daughter of Francis William Broad and Harriet Harding; and had issue:

(291) HARRIET SOPHIA, b. in Chelsea, Mass., Aug. 28, 1868. Unmar.

(292) MARY FLORENCE, b. in Chelsea, Mass., July 10, 1871. Unmar.

(293) JENNIE MABEL, b. in Chelsea, Mass., Oct. 6, 1873; d. in Lynn, Mass., Nov. 9, 1874; interred in Old Eastern Burial Ground, Lynn.

Adolphus Walter (205) Aymar mar., secondly, Minnie M—. No issue.

VI. CHARLES SLUGARD (212) AYMAR, b. in Pleasant Valley, N. S., Feb. 16, 1839; second son of William Aymar and Kezia Warne; mar. in Hill Grove, N. S., Dec. 24, 1862, Olive Reliefa, b. in Hill Grove, N. S., Dec. 16, 1843; daughter of Samuel Trask Bacon and Susan Harris; and had issue:

(294) STANLEY SMITH, b. in Hill Grove, N. S., Oct. 21, 1864; mar. in Roop's Point, N. S., July 9, 1894, Jessie, b. in Roop's Point, N. S., Mar. 21, 1865; daughter of Benjamin Winchester and Anne Roop. No issue.

(295) WILLIAM MOODY, b. in Aymar's Corner, N. S., Oct. 22, 1876. Unmar.

(296) SUSIE PAULINE, b. in Aymar's Corner, N. S., Oct. 21, 1879. Unmar.

VI. WILLIAM HENRY (214) AYMAR, b. in Pleasant Valley, N. S., Apr. 24, 1846; fourth son of William Aymar and Kezia Warne; mar. in Hill Grove, N. S., Jan. 24, 1872, Hannah, b. in Hill Grove, N. S., Aug. 28, 1847; daughter of William Henry Marshall and Hannah Wilson; and had issue:

(297) RALPH RUPERT, b. in Digby, N. S., May 27, 1876; d. in Digby, N. S., Apr. 10, 1878; interred in Baptist Cemetery, Digby.

(298) CARRIE SAUNDERS, b. in Digby, N. S., Nov. 22, 1877; d. in Tower City, N. Dak., May 22, 1882; interred in Tower City.

(299) HARRY MILTON, b. in Pleasant Valley, N. S., Jan. 10, 1880. Unmar.

(300) SABRA LILLIAN, b. in Page, N. Dak., Dec. 16, 1884.

(301) ENA BELLE, b. in Page, N. Dak., Mar. 6, 1888.

(302) AMBER MILDRED, b. in Page, N. Dak., Jan. 4, 1892.

VI. ALBERT EDWARD (223) AYMAR, b. in New York, Oct. 11, 1860; third son of William Repose Aymar and Julia Caroline Fitzener Blackwell; mar. in New York, Apr. 3, 1893, Pauline, b. in Jersey City, N. J., May 4, 1874; daughter of Christian Freiknecht and Sena Meyer; and had issue:

(303) JULIA CAROLINE, b. in Jersey City, N. J., Dec. 8, 1894.

(304) ALBERT, b. in Jersey City, N. J., Nov. 18, 1896.

(305) EDWARD, b. in Jersey City, N. J., May 24, 1898.

VI. JOHN WENTWORTH (244) AYMAR, b. in New York, Jan. 6, 1855; son of John Daniel Aymar and Harriet Atwood Downe; mar. in Jersey City, N. J., Nov. 16, 1886, Jane Vander Horst Heyward, b. in New York, Oct. 10, 1859; daughter of Edmund Bowly and Jane Vander Horst Gignilliât Heyward; and had issue:

(306) JOHN WENTWORTH, b. in Jersey City, N. J., Oct. 24, 1887.

(307) GEORGE SEYMOUR, b. in Jersey City, N. J., May 16, 1891; d. in Jersey City, N. J., Dec. 13, 1891; interred in Pine Grove Cemetery, Lynn, Mass.

VI. EDMUND BRANDT (248) AYMAR, b. in New York, Sept. 7, 1858; son of Edmund Brandt Aymar and Eleanor Kingsland Clark; mar. in Philadelphia, Pa., Feb. 13, 1884, Emilie, b. in Philadelphia, Pa., Nov. 29, 1858; widow of Henry Augustus

Burroughs; and daughter of Joseph Trowbridge Bailey and Catherine Goddard Weaver; and had issue:

(308) ELEANOR KINGSLAND, b. in Germantown, Pa., Nov. 14, 1884.

(309) EDMUND BRANDT, b. in Wickford, R. I., July 3, 1887.

VI. WILLIAM HOWARD (251) AYMAR, b. in New Hamburg, N. Y., Aug. 9, 1868; second son of Edmund Brandt Aymar and Elizabeth Fitz Randolph (Thomas) Tracy; mar. in Orange, N. J., June 11, 1890, Maud Penrhyn, b. in New Haven, Conn., Nov. 19, 1866; daughter of Charles Henry Vose Christian and Harriet Chester Smith; and had issue:

(310) GORDON CHRISTIAN, b. in East Orange, N. J., July 24, 1893.

VI. JOHN BECKFORD (265) AYMAR, b. in Eastport, Me., Aug. 27, 1843; d. in Neponset, Mass., Aug. 7, 1886; interred in Old Burying Ground, Eastport, Me.; eldest son of William de Lesdernier Aymar and Catherine Jane Drake; mar. in St. Stephen, N. B., Oct. 25, 1865, Elmira Pendleton,¹ b. in Gouldsborough, Me., Sept. 16, 1847; daughter of Leonard Burrill Tracy and Martha Clark Stover; and had issue:

(311) FRANK, b. in Eastport, Me., June 25, 1866; d. in Eastport, Me., Jan. 26, 1878; interred in Old Burying Ground, Eastport.

(312) WILLIAM ROBINSON, b. in Eastport, Me., June 9, 1868.

VI. FRANCIS WHITCOMB (280) AYMAR, b. in Boston, Mass., Oct. 14, 1867; eldest son of Francis Aymar and Lucy Frances O'Reilly; mar. in Boston, Mass., Oct. 14, 1891, Julia, b. in Boston, Mass., Oct. 14, 1866; daughter of James Allan Mosher and Julia Murphy; and had issue:

(313) FRANCIS ALLAN, b. in Brooklyn, L. I., Nov. 9, 1892; d. in Brooklyn, L. I., Nov. 9, 1892; interred in Evergreens Cemetery, Brooklyn.

VI. GILBERT HENRY (281) AYMAR, b. in Minneapolis, Minn., Jan. 29, 1870; second son of Francis Aymar and Lucy Frances O'Reilly; mar. in Lynn, Mass., Oct. 23, 1895, Elsie Mae, b. in Lynn, Mass., Nov. 11, 1872; daughter of Jacob Flint Frost and Iantha Record; and had issue:

(314) GILBERT HENRY, b. in Somerville, Mass., Dec. 22, 1896.

(315) VIOLET MAE, b. in Somerville, Mass., Nov. 18, 1899.

¹ Married in East Boston, Mass., Dec. 22, 1896, Nelson Hayward Fuller.

VII. HENRY WILLIAM (287) AYMAR, b. in Meteghan, N. S., Nov. 30, 1856; elder son of Charles Randolph Aymar and Mary Elizabeth Comeau; mar. in Meteghan, N. S., Aug. 22, 1887, Mary Emily, b. in Meteghan River, N. S., Dec. 25, 1862; daughter of Vincent Eugene Comeau and Sophie Mary d'Entremont; and had issue:

(316) GEORGE, b. in Meteghan, N. S., June 3, 1888.

(317) FREDERICK, b. in Meteghan, N. S., Sept. 12, 1890.

(318) MARY ELIZABETH, b. in Meteghan, N. S., Sept. 14, 1892.

(319) CHARLES EDWARD, b. in Meteghan, N. S., Dec. 27, 1895.

(320) BENJAMIN, b. in Meteghan, N. S., Nov. 1, 1897.

(321) RANDOLPH, b. in Meteghan, N. S., Nov. 10, 1899.

Authorities: Registers of French Church du St. Esprit, Dutch Reformed Church, Trinity Church, and First and Second Presbyterian Churches, New York; Aymar and other Bibles and family memorials; various printed genealogies; New York newspapers; records of Surrogate's and Register's Offices, and Bureau of Vital Statistics, New York; and an extensive correspondence.

Special thanks for information are due to Miss Harriet Aymar, South Norwalk, Conn.; James M. Aymar, Page, N. Dak.; Charles S. Aymar, Digby, N. S.; Charles R. Aymar, Meteghan, N. S.; Adolphus W. Aymar, Boston, Mass.; Miss Mary F. Aymar, Lynn, Mass.; Mrs. William E. Lord, Lynn, Mass.; William R. Aymar, Jersey City, N. J.; Mrs. James K. Aymar, New York; Miss Elizabeth L. Aymar, Brunswick, Ga.; the late Samuel S. Aymar, Jamaica, L. I.; Miss Catherine O. Aymar, Jamaica, L. I.; Benjamin A. Aymar, Placerville, Cal.; Miss Agnes A. Milliken, Eastport, Me.; Mrs. John W. Aymar, Jersey City, N. J.; Mrs. George F. Seymour, Springfield, Ill.; Mrs. Charles A. Christian, East Orange, N. J.; Señora Raimundo J. L. Camprubi, Farragona, Spain; Miss Elizabeth Aymar, New York; Frederick S. Aymar, Stockbridge, Mass.; José Aymar, New York; Mrs. Robert van Buren, Norwalk, Conn.; the late Mrs. John D. van Buren, Newburgh, N. Y.; Mrs. Robert L. Croke, New York; Mrs. Nelson Harrington, East Boston, Mass.; John R. Aymar, Bangor, Me.; Moses C. Barbour, St. John, N. B.; Miss Sarah Aymar, North Weymouth, Mass.; Mrs. William A. Sawyer, Addison Point, Me.; Mrs. Benjamin F. Smith, North Weymouth, Mass.; Mrs. Andrew F. Coffin, Portland, Me.; Mrs. James H.

Leighton, Addison Point, Me.; Mrs. James H. Frost, Merriam Park, Minn.; Mrs. Otis H. Rich, Roslindale, Mass.; Fred. A. Broad, Lynn, Mass.; Leslie M. Craig, Pleasant Valley, N. S.; the late William H. Aymar, New Orleans, La.; Wilton E. Aymar, New Orleans, La.; Francis Aymar, Medford, Mass.; Miss Jane H. Aymar, East Somerville, Mass.; Mrs. Charles Wellington, Dorchester, Mass.; Francis W. Aymar, New York; Gilbert H. Aymar, Boston, Mass.; Harry L. Y. Beman, Digby, N. S.; J. Edward Marsh, New York; Robert Talmage, New York; the late Daniel L. Dodge, Asbury Park, N. J.; Miss Louisa A. Gilbert, Ossining, N. Y.; Mrs. George T. Aymar, Morristown, N. J.; Mrs. John C. Leighton, Portland, Me.; Miss Mary J. Robbins, Bridgeport, Conn.; Miss Alice V. Drake, Flushing, L. I.; the late Miss Margaret Jacot, New York; Samuel G. Payne, Cohoes, N. Y.; Dr. Alexander Hadden, New York; and Aymar Embury, New York.

Thanks are also due to John D. van Buren, Newburgh, N. Y.; Mrs. Joseph A. Fowler, Providence, R. I.; Mrs. Charles H. Desso-tell, Detroit, Mich.; Miss Elizabeth G. Tuttle, Eastport, Me.; Mrs. Thomas I. Shepherd, St. Louis, Mo.; Mrs. John G. Rayner, Dennis, Mass.; Walter C. Hilton, Lynn, Mass.; B. Aymar Sands and Robert C. Sands, New York; Mrs. D. A. Mathews, Brooklyn, L. I.; Mrs. A. S. Bonney, Dedham, Mass.; Mrs. Horatio N. Hardy, Brooklyn, L. I.; Charles W. Pyne, Lynn, Mass.; Herbert H. Pyne, Somerville, Mass.; and Henry H. Reeve and Miss Mary E. Reeve, South Norwalk, Conn.

Acknowledgment of courteous assistance should be made to Robert H. Kelby, Librarian of the New York Historical Society, Rev. Morgan Dix, Rector of Trinity Church, Otto Meurer, Superintendent of Trinity Cemetery, and Charles T. Marvin, New York; Rt. Rev. George F. Seymour, Springfield, Ill.; Isaiah W. Wilson, New Tuskett, N. S.; Rev. H. A. Harley, Rector of Holy Trinity Church, Digby, N. S.; Rev. James N. Supple, Charles-town, Mass.; Judge A. W. Savary, Annapolis Royal, N. S.; Rev. O. S. Newnham, Rector of St. Stephen, N. B.; Rev. J. A. Richardson, Rector of Trinity Church, St. John, N. B.; Rev. W. S. H. Morris, Rector of Shelburne, N. S.; and Rev. Alfred Bareham, Rector of St. Martins, N. B.

APPENDIX

OTHER AYMAR FAMILIES

A belief that all the Aymars in this country were of one descent originally caused much perplexity. Research was directed by this theory, until the frequent appearance of unfamiliar names led to the conviction that it was no longer tenable, an hypothesis proven by more recent investigations. As a result, the genealogies of four distinct Aymar families were compiled, any clue to whose mutual relationship must be sought elsewhere than in America.

John Peter Aymar was born and brought up in Bordeaux, France, and was a member of a Protestant family. So marked was his dislike for Catholics, that he would not pass in the shadow of a church of that faith and invariably crossed the street to avoid doing so. He emigrated to San Domingo, where he became a planter. During a slave insurrection, he escaped from the island with his cousin, John David Aymar, and came with him to New York.

Although he had never spoken of other relatives, on his death-bed he mentioned two sisters, one living in New Orleans and one in Puerto Principe.

He married Charlotte, daughter of Captain William Belden, of Connecticut, owner of a line of packets running out of Boston Harbor, and granddaughter of Col. Belden, of the Continental Army. She was the widow of an Englishman named, perhaps, Reid, with one son, Charles, born in 1812, who adopted the surname of his stepfather. This son afterwards went to Brazil, entered the navy, and rose to the rank of admiral in the service of Dom Pedro.

John David Aymar was a merchant and may have left issue, whose whereabouts is unknown.¹

GENEALOGY

I. JOHN PETER LOUIS DAVID (1) AYMAR, b. in Bordeaux, France, Aug. 5, 1781; d. in New York, July 26, 1839; interred in Methodist Episcopal Cemetery, New York; mar. in, or near, New

¹ Communications from Albert F. Aymar, Chicago, Ill.

Haven, Conn., 1815, Charlotte, b. near New Haven, Conn., July 4, 1791; d. in Morrisania, N. Y., July 6, 1862; interred in Methodist Cemetery, Morrisania; widow of — Reid (?); and daughter of William Belden; and had issue:

(2) LOUIS DAVID, b. in New York, Mar. 14, 1816; of whom hereafter.

(3) MARCIA MALVINA, b. in New York, Feb. 20, 1818; d. in Salem, Oreg., 1897; mar. in New York, John Williams. Issue.

(4) JOHN PETER, b. in New York, Dec. 29, 1819; of whom hereafter.

(5) CHARLOTTE LOUISA, b. in New York, Aug. 14, 1822; d. in New York, Aug. 31, 1823; interred in Methodist Episcopal Cemetery, New York.

(6) LUCIA ADALINE, b. in New York, July 3, 1824; mar. in New York, William Richard Derr. Issue.

(7) AMELIA THERESA, b. in New York, Jan. 10, 1827; d. in New York, Nov. 17, 1827.

(8) WILLIAM THORN, b. in Brooklyn, L. I., June 23, 1830; of whom hereafter.

(9) WALTER BELDEN, b. in Paterson, N. J., Sept. 8, 1832; of whom hereafter.

(10) ALBERT FISHER, b. in New York, Nov. 3, 1834; of whom hereafter.

II. LOUIS DAVID (2) AYMAR, b. in New York, Mar. 14, 1816, d. in Brooklyn, L. I., Nov. 14, 1872; interred in Greenwood Cemetery, Brooklyn; eldest son of John Peter Louis David Aymar and Charlotte (Belden) Reid (?); mar. in New Utrecht, L. I., Jan. 1, 1837, Jane, b. in New Utrecht, L. I., June 6, 1820; d. in Brooklyn, L. I., Jan. 13, 1886; interred in Greenwood Cemetery, Brooklyn, daughter of Winant Bogert and Ruth Stillwell; and had issue:

(11) LOUIS WINANT, b. in New York, Dec. 5, 1841; of whom hereafter.

(12) JOHN PETER, b. in New York, 1845; d. in New York, Dec. 15, 1845.

(13) ALBERT BELDEN, b. in New York, Feb. 27, 1846; of whom hereafter.

(14) SARAH JANE, b. in New York, Aug. 1, 1849; mar. in Brooklyn, L. I., June 21, 1868, Oscar Rogers, b. in White Plains, N. Y.; son of Nelson Seymour and Rebecca Gregg. Issue.

II. JOHN PETER (4) AYMAR,¹ b. in New York, Dec. 29, 1819; d. in Isle of Wight, England, June 5, 1843; interred in Isle of Wight; second son of John Peter Louis David Aymar and Charlotte (Belden) Reid (?); mar. in New York, Elizabeth Devine²; and had issue:

(15) JOHN PETER, b. in New York, Aug. 31, 1841; d. in New York, July 14, 1843; interred in Methodist Episcopal Cemetery, New York.

II. WILLIAM THORN (8) AYMAR, b. in Brooklyn, L. I., June 23, 1830; d. in Fordham, N. Y., Mar. 16, 1883; interred in Woodlawn Cemetery, New York; third son of John Peter Louis David Aymar and Charlotte (Belden) Reid (?); mar. in New York, Jane Sylvester, d. in New York, Mar. 15, 1901; and had issue:

(16) WILLIAM FREDERICK SYLVESTER, b. in New York, Nov. 1, 1855; of whom hereafter.

(17) OSCAR COOK, b. in New York. Unmar.

(18) JEANETTE, b. in New York, Nov. 9, 1858; d. in New York, Aug. 18, 1859.

II. WALTER BELDEN (9) AYMAR, b. in Paterson, N. J., Sept. 8, 1832; d. in Baraboo, Wis., June, 9 1891; interred in Baraboo; fourth son of John Peter Louis David Aymar and Charlotte (Belden) Reid (?); mar. in Elmira, N. Y., Oct. 23, 1855, Maggie, b. in Northumberland, Pa., Nov. 12, 1830; daughter of Matthias Manley and Nancy Sherer; and had issue:

(19) CHARLOTTE LOUISA, b. in Elmira, N. Y., Jan. 1, 1857; mar. in City of Mexico, Mexico, May 13, 1874, Harry, d. Nov. 28, 1889; son of John and Catherine Wambold. Issue.

II. ALBERT FISHER (10) AYMAR, b. in New York, Nov. 3, 1834; fifth son of John Peter Louis David Aymar and Charlotte (Belden) Reid (?); mar. in Philadelphia, Pa., Jan. 1, 1866, Nellie, b. in White Plains, N. Y., Apr. 18, 1849; daughter of John La Beal and Emma Bedouin; and had issue:

(20) WALTER BELDEN, b. in Hastings, Minn., Aug. 27, 1867; d. in Hastings, Minn., Sept. 27, 1867; interred in Mounds Cemetery, Hastings.

¹ Administration on estate of John P. Aymar, "Equestrian," to William M. Mitchell, Public Administrator, Nov. 27, 1843. (Surrogate's Office, New York, Liber 43 of Letters of Administration, p. 330.)

² Married, secondly, Robert Ellingham.

(21) EDWIN HENRY, b. in Berrien Springs, Mich., June 2, 1871. Unmar.

(22) MAE EUGENIE, b. in Morrisania, N. Y., Jan. 27, 1873. Unmar.

III. LOUIS WINANT (11) AYMAR, b. in New York, Dec. 5, 1841; eldest son of Louis David Aymar and Jane Bogert; mar., firstly, in New York, May 27, 1864, Mary, b. in New York, 1846; d. in Brooklyn, L. I., Nov. 4, 1872; interred in Greenwood Cemetery, Brooklyn; daughter of John and Amanda Boyd; and had issue:

(23) EMMA ESTELLE, b. in Brooklyn, L. I., Apr. 20, 1866; mar. in Brooklyn, L. I., June 6, 1888, Randolph Williams, b. in Brooklyn, L. I., 1866. Issue (?).

Louis Winant (11) Aymar mar., secondly, in New York, Jan. 20, 1876, Charlotte, b. in New York, Feb. 26, 1846; daughter of John Studley King and Laura Wadsworth: and had issue:

(24) JOSEPHINE, b. in Brooklyn, L. I., June 1, 1878; d. in Brooklyn, L. I., June 1, 1878; interred in Greenwood Cemetery, Brooklyn.

(25) CHARLOTTE WADSWORTH, b. in Brooklyn, L. I., Oct. 5, 1879; d. in Brooklyn, L. I., Dec. 21, 1880; interred in Greenwood Cemetery, Brooklyn.

(26) MAY BELLE, b. in Brooklyn, L. I., Apr. 17, 1882. Unmar.

III. ALBERT BELDEN (13) AYMAR, b. in New York, Feb. 27, 1846; d. in New York, Apr. 7, 1889; interred in Greenwood Cemetery, Brooklyn, L. I.; third son of Louis David Aymar and Jane Bogert; mar. in New York, Oct. 28, 1868, Julia, daughter of John and Amanda Boyd; and had issue:

(27) CATHERINE, b. Mar., 1874.

III. WILLIAM FREDERICK SYLVESTER (16) AYMAR, b. in New York, Nov. 1, 1855; elder son of William Thorn Aymar and Jane Sylvester; mar.; and had issue:

(28) NEVA.

Authorities: Louis W. Aymar, Brooklyn, L. I.; Albert F. Aymar, Chicago, Ill.; Mrs. Walter B. Aymar, New York; Aymar Bible; and Bureau of Vital Statistics, New York.

Shortly before his death, which occurred in 1884, William (73)

Aymar, of the New York family, spoke of an Aymar (a William Aymar, if memory serves) who had come from France to New York about forty years earlier and entered business in the lower part of the city.

Doggett's New York Directory for 1844 contains the name of William Aymar, manufacturer, 391 Broome Street, and that for 1845, the name of William Aymar, cap-manufacturer, 190 Spring street. From the latter date until 1870, when the entries cease, William Aymar lived in Spring street, and he may be, and probably is, the William Aymar referred to above and the William Cyril Aymar of the annexed genealogy.

It will be observed that William Cyril Aymar died in 1870, and that his eldest son, Charles Francis Aymar, was born in New York, in 1844.

His granddaughter, Miss Eleanor S. Aymar, has very kindly furnished a list of his descendants.

GENEALOGY

I. WILLIAM CYRIL (1) AYMAR, b. in Paris, France; d. in Lakeland, L. I., Jan. 1, 1870; interred in Hauppauge Cemetery, Hauppauge, L. I.; mar. Sophie Désirée —, b. in Paris, France, circa 1816; d. in Brooklyn, L. I., Oct. 18, 1880; interred in Calvary Cemetery, Blissville, L. I.; and had issue:

(2) CHARLES FRANCIS, b. in New York, July 22, 1844; of whom hereafter.

(3) FRANCIS JOSEPH, b. in New York, Oct. 22, 1846; d. unmar. in Brooklyn, L. I., Aug. 22, 1891; interred in Evergreens Cemetery, Brooklyn.

(4) MELANIE, b. in New York, Sept. 15, 1848; d. in Brooklyn, L. I., Mar. 12, 1895; interred in Evergreens Cemetery, Brooklyn; mar. in Lakeland, L. I., Nov., 1872, Philip Howard, b. in New York, Dec. 23, 1845; d. in Brooklyn, L. I., Mar. 12, 1891; interred in Evergreens Cemetery, Brooklyn; son of Abram Howard Delamater and Mary Ann Hoy. Issue.

(5) CYRIL, b. in New York, May 27, 1853; d. in New York, July 8, 1853; interred in Calvary Cemetery, Blissville, L. I.

II. CHARLES FRANCIS (2) AYMAR, b. in New York, July 22, 1844; d. in Brooklyn, L. I., Oct. 18, 1882; interred in Evergreens Cemetery, Brooklyn; eldest son of William Cyril and Sophie Désirée Aymar; mar. in Brooklyn, L. I., Aug. 22, 1872, Deborah,

b. in Brooklyn, L. I., July 13, 1855; daughter of George Spooner Butts and Eleanor Spencer; and had issue:

(6) WILLIAM GEORGE, b. in Brooklyn, L. I., July 11, 1873. Unmar.

(7) ELEANOR SOPHIE, b. in Brooklyn, L. I., Feb. 10, 1876. Unmar.

(8) LAURETTA, b. in Brooklyn, L. I., May 30, 1878; d. in Brooklyn, L. I., July 19, 1880; interred in Evergreens Cemetery, Brooklyn.

(9) DEBORAH ELEANOR, b. in Brooklyn, L. I., May 23, 1880. Unmar.

The recent arrival in this country of descendants of a Huguenot family of Aymar which left France two centuries ago, is interesting, and if further records can be secured they may prove of the utmost value in throwing light on the foreign lineage of the New York Aymars, whose forefathers traditionally fled to Germany, and may lead to the discovery of a mutual ancestry for the various Aymar families in the United States.

"Our ancestors lived in the southern part of France, whence they emigrated on account of religious persecution and settled in Württemberg, Germany, where they were given a tract of land by Archduke Carl. This took place as nearly as I can ascertain about the year 1700.

"My grandfather, Frederick Aymar, lived in Barenthal, Württemberg. He had three sons. Frederick, the eldest, emigrated to America in 1851, and settled in Newark, N. J. I have not heard from him in the last thirty years. . . .

"The second son of my grandfather, Jacob, was my own father. . . . The names of my brothers are Frederick and Wilhelm. Frederick died while in military service in Stuttgart. Wilhelm is living in Pfortzheim and is engaged in the jewelry business. I left Germany in 1881, and came to St. Paul. . . .

"The youngest son of my grandfather was named John. He had two sons. . . .

"My grandfather had a brother Jacob who had three sons, Jacob, John, and Charles. Jacob was married and lived in Colmar, France. He died about fifteen years ago. John is also dead and Charles, the youngest, is living in Germany." ¹

¹ Communication from Jacob Aymar, St. Paul, Minn.

GENEALOGY

I. JACOB (1) AYMAR, b. in Württemberg, Germany, July 25, 1851; son of Jacob Aymar and Margaret Mueller; mar., firstly, in Barenthal, Germany, Mar. 15, 1873, Margaret, b. in Serres, Germany, Feb. 19, 1852; d. in Barenthal, Germany, Apr. 1, 1878; interred in Barenthal; daughter of Pierre Gille and Jeanne Jourdan; and had issue:

(2) AUGUST FREDERICH, b. in Barenthal, Germany, Jan. 2, 1874; of whom hereafter.

(3) FREDERICKA KATHERINE, b. in Barenthal, Germany, Mar. 15, 1876. Unmar.

Jacob (1) Aymar mar., secondly, in Barenthal, Germany, July 25, 1879, Katherine, b. in Serres, Germany, Apr. 27, 1843; daughter of Pierre Gille and Jeanne Jourdan; and had issue:

(4) CHARLOTTE JEANNE, b. in Barenthal, Germany, Dec. 6, 1879. Unmar.

(5) EDWIN HENRY, b. in Lakeland, Minn., Dec. 12, 1881. Unmar.

II. AUGUST FREDERICH (2) AYMAR, b. in Barenthal, Germany, Jan. 2, 1874; son of Jacob Aymar and Margaret Gille; mar. in St. Paul, Minn. Nov. 16, 1895, Ida Mae, b. in St. Paul, Minn., June 7, 1877; daughter of James Goldsmith and Mary Goodson; and had issue:

(6) JAMES EDWARD, b. in St. Paul, Minn., May 5, 1896.

(7) ROBERT, b. in St. Paul, Minn., July 25, 1898.

Authority: Jacob Aymar, St. Paul, Minn.

The following lists have been arranged with a desire to obviate confusion for the family genealogist of the future. They are not exhaustive, and many additions to them can probably be made.

The first comprises those who bear the name Aymar by inherited right; the second, those who use it by courtesy; and the third, those who have adopted, or received, it, in place of other surnames.

I

Frances Aymar Aguilo.
 Edith Aymar Andreu.
 Fred Aymar Broad.
 Lola Aymar Bunce.
 Augusto Juan José Camprubi
 y Aymar.
 Augusto Salustiano Felix Lil-
 lion Camprubi y Aymar.
 José Augusto Luis Raimundo
 Camprubi y Aymar.
 Raimundo Augusto Lucca
 Camprubi y Aymar.
 Zenobia Salustiana Edith Sal-
 vadora Camprubi y Aymar.
 Kenneth Aymar Christian.
 Harry Aymar Cronkright.
 Elizabeth Aymar (Kissam)
 Crooke.
 Francis Aymar de Lesdernier.
 William Aymar de Lesdernier.
 Isabelle Aymar Drake.
 Aymar Embury.
 Aymar Embury, Jr.
 Edmund Aymar Embury.
 Caroline Aymar Fowler.
 James Aymar Fowler.
 William Aymar Fowler.
 Frank Aymar Harrington.
 Katharine Aymar (Sands)
 Havemeyer.
 Charles Aymar Hopper.
 William Aymar Jacot.
 Aymar Johnson.
 William Aymar Kissam.
 William Aymar Kissam.
 Mary Aymar (Fowler) Lewis.

Mary Aymar Lord.
 Caroline Aymar Many.
 Frances Aymar Mathews.
 Agnes Aymar Milliken.
 Ann Aymar Milliken.
 Louise Aymar Milliken.
 Mary Aymar Noble.
 Sarah Aymar Parker.
 Frederick Aymar Payne.
 Frances Aymar Robbins.
 James Aymar Robinson.
 Benjamin Aymar Sands.
 Harold Aymar Sands.
 Frank Aymar Sawyer.
 Sadie Aymar Sawyer.
 George Aymar Webb.
 Aymar van Buren.
 Frank Aymar van Buren.

II

Emilie Aymar Bailey.
 Aymar Cater.
 Arthur Aymar Cater.
 Douglas Aymar Cater.
 Louise Aymar Cater.
 Louisa Aymar Gilbert.
 George Aymar Taber.
 John Quereau Aymar William-
 son.

III

Charles Henry Aymar.
 Frank Aymar.
 Gloria Aymar.
 Louis Aymar.
 William Aymar.

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THE DESPARD FAMILY

BY RICHARD DESPARD DODGE (9)

The following paper consists of extracts from a volume written by my grandmother ISABELLA DALY DESPARD (7), and presented to her daughter (8), my mother, in 1867.

Occasional explanatory notes of my own have been inserted in brackets. For the purpose of facilitating identification, the number of the generation has been added in parentheses to most of the names, as in the case above.

Read before the Society, January 26, 1900.

The sources from which I have combin'd this sketch of the Despard family were notes written by Jane Despard (7), second daughter of Captain Philip Despard (6) of Laurel Hill, lent me by Gertrude Despard (7) of Donore; who has also been most kind in collecting some items and dates which have assisted my arrangements; also a few other notes of Eliza, the elder sister of Jane (7), entrusted to me by Richard of Donore. A table of descent given me several years ago by my cousin, Wheaton Bradish (7), whose maternal grandmother was a Despard (5), has helped me greatly. A retentive memory has contributed many circumstances. Invention has no part in these pages.

My acquaintance with the family began when I was about six years old, having accompanied my mother on a visit of a few days to Mr. and Mrs. Despard (5), of Coolraine, when they resided in Birr, or Parsonstown, for only a short period, I believe.

When I was placed at a boarding school in Dublin, on the day I was eight years old, I met at the house of my uncle, Mr. Bradish (6), several of the name, particularly Eliza and Jane, mentioned above, and old Aunt Kitty (6), sister of their father. Jane was then a lovely girl of 17 or 18 years of age. When her uncle, General John Despard (6) was Governor of Newfoundland, she spent a few years with him, when she witness'd the circumstances hereafter detail'd in the career of her brother, Colonel William (7).

Intervals occur'd, yet I still remember'd, and at last happily assum'd the name. Thus I heard much which I have written, much which unfortunately I cannot so arrange in my mind as to

write it with satisfaction to myself. Delightful was that portion of my life which I pass'd among them, not as a graft, but as a natural member. I have not expressed one opinion of them which their manners and disposition do not justify.

THE D'ESPARD FAMILY

Their first British ancestor came to England in 1572. He fled from the Massacre of St. Bartholomew in the reign of Charles IX. of France, leaving position, rank and estates rather than forfeit his Huguenot principles. Traditions say in Ireland that he was a man of rank.

(In the month of May, 1847, I, Isabella Despard (7), met on the *Sarah Sands* S.S. from New York to Liverpool, a French gentleman, Mons. Mendez, who, attracted by my name, sought an introduction. He told me there were still Viscounts D'Espard, in the south of France between Toulouse and Narbonne, to which last-named city he was returning after a long residence in New Orleans as a merchant. The apostrophe in writing the name indicates nobility. It was so written in Ireland during at least 140 years. When the elision was dropped, I do not exactly know.— I. D.)

Be that as it may, he was a talented man, and having been mentioned as such to Queen Elizabeth, she sent him, PHILIP D'ESPARD (1), to Ireland as a commissioner for the partitioning of forfeited lands. He went first to the north of Ireland and settled afterwards in the Queen's County.

Whom Philip married is not known,—nation or name of his wife unrecorded, also of his son. The third generation was WILLIAM (3), Colonel of Engineers in 1685 under William III. (very many Huguenots were in his army, from France, the Netherlands, and in Ireland).

(He had extensive iron-works for founding cannon at Cranagh, between Larch Hill and Mountrath. He, Colonel William (3), was the purchaser of the "Mountain Property" in Upper Ossory, from the "Hollow Sword-blade Company" in 1709; the deeds of sale were sign'd on Strongbow's monument in Christ Church Cathedral, Dublin. I take the mention of this Colonel from a pedigree drawn up by my cousin, Wheaton Bradish (7), grandson of Jane Despard (5), dau. and heiress of John, of Cartown (4), in

which generation the apostrophe appears to have been dropped, and the name written since then Despard.)

This Colonel William (3) had four sons, as follows:

1st Branch. WILLIAM (4), married Frances Green of Killaghy Castle.

2d Branch. HENRY of the Sword (4).

3d Branch. JOHN, of Cartown (4).

4th Branch. RICHARD, of Cranagh (4).

First Branch.

WILLIAM DESPARD (4) and his wife, Frances Green, had three sons, viz.:

1. WILLIAM (5), married Jane Walsh.

2. FRANCIS GREEN (5), of Killaghy Castle, wife unnamed.

3. RICHARD, of Larch Hill (5), m. Frances Burton.

He [William (4)] was a very clever lawyer. Before his death he betrothed her [his own wife] to his particularly valued friend, Councillor Hughes, appointing him one of the guardians of his sons. In one year this good man died of decline. He had sent his eldest stepson (5) to Eton College. The widow married again, a Baron Keating, and had two daughters.

William Despard (4) was a determined Protestant. He exerted his superior talents warmly in the Irish House of Commons against the Popish party, in favor of the Hanoverian succession, in the latter end of the reign of Queen Anne, as she was supposed secretly to favor the Pretender;—and in our ancestor's will he directs, if any of his children should marry, or in any way connect themselves with persons professing the Popish religion, such child was to have but twenty pounds a year for maintenance during life.

(William was himself so popular and influential in the county that he was in 1715 returned to Parliament as Representative of the Borough of Thomastown, and also for the County Kilkenny. He chose, as may be supposed, to sit for the county. In the Parliament of 1719, however, he represented 'Thomastown, but appears to have soon after retired, or died.)

Sons of William (4) and Frances, m. 1700 :

1st, WILLIAM (5), who built Coolraine, married Jane Walsh, whose brother, a clergyman, had m. the only sister of William

(5), which so offended him that he would not see her for some time. At length appeased, he went to visit her. He saw and loved her sister-in-law Jane; m. her on coming of age, without any marriage settlement, which might have secured, by preventing his most unwise disposition of them, his then very extensive properties in Queens Co., Tipperary, Kildare, and Cork, &c. &c. to his heirs. I, Jane Despard (7) have heard an old gentleman, Mr. Hely, of Co. Kilkenny, say that if my grandfather [William (5)] had only kept what his grandfather [the Col. of 1685] left, not to say improved it, he could at that period (1727), or rather his son, have had £25,000, twenty five thousand a year. Miss Walsh had £500, which he presented to her sister. He leased away his property, not for gaming, drinking, or company-keeping, but to make votes for the Parnells. Charleville, worth to the Whites, in 1808, £1500 a year, was given to a whipper-in, at one shilling an acre, or swapped for a pony.

William (5) and Jane had six sons, viz.:

1st, WILLIAM (6); 2d, PHILIP (6); 3d, GREEN (6); 4th, JOHN (6); 5th, ANDREW (6); 6th, EDWARD MARCUS (6), and two daughters, CATHARINE and JANE (6).

WILLIAM (6) m. Elizabeth Armstrong, of Gillam, Kings C^o. She had £3000. (A good portion in those days.—I. D.) [He built Alta-Villa and Shanderry.] In youth he was one of the pleasantest of men. (True, I remember him well.—I. D.) It has often been said that had he gone to the Bar, his wit and pleasant speech would have secured him another fortune. He was the first boy who clear'd the great Dyke called the Ha-ha, in Trinity College Park, in a standing leap. It is recorded there. He was also an admirable horseman.

(He had three sons, PHILIP (7), FRANCIS GREEN (7), and WILLIAM (7), all in the army, and all died without issue. He had also two daughters, ELIZABETH (7), m. in 1796 the Rev. Richard Despard (6) of Donore; and MARY (7), m. Moses Pim, in 1805.)

PHILIP (6) m. Letitia Croasdaile, of Rhin.

They had three sons and two daughters.

1st. WILLIAM (7), Lieutenant-Colonel 7th Fusileers, m. Miss De Blois; had two sons, Philip Henry (8) and George Packenham (8).

2d. PHILIP PILKINGTON (7), m. [1] Miss Gardner and [2] Miss Rainsford.

3d. HENRY (7), Major-General, m. Miss Rushworth.

4th. ELIZA (7), d. aged ninety-six.

5th. JANE (7), d. about eighty [the author of the notes used by my grandmother in her history].

He [Philip (6)] gave 700 guineas for his commission in the Fusileer Guards, a Royal Regiment, all first Lieutenants,—no 2^{nds}. He unfortunately left it on half-pay, retired to the Queens Co.—where he built Laurel Hill, a step he repented all his life, that is, leaving the regiment. Philip (6) never went anywhere that he was not beloved and respected, as shown on every occasion in the North of Ireland, especially on his death.

In 1815, being in London, he was accosted by a French officer, who claimed the name as belonging to his country, recognized the arms as those of the family, with some members of which he was acquainted; particularized one who some years before commanded a French Protestant battalion in the Swedish service.

(Sweden was then opposed to Napoleon, though Bernadotte, one of his own great officers, had become King of Sweden.—I. D.)

Capt. Philip's daughters resided a few years at Tours. Mons. de Chabannes, an author, told Jane Despard (7) there were families of Despards long settled on the banks of the Loire, still Protestants; also that a Count D'Espare had been beheaded for his part in defending Guienne, then belonging to the English, against one of the Charleses of France.

(It was Charles 5th.—I. D.)

GREEN (6), in the Navy. He was the bosom friend of Lord Longford's brother, Vice-Admiral Packenham, uncle of the Duchess of Wellington.

He would have been married to Jane Despard (6) of Donore, but hearing that a brother officer was dangerously ill in the King's Co. he went to him. The officer died. Green returned home, having taken the fever, died in three days, leaving his property, Gosbrooke, opposite Larch Hill, to Jane.

JOHN (6), in the Army. (A general; m. Miss Hesketh). He went out with the first Marquis Cornwallis at 13 years of age; who was so fond of him that he was reported to be his son;

but Lord Allen, his relative, being also quarter'd at Gibraltar, soon disprov'd that report. He had the talent of creating the same feelings of attachment in all who knew him during his prolonged life. He would have been a richer man, but that his wife, the sister of Sir Robert Hesketh, Bar^t, one of the pleasantest of women, always had the house full of company. He was some years Governor of Newfoundland, and liv'd latterly at Oswestry, Shropshire.

When the General (6), was Lieut.-Col. in the Fusileers, the Duke of Kent (father of Queen Victoria), was Colonel; and as the former happen'd to be of a most sweet disposition and humane temper, and the Duke very fond of the lash, they often differ'd in opinion. Lieut.-Col. Despard having been absent on leave for a year, the first and second days of his appearance on parade after his return, the men huzza'd, laid down their arms, hoisted him on their shoulders, and went round and round the parade, manifesting their joy thus twice in the day. After the second day, the Duke sent to him to say that, as a field officer, *He need not attend at common parades*. He was soon after placed on the staff, and when he call'd to take leave of the Duke, the latter took him by the hand, wished him every happiness, and added: "If at any time I have done what displeased you, believe me I am heartily sorry for it."

(This was a royal trait of a royal prince. The Duke of Kent was a martinet in the army, but with many noble feelings.—I. D.)

Tradition says that he (6), was the best horseman in the Queens Co., galloping *standing* on the saddle, not sitting.

ANDREW (6) also in the Army, served in the 59th Reg^t in which he was a pattern officer, as affirm'd of him by Lord Rossmore (who was also in that Regiment) many years afterwards. While recruiting in Liverpool, the townspeople raised a Reg^t in the American war. A deputation waited on him with the offer of a company in it, on account of his regular conduct,—no small proof of approbation from English commercial persons to *an Irishman in those times*.

He fought at Bunker's Hill, in the commencement of the Revolutionary War, and at other places in America. In 1798 he acted as amateur aide-de-camp to General Johnson, at the battle of Ross, by his enterprising vigilance pointing out where successes

could be, and were, obtain'd. He died at the advanced age of 94 or 95, a Colonel, unmarried.

EDWARD MARCUS (6). Also in the Army, d. un-m., a Colonel.

[Note, by R. D. Dodge. This officer was a companion in captivity of the celebrated Major André, in the early part of the Revolutionary War, when they appear to have been placed as prisoners in the charge of a certain Mr. Cope, in Pennsylvania. The following extract from Sargent's *Life of André*, page 91, is of interest as referring to Col. Despard] :

"This was an Irish officer, who, in 1781, very bravely supported Nelson in Nicaragua, and was executed for treason in 1803. He was one of the very few English officers that brought back from America democratical ideas. A democratical soldier was indeed an anomaly in the service of that day. 'Three distinguished heroes of this class,' wrote Scott to his son, 'have arisen in my time: Lord Edward Fitzgerald, Colonel Despard and Capt. Thistlewood: and with the contempt and abhorrence of all men, they died the death of infamy and guilt.' Even in America Mr. Cope had warned Despard that his recklessness & disregard would certainly bring him to some bad end."

[Those of us, however, who believe in the Fourth of July, will consider his fate glorious rather than grievous.]

Reverting to PHILIP (6), who m. Letitia Croasdaile; they had 3 sons and 2 daughters.

WILLIAM (7) the eldest, in the Fusileers, was aide and Secretary to his uncle, General John Despard (6), when governor of Newfoundland, where they remained six years, during which period William (7) acted as clergyman, there not being any in the place, putting on a black coat after parade, and in an appointed room in his uncle's house, read the whole service with a sermon to all church members, as well as to the military of the place.

When of age, as chief magistrate, he married, baptized, read to the sick, and buried the dead. All these offices served to fortify those principles of religion which he had very early learned at home. When the General (6) resigned, William (7) rejoined his regiment as Captain of Grenadiers, and was the first man in Fort Bourbon, Martinique, when it was taken by assault. He was after that appointed aide to General Moore at Newfoundland,

and had become such adept in the management of affairs in a colony, that Admiral Holloway, Naval Commander on the station, said that Moore could not have kept the situation without him. When the Fusileers were order'd to the Peninsula, he gave up the fine situation he held, which he need not have done, as the then Col. Packenham and he were as brothers, the same high-minded feelings actuating both. On his way home from Newfoundland to join his regiment, he was in London. Being presented to the Prince Regent, his Royal Highness paid him that elegant compliment: "Sir! in a regiment of heroes, I have heard your name distinguished."

He brought his character with him to Portugal. It is a pity he was not bred an Engineer, for a remark he made induced Wellington, while planning the fortifications of Torres Vedras, to request him to remain there with additional pay; *that* he declined, but consented to remain until his regiment was ordered up into action. In consequence of his superior officer, Sir William Myers, being killed at Albuera, the command devolved on him, and he was immediately appointed to the Majority. A soldier seeing him pass one day, said:—"There goes the best man in the army." Another said:—"My master never thought of himself; he was out all night looking for the wounded, fearing that one might be left behind or neglected." The last action he was in was nearly at the close of the Peninsular War, when he was promoted to the Lieut-Colonelcy, but the very day, or a few days after his commission was signed in London, he died of his wounds.

(His promotion was at Victoria, his death-wounds at the battle of the Pyrenees. His loss was deeply deplored.—I.D.)

He m. Miss De Blois, of Nova Scotia and had two sons,—Philip Henry (8) and George Packenham (8).

HENRY (7), third son of Philip & Letitia, m. Miss Rushworth of Isle of Wight. He was a Major General, and Colonel of the 99th Regt. He commanded all the troops in New Zealand, where he sustained a high character. See Sir John Ross's last voyage.

The third son of William Despard (4) and his wife Frances Green, was the REV^d RICHARD DESPARD (5) of Larch Hill, Rector of Clonenagh, the old Irish name of the parish in which is the town of Mountrath. He m. Miss Frances Burton, of the family of the baronets of Burton Hall, County Carlow; a religious,

good woman, who survived him till her grandson Richard (7) was a few years old.

They had 5 sons and 1 dau. viz.:

1st WILLIAM (6), in the 18th Dragoons, d. unmarried.

2nd THOMAS (6), a physician, d. unmarried.

3rd REV. FRANCIS GREEN (6). These three all passed through Trinity College, Dublin.

4th Samuel (6).

5th Richard (6).

6th Mary (6).

The REV. F. G. DESPARD (6) m. Feb. 24, 1781, Jane (6) daughter of John Humphreys and his wife Jane Despard (5). [His oldest son, my grandfather, RICHARD DESPARD (7), was born Dec. 22, 1781, at Larch Hill, of Despard descent on both sides.]

The Rev. F. G. Despard (6) was college chum of the Right Hon. William Wellesley Pole, an elder brother of Wellington. The friendship continued, the Despard interest in the Queens C^o being also important. Ballyfin, M^r Pole's residence, was seven miles from Larch Hill. . . . There young RICHARD (7), of Larch Hill was a frequent and favorite visitor. Thus the friendship was continued thro' three generations. Richard (7) had been intended for the church, but the disturbed state of Ireland in 1797, induced him to decide for the army. In that year Mr. Pole raised among his own tenantry a corps of Yeoman Cavalry, himself the captain, and the too youthful Richard (7) a lieutenant. Too young, indeed, not yet sixteen, but preparatory to a commission in the army.

During the Rebellion of '98, he was in the battles of Castlecomer, Carlow and Ross, in which Col. Andrew Despard (6) joined. Lord Mountjoy, Colonel of the Co. Dublin Militia, was kill'd in that battle. When not actually on service, Richard (7) was at Larch Hill. In that neighborhood most families kept guard at night, strengthened by trustworthy servants, or by yeomen. No guard was necessary at Larch Hill, as no man would molest that house. Richard (7) often went to Laurel Hill [his aunt's home], on that duty, always in full uniform; and returning home at early dawn of the summer mornings, met the rebel patrols. Being challenged he gave his name in full, "Richard Despard of Larch Hill," and immediately, invariably, received the order to "Pass on, and God bless ye." No one in that

part of the country would injure any belonging to "Parson Frank" (6).

After the rebellion Richard was appointed Nov. 28th, 1800, a cornet in the 23rd Light Dragoons, gazetted 4th March, 1801; which regiment was reduced on the Peace of Amies, March 27, 1802. He was greatly liked by his brother officers, particularly Lord Portarlington and Lt. Col. Spencer, who entrusted him with the command of his own troop. I have read some of the Colonel's letters to him, of both direction and approbation.

Six months after the reduction of the 23rd he join'd the 7th Dragoon Guards at Newcastle on Tyne. Both his commissions were obtained thro' the interest of the Right Hon. W^m Wellesley Pole. At Newcastle the only daughter of the general commanding the garrison, whose fortune was £30,000, was fascinated by the handsome young Irishman. The fondness of her father induced him to sanction, and even to intimate her attachment. But the heart of Richard was one which "gold could never buy." The tale was told me after my marriage, by acquaintances in the regiment. I asked him if it was true? He only laughed and colour'd, but could not deny the fact. . . .

Here I will relate a veritable romance of private life.—

On a cold, frosty day of February, 1800, Isabella was sent on a message by her mother, guarded against *mud*, the streets being frozen *dry*, by pattens, almost certain to cause a fall. (Pattens are oval iron rings set under wooden soles, strapped under and around the feet, only suitable for wet weather. They were superseded by sabots with thick cork soles.) As she walked along Ormond quay, a rush of gentlemen entering and leaving Finlay's Bank, so jostled her that she felt herself falling, when an arm was thrown around her, providentially saving her. She saw not her deliverer, but thenceforth the pattens were rarely used.

On a certain evening of 1806, in the "sweet summer time," Mrs. Daly (6) and Isabella (7) were to take tea with their dear friends the Mazières, in Gardiner's Row. To prolong their walk from their house in Synnott Place, they went round by Granby Row, up which a goat and her kid were leisurely coming. Isabella, pleased by the pretty young thing, laid her hand on its head. The goat rushed at her with butting horns, laying her prostrate on the flags. Providence sent her aid. A stranger raised her, and drove away the angry animal. Terrified, confused, she

hastened onward, not looking at her champion. The injury to her arm she did not recover from for several weeks.

In July, 1807—Isabella prepared to visit her aunt, Mrs. White (6), at Springville, near Cork. . . . Eleven happy months flew past. The 7th Dragoon Guards came to Cork on the 22nd June, 1808—Richard Despard (7), one of the officers, renewed a former intimacy with the family at Springville. He at once became attached to Isabella, upon which she was summoned home in July. He followed her in three weeks. They were engag'd—only one walk they had together. Very happy they both were. He reminded her of the two accidents which occur'd so long ago—at both times he had rescued her,—how else could he have known of them? On seeing her at Springville her face had appear'd as that of a vision in his dreams, perplexing and puzzling, he knew not why. But that morning, as he walk'd up Granby Row, the whole scene, goats and all, had flashed on his memory;—then the half-fall opposite the Bank:—and thus were the shadowy features identified with those which now were, and henceforth to be, the dearest to him on earth. . . .

After those encounters, she hoped, trusted, pray'd silently that they should be destined for each other. So it proved.—Faithful and true he was, to the last hour of his subsequent life of 38 years!

Here I resume my memoir of Larch Hill. The following obituary appeared in a Dublin paper which I have still:

“*Died* on the 18th November last (1818) at his seat, Queens County, much regretted, *Francis Green Despard* (6) Rector of Ratharran, being the inheritor of those pious and virtuous qualities, which many years since distinguish'd his father, the Rev.^d Richard Despard of Larch Hill (5), he gained the respect and esteem of an extensive population. The feelings of his heart, the widow & the orphan can best testify, to whom the loss will be by them consider'd irreparable.”

Well might the widow and the orphan mourn for the loss of their benefactor! When a tenant died on the glebe lands, Mr. Despard (6) never turned off the widow and children, nor required any rent of them until the eldest son was able to earn it. Neither did he at any time charge a rent above what the tenant was justly

able to pay. In the dreadful famine of 1817, he contributed equally to the parishes of Offérlane and Rathsarran.

Thus it was:—On the 24th of June, 1817, occur'd the most terrific storm I ever saw in Ireland. It began about noon, lasting twelve hours. Incessant lightning, frightful thunder, torrents of rain, and for one hour after its commencement, hail as large as walnuts thickly cover'd the ground. Sixty-five panes of glass were broken by it in Cartown House. The weather having been previously intensely hot and dry, the thatched houses (ours was so) were quickly penetrated by streams of water, requiring tubs, &c. &c. to catch them. The mountain rivulets—(our horses going to bog for turf, cross'd those only fetlock deep; returning they were up to the girths)—swell'd in three hours to angry floods, carrying away two stone bridges near to the “*Lover's Leap*,” at the foot of which, 150 feet below, flows the small, pretty, rapid river, the Delour, to which those rivulets are tributaries, all thus carried to the Nore. The original courses were fill'd up with earth, gravel and stones, and new ones forced by the raging waters. The weather was effectually broken. Rain day and night. Turf imbibing it like sponges, remained wet the rest of the year. Corn of every kind, reap'd unripe, grew in the stook. Potatoes mostly rotted in the ground—starvation, sickness, overwhelm'd the poor, and heavily tax'd the rich for their relief, and nobly they responded to the cry. Every gentleman in our neighborhood contributed. I have repeatedly reckoned more than seventy poor creatures at a time at the lawn on Larch Hill, being supplied with a good meal from the house, two servants bearing a tub of soup, thicken'd with oatmeal, vegetables and potatoes, wherewith to feed each hungry being, renewing the supply, till all were satisfied.

No wonder that Mr. Despard (6) was lamented; that he was follow'd to his last resting place by a gathering more numerous than any individual there had ever before witnessed!

The fourth son of the Rev. Richard Despard of Larch Hill (5) was SAMUEL (6) who m. Letitia, dau. of Mr. McMahon, merchant of Dublin. He had four sons and three daughters, viz.:

1. RICHARD (7) in the Army, Peninsular, d. unmarried.

2. SAMUEL (7) in the Church. Rector of Newtown parish, Westmeath; died, May 15, 1847, without issue; much beloved and greatly lamented. I copied the following from the *Mail*:

"The decease of this estimable man adds another to the melancholy catalogue of clergymen of the Established Church, who have fallen victims to the discharge of their Christian duties to the poor, in this season of national calamity" (the famine) "and whose deaths give evidence of charity, not limited to their special congregations, but to sufferers of every class and creed."

3rd son. WILLIAM FRANCIS (7) in the 17th Reg^t m. Louisa, dau. of Rev. Matthew West; died young, leaving:

SAMUEL DOPPING (8), settled in Australia.

LOUISA (8) m. Mack, do. do. do.

WILLIAM FRANCIS (8), of Belfast, Ireland.

4th son. PHILIP (7) married Anna Poe.

The three daughters were Letitia, Frances, and Charlotte Maria.

The fifth son of Rev. Richard of Larch Hill (5) was:

RICHARD (6) m. Diana, sister of the above Letitia McMahon. He settled in Clarksburgh, West Virginia. His children were Jane, Frances Diana, Richard, Mary, Burton, and Charlotte.

Second Branch. Extinct.

The second son of Col. William Despard (3) of the Engineers in 1685, was HENRY (4) of the Sword, called traditionally "the left-handed," or in Irish, "Kithogue," who, together with another Henry Despard of whom there is no further mention was cited before the Irish Parliament for a breach of the peace against St. Leger Gilbert. The "Swordsman" fought Conway of Cappanarra, in which encounter, or consequent thereon, it is reasonable to suppose he lost his life, as he is no more mentioned. [He seems to have lived up to the Despard motto: "Pugno" (I fight).]

Third Branch.

The third son of Colonel William (3) of 1685, was JOHN (4), of Cardstown or Cartown, he married Elizabeth Willington, had a son, John (5) Capt. of Dragoons who d. unmarried in 1748, and a dau. JANE (5) who inherited her father's property of £1200. per annum. She m. (1744) John Humphreys (of very obscure parentage), and had four sons and four daughters, viz.:

1. ISAAC HUMPHREYS.
2. WILLIAM HUMPHREYS.
3. JOHN HUMPHREYS.
4. DESPARD HUMPHREYS.
5. ELIZABETH HUMPHREYS m. Samuel Hutchinson.
6. MARY HUMPHREYS m. James Bradish, of Laurel Hill.
7. JANE HUMPHREYS m. Rev. Francis Green Despard (6), of Larch Hill.
8. SARAH HUMPHREYS m. Cochran Palmer.

Fourth Branch.

The fourth son of Colonel William (3) of 1685, was RICHARD (4), of Cranagh, m. Miss Warburton of Garryhinch, had 2 sons and 1 daughter.

LAMBERT, the first son, d. without issue.

GEORGE (5), the second son, was the first Despard who resided at Donore. He m. Gertrude Carden, of Lismore, and had 2 sons and 5 daughters. The elder son, GEORGE (6), m. another Gertrude Carden and died without issue. The second son, Rev. RICHARD (6), m. in 1795 or 6, Elizabeth Despard (7) elder dau. of William (6) who built Shanderry. He had 2 sons & 1 daughter. He died June, 1800, none more lamented, none more deserving. To this time (1867) the name of "Dick Despard of Donore" calls up sweet and sad recollections in the few aged persons who remember him (of whom I am one) and in those who know his virtues traditionally. His widow, young and lovely when she lost him, d. 2nd February, 1838. Their eldest son, WILLIAM WELLESLEY (7) b. Feb. 1798, m. Letitia Sandes, had 7 sons & 4 dau.

The second son of Rev. Richard (6) was :

GEORGE (7), who entered the army in 1815. (Richard (7), of Larch Hill, gave him his sword), he m. Gertrude Carden, and left the army, and was a most highly esteem'd magistrate of the C^o Meath.

Observe : Three Georges of Donore, married successively three Gertrude Cardens.

I may here sum up the character of the Despards, as written by Jane Despard (7) and corroborated by all who knew them.

"As country gentlemen they were hospitable, unostentatious, social, adepts in all field sports and kind to the poor. As subjects, faithfully loyal, as landlords generous, unexact, kindly, only too free in giving leases on the lowest terms, many forever, on which tenants have grown rich, the grantors suffering thereby from one generation to another. As soldiers, most brave and enterprising. As ministers of the Protestant Church, exemplary in life, humble, openhanded, visiting, consoling the sick, rich or poor; reproving where needful, irrespective of rank, as became their sacred calling. In family circles, gentle, sweet-temper'd, most amiable, and equally so to their servants."

Landlords; clergymen; soldiers :—these were the three denominations of the Despard family. The first merchant of the name was William (7), 3rd son of the Rev. Francis Green Despard (6) of Larch Hill; in Dublin in 1806, a truly honest man.

And thus conclude these various pedigrees, interspersed with circumstances for the truth of which I can vouch. The frequent mention of individual talent or beauty is no fancied attribution or picture. . . .

ISABELLA DESPARD,

Aged 82 years, 4 months and 13 days.

DUBLIN, *December 19, 1867.*

NOTES ON SOME HUGUENOT FAMILIES.

VINCENT, MAGNY (MANY), AYMAR, EROUARD (HARWAY), AND OTHERS.

BY EDWARD STANLEY WATERS, A.M.¹

VINCENT.

Of the early settlers of this name there were two distinct families, one Dutch, the other French, unless the former had previously emigrated to Holland from France.

Adriaen Vincent was here as early as 1645, (from Tournay?) his dau. Hester being baptized July 16 of that year, according to the record of the Dutch Church of New York City. Other baptisms of the same church are as follows:

Johannes, of Adriaen, Jan. 15, 1651.

Susauna, of Annetje, May 25, 1665.

Cornelis, of Johannes, May 14, 1674.

Marritye, of Jan, Jan. 22, 1679.

Adrianus, of Jan, July 7, 1680.

Magdalen, of Jan, July 20, 1684.

In 1665 we find Adrian Vincent living in Broad St., in which street later lived Francis of the Huguenot stock. The proximity of these two families and the identity of their later Christian names have made the tracing out of the different lines a difficult task.

In 1680 we find "Jan Vincent," also called "John Vincent," one of the "combining" coopers.

In 1686 Jans Vincent and wife Annetje Jans are members of the Dutch Church.

We read, too, among the "presentations" by the Schout of New Amsterdam, that of "Jan Vincent" and others, boys, for running about the streets fuddled last Thanksgiving-day. The Schout demanded that they be imprisoned two days on bread and small

¹ The materials for these notes were collected in 1882 in New York from the usual sources, public and private records, printed and manuscript. They have since been put into shape by the compiler at such a distance from these sources as to admit of no farther verification or correction of any errors which may exist. Read before the Society January 7, 1901.

beer, but the decision was, that their parents do punish them and charge them not to repeat it. Madaleen Vincent & Foppe Roberzen's wife were presented for throwing filth into the Graft, but the charge was not proved. Made. too was charged with abuse toward the Herr Schepen Wilhelmus Beeckman and his wife and others, saying to Beeckman's wife, "Your man goes with the Heer Fiscal and spends and gambles my man's money, etc." "Fine of sixty guilders and charged not to misbehave any more toward the Herren Magistrates."

In the same church record is a baptism, Feb. 10, 1706,

"John Vinsang, Jr.	}	Anna	{	Levi Finsang
Lea de Vow	}		{	Johannis Dykman
				Anna Vinsang, h. v. James
				Manny"

which, from the names of the sponsors, would imply that the father was of the Huguenot family, though I am unable to connect him with it.

In the marriage records we find:

"Sept. 15, 1656, Symon Fell of Diepe to Annaken Vincent, Amsterdam; May 23, 1673, Jan Vincent to Annetje Jans; Feb. 15, 1680, Johannes Cassou, widr. to Annetje Vincent, widow." And in the Probate records:

"Letters of administration on the estate of Jacques Cassau, Merchant, deceased, were granted to John Vincent (Cooper), in behalf of the children of said Jacques Cassau and Susanna Fell his late wife decd., Nov. 13, 1682." Riker's *Hist. of Harlem* mentions an "Inventory of Jac. Cousseau, Dec. 7, 1682, who md. in 1680 the widow of Simon Fell," [ancestor probably of Judge John Fell of New Jersey,] "a Huguenot from Dieppe. An Anna Vincent also, sister of John, C's admr. Martha C. md. Dan Potreau."

John Vincent is found also holding various town offices from 1679 to 1700.

From what part of France the Huguenot family of this name originally emigrated to England previous to their departure for this country, the records give no information, but it was probably from the province of Saintouge, on the southwest seacoast, that stronghold of their faith. Neither is the exact date of their coming known, but probably they were a part of "the new come naturalized French" mentioned by Gov. Dongan, Feb. 22, 1687.

In 1682 Francis Vincent, his wife Anne, and children Anne and Francis, received letters of denization in London, and soon after, John, wife, Susanne, and son Levi did the same.

Nov. 4, 1688, their sister Madeleine appears in the first entry of the Record of the French Church in New York, the present Église du Saint Esprit.

Of the names of the parents of this family, no record appears, but the following is probably the right order of the births of the children:

I. 1. JOHN¹ VINCENT (5) who md. Susanne Nuquerque, and d. 1705. Sept. 1, 1689, Jean Vincent & Susanne, "sa femme," appear as sponsors at the baptism of Susanne, "fille de Francois Basset absent et de Marie Madeleine Nuquerque sa femme." Apl. 22, 1701, John Vincent, Merchant, and his wife Susannah convey to Madeleine Pelletreau, wid. of John, decd., Merchant, for £350, all that house, land, etc. situate on the Broadway West, between the house of the widow of John Minerson on the N. & of Mr. Wm. Parker on the S., the East end fronting on the New St., etc. May 3, 1704, John "Vanzante" buys land of Geo. Harod. Apl. 21, 1705, John Vincent, Leather dresser, buys of Daniel Honan, land, etc., by Maiden Lane Slip. Peter Newkirke decd. late an abutter.

Jan. 26, 1698/9, John Vincent, Merchant, then "in good health," makes his will giving his property to his w. Susanna, his sole Executrix. If she marry again, to have one half, and his children the other; the eldest to have £10 over & above his brothers & sisters as his birthright. Will proved Sept. 4, 1705.

Dec. 4 that year, his widow having declined admn., it was granted to his brother Francis, and

Dec. 12, his wid. Susa. & Levi, eldest son and heir of said John sell to Peter De Mill for £125 the lot on the S. W. side of the slip at the end of Maiden Lane in Queen St., bought of Dan Honan, who bought it of Wm. Merritt of Orange Co., Gentn.

II. 2. FRANCIS¹ (11) who md. Anne Guerry & d. 1733. We find him Constable of the South Ward Sept. 29, 1697, Freeman of the City, Aug. 9, 1698, Assessor 1701 & 3. He is called "Sayle-maker," and in a volume of Custom House accts., Lib. 30 of the Deeds, entries are found:

To Fr. Vinsent for sailes, etc. for the ship Fortune, Nov. 27, 1700, £11. 15s.

To Fr. Vincent for the Custom House barge, Oct. 15, 1700, £8.

This occupation, as well as other naval ones, followed by various of his kinsmen, indicate a previous residence by the sea. The Huguenot makers of canvas and of sails were skilled in their trade and brought in improved knowledge of it from their mother country to their different destinations, much to the loss of the former, as was thought at the time.

He was one of those who voted for Brandt Schuyler, Alderman, for the South Ward Sept. 28, 1701, and a signer of the "Petition of the French Protestant Refugees" 1707. The Inventory of Jean Machet decd. Feb. 20, 1699/700 mentions " $\frac{1}{2}$ of a sloop at sea sold to Francis Vincent £80." His name often occurs in the early records of the French Church & in the civic records of the time. His home was on the west side of Broad St. apparently the corner of the present Bridge St.

Apl. 24, 11th year of Wm. III, Evert Banker of ye Citty of Albany Mt. & w. Elizabeth convey to Francis Vincent of ye Citty of New York, Salemaker, for £525 money of ye Province, that dwelling house & lott bd. by the broad street, S. by the dock do., W. by the house of Mary Franse, & N. by bridge street, in breadth towards the street on the N. side 2 rods, 7 feet, 8 inches & on the S. 2 r. 5 f., in length on the W. side 3 r. & on the E. 2 r., 3 f. 3 in., which was transported by Thomas Roberts & Henry Jacobs & their wives to our decd. Mother Elizh. Banker May 8, 1693, the W. end of the house being joynt or party wall between sd. F. V. & M. F. etc.

Witnesses Cornelius de Puyster, Mich. Handon & Wm. Huddleston appeared Aug. 11, 1699.

Recorded for Mr. Francis Vincent, Nov. ye 2d, 1699.

Sept. 11th, in the 6th year of our sovereign Lord King Geo. the II, he makes his will, "being ancient, very sick and weak in body, but of sound mind," etc.

He gives to well-beloved eldest son Samuel six shillings in full.

"To well-beloved dau. Ann Gilbert all linnen, etc., and my picture¹ which was drawn to represent my person."

To grandson Francis Manny, son of James Manny decd. "my gun, my sword & my watch."

To said grdson. F. M. & grandson Stephen Maynard all wearing apparel linen & woollen equally.

¹ Is this portrait known to be in existence?

The rest in trust to his executors to be distributed as follows: to son Samuel & his heirs $\frac{1}{6}$

To dau. Ann Gilbert & her heirs $\frac{2}{6}$

To dau. Elizh. Maynard & her heirs $\frac{1}{6}$

To Esther Salter & her heirs $\frac{1}{6}$

To grdau. Anne Madelaine Manny & her heirs $\frac{1}{6}$

Francis Vincent's dau. Anne having married James Manny, and his dau. Marguerite, Jeremie, the brother of James, and each dau. having had a son Francis, a doubt might arise as to which Francis was the progenitor of the present descendants.

But the above devise of *one sixth* of his estate to his granddaughter Anne Madeleine (daughter of Jeremie) seems to clearly show that she was the sole survivor of her parents' family, while the gifts to his grandson "Francis, son of James Manny decd." identify in 1733, I think, the adult, who next year married Annetje Kip.

[At the request of Mr. Waters, I have prepared this additional note, with the hope that it "may draw forth some positive information on the point."

His conclusion appears to be a natural one, and I should gladly accept it if it were not for the strong internal evidence of the following data:

Jérémie Magny and Marguerite Vincent had issue: Jérémie, Anne, Madeleine, and François.

A François Magny married, June 15, 1734, Annetje Kip, by whom he had, with other issue, Jérémie, Anne Madeleine, Marguerite, and Jérémie. It seems improbable that François, son of Jacques Magny and Anne Vincent gave these children by a first marriage the names of his uncle (Jérémie), his aunt (Marguerite), and his cousin (Anne Madeleine), and I contend, therefore, that their father was François, the son of Jérémie Magny and Marguerite Vincent.

A reason for non-participation in the estate of his grandfather, François Vincent, may perhaps be found in the date of baptism of his eldest son, Jérémie, something less than five months after the marriage of the parents.

BENJ. AYMAR.]

Dau. Ann Gilbert and loving friends Doctor John Dupuis & Joseph Leddle, pewterer to be Executors.

Abraham Journeau

C. D. Peyster Witnesses. Will proved Apl. 10, 1733.

S. Johnson.

Underneath the original of said foregoing will was a memorandum of satisfaction with it, except that the testator wished all his wearing apparel to be given to his grandson S. M., "which he discovered by signs the 29th day of February, 1732/3."

Marie Leddel. Anne Dupuy Gallaudet. Ws.

An inventory, taken July 1, 1734, mentions

Two negro men, £143.0.0

Sundry lots of goods by Mr. Thos. Hammond Apl. 24, 1733.

Do. appraised by Coll. Lurting and bought by Mrs. Gilbert, £22.0.0.

Old Plate 77 oz. 11 pwts. 12 gr. at 8s. an oz £31.3.0.

Bond dated June 30, 1718 of Chs. Crommeline & Fr. Vincent to Peter Van Wooglon £35, of which Mr. V. hath paid £30.

Another July 25, 1718 of the same John Breested of £43.4, which Mr. V. hath paid and hath Mr. C's bond.

ANNE GILBERT.

DUPUY

JOS. LEDDEL.

In the *New York Gazette* of April 16, 1733, appears a notice as follows:

"All persons that have any demands on the estate of Mr. Francis Vincent, late of the city of New York, sailmaker, deceased, are desired to give notice of the same unto John Depue or Joseph Leddel, executors, or to Mrs. Ann Gilbert, executrix to the said estate, in order to receive satisfaction. Also notice is hereby given that the dwelling-house of the said Francis Vincent, situate on the west side of the Broad Street near the Long Bridge is to be sold, together with two young negro men both good sailmakers, and sundry sorts of household goods. Those that incline to purchase the same or any part thereof may apply to the above mentioned executors."

III. 3. MADELAINE¹ VINCENT who md. Jean Pelletreau, before 1689 apparently & d. 1702. Her name occurs in the first baptismal record of the French Church & often afterwards.

Her husband, Jean Pelletreau, Merchant, makes will Dec. 10,

1697, giving £4 to the poor of the French Church, and the same sum to its reverend minister Peter Peyret.

To his neveu Elias Pelletreau all tools used about candle-making & whalebone-cutting, etc. To his neveu John P. £25. The same to his niece Esther David. All the rest to beloved wife Magdalena Pelletreau alias Vincent. Proved Dec. 6, 1700.

A conveyance to her from John Vincent in 1701 has been given above. Je. 2, 1702, 'Magdalena Pelletreau, alias Vincent,' widow of John P., Mt., being in good health etc. makes will, giving to the poor of the French Congregation of New Rochelle, £3., and to the same of N. Y. the same. To Elias P., Sen., my neveu £50. To John P., his eldest son "my plantation of New Rochelle with its houses gardens, etc.," & if he die, the same to go to his brethren, they or he paying their sister Magdalena £20.

To John P., Sen., my neveu £50. Same to neice Ester David.

To Ester David my sister alias Vincent all clothes of silke wool or worsted & other apparel.

Rest of estate to bro. John Vincent, sister Ester David and children of bro. Francis Vincent equally. Bros. John & Francis and bro.-in-law John David, executors. Proved Sept. 21, 1702.

IV. 4. ESTER¹ VINCENT (19) who m. Jean David, perhaps son of Jean & Ester. An 'Esther David, widdow' is found in the list of 'Freemen,' May 22, 1698.

John¹ (1) by wife Susanne had issue:

I. 5. LEVI² VINCENT who md. Esther, dau. of Frederic & Esther (Tourneur) De Vaux. His name as well as those of most of the others of these families, is found in the baptismal records of the French Church, as a sponsor. He survived his father.¹

II. 6. MADELAINE² VINCENT (21) perhaps who married Jean David, & perhaps 2dly Jean Pelletreau, & sometimes called Marie Madelaine, the omission of one of the Christian names in the records being I find a not unusual custom, as well as the styling a married woman by her maiden name, a custom which adds to the uncertainties of the genealogist.

III. 7. JEAN² VINCENT, who d. Aug. 4, 1690, aged 8 years.

IV. 8. SUSANNE² VINCENT b. May 30, presentée au St.

¹ Through a son, John³, was the ancestor of the gallant General, Strong Vincent, slain at Gettysburg, and of Strong's brother Boyd, the P. E. bishop of Ohio.

Baptême par Laurant Cornifleau et Madelaine Vincent, Parrain et Marraine, Je. 1, 1691.

A Susanne Vincent md. David Wilson by whom she had a son René, b. Feb. 11, bapd. Mch. 6, 1705/6; René Rezeau & Marie Anne Guichan, Sponsors.

V. 9. ELIZABETH² VINCENT bap. 1693.

VI. 10. MARIE ANNE² VINCENT b. between 8 & 9 P.M., Oct. 6, bapd. 13, 1696. Jean David & Marie Madelaine Vincent, Sponsors. Perhaps md. Henry de Meyer as the same 'et Mdle. Marian Vincent, son épouse' were sponsors for Jean Mambrut, son of Elie & Sara (Butler) b. 16th, bapd. 27th of Aug. 1735.

John¹ Vincent may have had other children, and there may be some doubt as to the above order of births. A Joan Vincent md. Frederic Fine, May 10, 1704. A Hester Vincent md. Sam. Thornton, Dec. 9, 1710. D. Ch. Rec.

A Marie also md. Joseph Leddel. A "Mdle. Esther Vincent" was godmother to Jacques, son of Dan. & Elizh. Menard, Jan. 14, 1709.

Mention has been already made too of a John Vinsang Jr. in the Dutch Ch. record, where the other names are those of this family connection.

A John Vincent received naturalization at London, Mch. 11, 1700.

FRANCIS¹ (2) by wife Anne had issue :

I. 11. ANNE² VINCENT (25) denizen¹ in London 1682, md. here about 1701, James Manny [Jacques Magny], who d. after 1706; & md. 2dly after 1720 — Gilbert.

The surname of her first husband was variously spelled as above and also Many as by his present descendants. The name is also found in the records and elsewhere Manee, Mani, and Manney, and is borne as such by persons in N. Y. and its neighborhood at the present day, some of whom are of foreign origin — one, Benj. Joseph, [properly Mênny] from Alsace, and others from Ireland, to which country there are traditions of Huguenot immigration.

Manny is the spelling of the name by a prominent branch of the family, resident in the counties along the upper Hudson, whose traditions of Huguenot descent are positive; and whose personal

¹ Noting the receiving in olden times "the privileges of a native by the king's charter, *ex donatione regis*; old French, *donaison*, a gift; old English, *deinzein*, a trader within, as opposed to *foreign*, a trader without, the privileges of the city."

resemblance to the known descendants of Jacques Magny is marked, not to mention the evidence of acquaintanceship and communication between them, with their implied blood relationship. But in spite of these the compiler has not been able with the data at his command to derive the two branches from one common stock, though by no means concluding that it is impossible so to do with ampler search.

Among some of the descendants of this latter branch the tradition holds, that their immigrant ancestor was a Huguenot though coming hither from Holland. Some foundation for this may perhaps be found, in the fact stated by Riker in his *History of Harlem* that "from Amsterdam in the ship *Statyn* sailed also Sept. 27, 1663, Minne Johannes, also from Friesland, whose descendants in Rockland Co. have borne the name of Minne or Manny."

In the N. Y. Reg. of Deeds, Lib. 18, is a conveyance of land in Haverstraw from Johannes Mÿnne to Albert, both of that place. Je. 19, 1694. The name of Magny is still found in Paris, and is that also of a small French village. Readers of Barry Lyndon too will recall the General and Chevalier de Magny. But it is also found in Sweden, and hence brought here, though derived, says its owner, from the Swedish Magnus.

A fortunate and unusually minute entry in the records of the old French Church makes known to us the home of our immigrant in his native country.

Nov. 9, 1692 was baptized "Marie, fille de Jean Coudret et de Marie quiton" of St. George, Xaintonge, France, "presentee au St. Baptême par Jacques Many de Mechen en la dite Province, parrain et Marie Geneuil¹ de Moyse en la dite Province, marraine."

Another found in Lib. 18, page 257 of the Deeds, is as follows:

I, Nicholas Hayward, Notary & Tabellion Public, Dwelling in the City of London, admitted & sworn, doe hereby certifie & attest that I have seen & perused Certain Letters Patents of Denization Granted by our Sovereign Lord & Lady, King William & Queen Mary, under the broad seal of England, Dated the 15th day of April in the 5th year of their said Majesties' Reign, wherein among others are Inserted the names of John Magny, James Magny, Francis Bassett & Andrew Jolin, who, though born beyond seas, are made their Majesties' liege subjects & to be held reputed

¹ The next year, Oct. 29, she md. Jean Dubois of "Ubbert en Sentonge au royaume de France," by whom she had Marie Madeleine, b. Sept. 12, bap. 22, 1694.

& taken as subjects born in this Kingdom of England, & may as such purchase buy sell & dispose of Lands, Tenements, etc. etc. & that the said J. M., J. M., F. B. & A. J. . . . are to enjoy all liberties . . . , in virtue of which the said Hayward grants these presents to the above persons to avail them in time and place convenient.

NICHOLAS HAYWARD & a seal.

Apl. 25, 1693.

Entered Sept. 23, 1693.

Oct. 12, 1700, Jacques Many & 'Anne Vencant' were sponsors.

Je. 29, 1701, 'Anne Many' was a witness at a marriage.

Je. 11, 1702, the Sloop Jacob, Ja. Manney Mr., arrives from Jamaica with a cargo of Sugar, rum, negroes, dry-goods etc. consigned to Abr. Delucena, Is. Marques & others.

Jan. 25, 1702/3, the sloop Gift of God, James Manney, Mr., arrives from Boston consigned to Aug. Grasset, with Rum, Salt & nailes; rum, wine etc. to Benj. Funnell¹; rum to Dan. Cromline; rum to Abm. Gourneau.

Another voyage Jan. 29, 1703.

Nov. 9, 1703, James Many, Mariner, a 'Freeman' of the City of New York, and in the 'List of Inhabitants' the same year, James Many, 1 male, 3 children.

Feb. 2, 1703/4, he with Elias Boudinot presented the inventory of the estate of his brother John Many, decd.

After this I find no further record of his name except in those of the baptisms of his children, the youngest April 6, 1707, but that of his wife occurs frequently as sponsor.

Je. 6, 1721, she is called 'Widow' in an instrument by which Ann Cooper, dau. of John & Hannah decd. is bound to her as apprentice & servant for five years, but by the time of her father's will she had become Anne Gilbert.

II. 12. FRANCIS² VINCENT (28) denizened 1682, md. Feb. 14, 1700, Anne Lynch, perhaps nee Filhet. He apparently d. before his father & childless. Dec. 28, 1698, was baptized Jacob, fils de Jacques Bargeau et Jeanne (de lachenal), b. 22d, pres. par M. Francois Vincent fils et Mdle. Madelaine Vincent.

III. 13. SAMUEL² VINCENT (29), md. Marie —, and 2dly Dec. 3, 1717, Judith, wid. of — Smith.

May 1, 1722, Samuel Vincent, Mariner, a Freeman.

¹ Father of Peter Faneuil, of Faneuil Hall fame.

Oct. 11, 1734, Mrs. Judith Vincent personally appears at a meeting of the Common Council & prays that the Water Lott No. 2 on the Dock St. and wharfe fronting to her tenement may be granted to her son John Smith & his heirs on the same conditions as to the other grantees & that the Mayor execute a quitclaim thereto.

N. Y. Gaz. of May 1, 1736:

"Run away last Wednesday from Judith Vincent in Monmouth county New Jersey, an Indian man named Stoffels; speaks good English—about 40 years of age. He is a house carpenter, cooper, wheelwright and is a good butcher also. There is two others also gone with him, one being half Indian and half Negro, the other a Mulatto about thirty years old and plays upon the violin & has it with him. . . . N. B. It is supposed they are all gone together in a canow towards Connecticut or Rhode Island."

IV. 14. ELIZABETH² VINCENT (30), md. Daniel Mesnard (Maynard) perhaps made 'Freeman' June 9, 1702. Her name often occurs as sponsor.

V. 15. ESTER² VINCENT md. — Salter, and probably had issue, though I have no record of it.

VI. 16. MARGUERITE² VINCENT (41) md. Jeremie Manny,¹ probably a younger bro. of James & John, and probably of the same vocation as they.

A similar certificate of Denization by the Notary Hayward, dated Je. 22, 6th of Wm. & Mary (the Patent certifying his liberty to purchase or command a ship as any subject, being entered in the Custom House, London, by Wm. Waterson, Collr.), is recorded here Feb. 22, 1703.

Both husband and wife seem to have survived their marriage but a few years. The absence of burial records in the Church Records is marked, and the removal of the gravestones from the old Huguenot graveyard by the church in Pine St., and the almost incredible neglect of them afterward at the sale of the second church, in whose cellar they were, I am told, stored and with which they were sold, seem to preclude the hope of any information from them as to the date of death of most of the early Huguenots. In this connection it may not be out of place to express the hope that any one having any positive information as to the final disposition of these relics—a not impossible thing—may communicate it to the Huguenot Society.

VII. 17. ELYE² VINCENT, b. abt 9 P.M. Dec. 12, 1692; bapd. Jan. 1, 1693; prob. d. young.

VIII. 18. BENJAMIN² VINCENT, b. Aug. 9, bap. 29, 1694; prob. d. young.

ESTER¹ (4) by husband, Jean David, had issue:

I. 19. DANIEL² DAVID, b. Apl. 2, bap. 22, 1694.

II. 20. EZACHIEL² DAVID, b. July 3, bap. 5, 1696, Ezachiel Grassilier, Parrian, Susanne Paré, Marraïne.

Perhaps others.

MADELAINE² (6) by husband, Jean David, had issue.

I. 21. SUSANNE² DAVID, b. Nov. 6, bap. 19, 1699; "Live Vincent, Parrain, et Madelaine David Marraïne."

By husband Jean Pelletreau she had issue:

II. 22. SUSANNE MADELAINE² PELLETREAU, b. Feb. 26, bap. Mch. 8, 1702, pres. par Jean Vinsent et Made. Pelletreau, *signed* Made. Vincent.

III. 23. JEAN² PELLETREAU, bap. Mch. 18, 1705.

IV. 24. HESTER² PELLETREAU, b. Oct. 3, bap. 5, 1707, pres. par "Live Vincent & Hester Vincent, femme de Jean David."

ANNE² (11) by husband James Manny had issue;

I. 25. MARGUERITE² MANY, perhaps md. Aug. 17, 1717, Benjamin Roumaye [Roumage], by whom she had Benj.,⁴ b. Je. 7, bap. 25, 1718; Marguerite,⁴ b. Je. 28, bap. July 19, 1719; Joseph,⁴ b. Dec. 26, 1720, bap. Jan. 1, 1721.

II. 26. JAMES² MANY, who probably d. young, though possibly the James, who joined in opposition to the dismissal of the Rev. Mr. Rou, Sept. 24, 1724. Sept. 30, 1705 was baptized "Jaque, fils de Jaque Maney et d'Anne Vincent sa femme ne le 23 du dit mois, pres. par Francis Vincent et Jeanne Machet.

"Signed F. VIENCENT

"JEANNE MANY."

III. 27. FRANCIS² MANY, (44) b. 1707, md. Je. 15, 1734, Annetje (called also Anna & Hannah) Kip,¹ dau. prob. of Petrus & Immetje (Van Dyk), bap. Ap. 8, 1711; md. 2dly. bef. 1750, Madeleine, dau. of Jean & Francoise (Belon) Aymar. He was baptized, as were two of his cousins, at the Dutch Church probably because of the absence at the time of any minister of the French Church.

"Apl. 6, 1707, Fransoa, of James Manney & Anna Finsang. Jeremiah Maney. Elizabeth Mainerd."

⁴ Probably "the wife of Frenk Mennay interred Apr. 1, 1743." Dutch Ch. record.

His children by his first wife were also baptized in that church, which he probably attended during her life, but those by his second in the French, into which he was himself received later according to the following entry, the only one of its kind I think in that church's records.

"6. 8^{bre}, 1764, apres le sermon . . . de preparation a la ste. bene le sieur francois Many ête Recu a la ste bene dans la Chambre du Consistoire suivant l'orde prescrire par la Discipline par le Pasteur soussigne qui l'a cydevant examine en particulier la ditte Reception faitte en presence des anciens de l'eglise sus-signes; fait en Consistoire a la Nouvelle York le dite Jour 6 Octobre, 1764.

" J. P. TETARD, Pasteur.

" VALLANDE ancⁿ.

" DANIEL BONNET."

Sept. 12, 1737 in a Petition demanding the removal of the Sheriff of N. Y. his name appears, and

Mch. 31, 1747, Francis Manny, Shipright, was made a Freeman. He was living I think in 1770.

Francis¹ (12) by wife Anne had issue:

I. 28. JAMES² VINCENT, b. Feb. 3, bap. 6, 1703/4.

Jacques, fils de Francois Vincent & Anna felhet? pres. par Paul Drouilhet et Lydia Leventhorp.

Samuel² (13) by wife Marie had issue:

I. 29. ANNE³ VINCENT, b. at Long Island Apl. 27, 1715, bap. July 1, 1716.

Anne nee a languille le 27 d'avril 1715, fille de Samuel et Marie Vincent, pres. par francois Vincent et Anne Many July 1, 1716.

Elizabeth² (14) by husband Daniel Mesnard had issue:

I. 30. ANNE³ MESNARD, b. Mch. 19, bap. 21, 1702/3, d. young.

II. 31. ELIZABETH³ MESNARD, bap. Feb. 25, 1704/5.

III. 32. JAMES³ MESNARD, b. Dec. 23, 1708, bap. Jan. 14, 1709.

IV. 33. FRANCIS³ MESNARD, b. Mch. 23, bap. Je. 20, 1710, perhaps the "Mr. Mesnard" buried in Trinity Churchyard Sept. 11, 1783.

V. 34. JOHN³ MESNARD, bap. Mch. 21, 1713/4, d. young.

VI. 35. JOHN³ MESNARD, bap. Feb. 15, 1715/6.

VII. 36. STEPHEN³ MESNARD, b. Aug. 28, bap. Sept. 21, 1717, named in his grdfr's will.

VIII. 37. ANNE³ MESNARD, b. Mch. 11, bap. 15, 1719; pres. par Jean du Puy et Made. Judith Vincent.

IX. 38. JUDITH³ MESNARD, bap. Ap. 2, 1721.

X. 39. WILLIAM³ MESNARD, b. Oct. 27, bap. Nov. 10, 1723.

XI. 40. MARGUERITE³ MESNARD, b. Aug. 7, bap. Sept. 18, 1726.

Perhaps others.

A Francis Misnard md. Aeltie Van Deusen & had a son Jacob, bap. Feb. 4, 1739, Daniel Misnard & Elizh. Misnard, "J. D."¹ sponsors. (D. C. Rec.) & Aug. 14, 1742, a Fr. Mesnard gives a power of Atty. to his wife Aeltie.

Marguerite² (16) by husband Jeremie Manny had issue:

I. 41. JEREMIE³ MANY, bap. Ap. 30, 1707.

Ap. 30, 1707, Jeremias, of Jeremiah Maney & Margreta Finsang. Fransoa Finsang. Magdalena Maney.

II. 42. ANNA MAGDALENA MANY,³ bap. May 29, 1709.

Sponsors. Daniel Odee. Anna Fincang huys frau Van Jaemes Manny.

As she received one sixth of her grdf'r's estate, I take her to have been the only survivor of her family at the time. She perhaps was sponsor to Jeremias,⁴ Nov. 3, 1734.

III. 43. FRANCIS³ MANY, b. Aug. 18, bap. 19, 1711; probably d. young.

"Batême. Aujourd'huy dimanche 19me. d'aoust 1711, Monsr. Louis Rou notre Pasteur a Baptisé françois many fils de Jeremie Many et de margueritte Vincent ne la samedi au soir 18me de ce mois présenté au St. Batême par samuel Vincent et Elizabeth maynard parain et mareinne. L. ROU min."

Francis³ (Manny) (27) by wife Annetye had issue:

I. 44. JEREMIAS⁴ MANY, bap. Nov. 3, 1734, d. young.

Witnesses. Petrus Kip & Anna Magdalena Manny, J. D.

II. 45. PETRUS⁴ MANY, bap. May 28, 1736.

Ws. Daniel Mÿnee & Immetye Van Dyke H. V. Van Petrus Kip.

I know not who this Daniel was, unless of the Rockland Co. family.

Peter⁴ md. Jan. 14, 1759 Lucy Jamain & prob. had issue.

Oct. 27, 1765. Marriage of Jean Moffatt et Charlotte Aimar . . . dans la maison du sieur Pierre Many jeune, en presence

¹ Young woman.

de la mere, freres, soeurs et autres ? de la mariee, fait a la N. Y.

III. 46. ANNA MAGDALENA⁴ MANY, bap. Je. 19, 1737, d. young.

Ws. Richard Kip, Sara Kip, J. D.

IV. 47. ANNA MAGDALENA⁴ MANY, bap. Nov. 19, 1738.

Ws. Richd. Kip, Sara Kip, J. D.

Shemd. Sept. 24, 1755, Daniel, son of Jean and Francoise (Belon) Aymar, b. Nov. 17, bap. 28, 1733, d. Je. 25, 1815, by whom she had John⁵ (*alias*) John D., who md. Apl. 14, 1785, Jeanne, dau. of Pierre and Madeleine (Garcine) Lajeur, b. Sept. 20, bap. Oct. 6, 1765, who d. soon after marriage; he md. 2dly Ap. 22, 1787, Judith Quereau by whom he had issue: Francis;⁵ Catharine⁶ md. Peter Embury; Hannah⁵ d. unmarried aged abt. 90; Margaret⁶ md. David Jacot; perhaps others.

V. 48. MARGARITE⁴ MANY, bap. Jan. 25, 1744.

Ws. Dan. Mynards, Catherine Kip, H. V. Van Cornelis Bogard. She perhaps md. Sept. 24, 1763, Leonard De Klyn.

May 14, 1796, an Ann Magdalen Decline md. John Bloodgood.

VI. 49. JEREMIA⁵ MANY, bap. Dec. 22, 1745. Ws. Cornelius Bogard, Elisabeth Mynard.

VII. 50. ABRAHAM⁵ MANY, bap. Ap. 17, 1747. Ws. Cornelius Bogard Jannetje, Pessel h. v. v. Richd. Kip. These last two sons probably d. in youth.

By wife Madeleine he had issue:

VIII. 51. FRANCES⁵ MANY, bap. Aug. 15, 1750, "dans ma maison, par moy soussigne etant malade, nee a la Nouvelle York le 8e de Juillet Dernier, fille de Francois Many et de Magdelaine Eymar sa femme, etant presentee au St. Baptesme par Jean Eymar et Francoise Belon sa Femme Parrain et Marraine.

"Francois Many

"L. Rou. Ministre

"Jean Eymar

"Francoise Belon."

A Frances Many md. Oct. 27, 1770, Samuel Wentworth.

IX. 52. VINCENT⁵ MANY, b. Nov. 30, bap. Dec. 9, 1753, pres. par Francois Many & Marguerite Salter. He prob. d. in youth.

X. 53. DANIEL⁵ MANY (56) b. Ap. 2, bap. 23, 1755, pres. par Jeremie Bandouin et Judith Aymar; perhaps md. Mary —.

XI. 54. JEAN⁵ MANY, b. Oct. 7, bap. 9, 1757, "par M. Pierre Testard, Min. francois, en l'absence du min. soussigne, . . .

dans la maison du Sieur Many pour cause de maladie (sans liver a consequence pour Lavenir) pres. par Jean aymar parain et Louise Aymar Jamain, marvaine. Francois Many, Jean Aymar, Luce Jamain."

XII. 55. FRANCIS^o MANY (59) May 9, 1759. "Le dit jour a eté Batise par moy Pasteur soussigne. Francois, fils naturel et Legitime de Francois Many et de Magdeleine aymar sa femme, presente au St. Bateme par Pierre Lajur Pavain et Madelaine Garsain sa femme maraine, Ne le 19e avril der. le Pere Etant absant na point signe.

"Jean Carle Past,

"Pierre Lageur,

"Jaque Desbrosses,

"Madelen Garcine,

"Vallade, ancien."

He md. Dec. 25, 1779, Rachel, dau. of Jacques and Jeanne (Jabouin) Erouard,¹ b. Mch. 12, 1759, d. Dec. 27, 1839, just two days after the 60th anniversary of her marriage. He survived her hardly more than a year, dying Mch. 21, 1841, when he was laid by her side in the Marble Cemetery. In the directories he is found in 1790 in Little Dock St., in 1795 in Beaver St. and in 1796 and some time after at 76 Nassau, in which neighborhood many of his connection herein mentioned, Aymars, Lajeurs, De Klyns, Emburys and others at the same time lived; a little later a migration northwestward seems to have set in and these names are found somewhat in Church, Varick, and Washington Sts. and their vicinity, and later creeping gradually up-town, as the city grew in that direction so that at the time of his death, his home was in Carmine St. near Bedford, with his widowed dau. Rivers.

He was a man, as remembered by his living descendants, of upright character and of a bright and kindly nature, qualities which also characterized his wife.

Daniel^o (53) by wife Mary had issue:

I. 56. Child,^o b. abt. 1774, d. Aug. 28, 1777. The inexactness and in completeness of the civic and church records, especially those of Trinity, which must account for many of the uncertainties of this compilation, are notable at this time of the Revolution.

II. 57. FRANCES^o MANY, b. Je. 9, bap. 28, 1778, d. prob. Oct. 8, 1779. Sponsors. The parents & Mary Rushong.

III. 58. MARY^o MANY, b. Nov. 29, 1779, bap. Jan. 2, 1780. Sponsors. Alex. Cone, Mary King, Mary Aymar.

¹ *Alias* Heroy, Harway, Harvey, and Harraway.

IV. 58½. MARY⁶ MANY, b. July 3, bap. Aug. 19, 1781. Sponsors. John & Magdalene Class & the mother.

Probably others.

Francis⁵ (55) by wife Rachel had issue (the baptisms were at Trinity):

I. 59. BENJAMIN⁶ MANY, b. Oct. 15, bap. 22, 1780. Sponsors. Simon Lugrant, John Lajore, Jane Smith. He d. June 27, 1781.

II. 60. FRANCIS⁶ VINCENT PIPON MANY (68) b. Jan. 5, bap. 19, 1783. Sponsors. John Aymar, Mary Pipon, Francis Many. He md. April 19, 1806, Katherine, dau. of Wm. and Elizabeth (Sherman)? Devereux, of Shelburne, N. S., b. Mch. 16, 1786,¹ d. Aug. 1861.

He was a man of honorable and independent character, an earnest member of the Episcopal Church, and conscientiously active in civic affairs.

His life was passed in the city of New York, and there he died Mch. 5, 1857, and was buried in Greenwood Cemetery, as was also his wife.

III. 61. JANE⁶ ELIZABETH MANY, b. Sept. 13, bap. 25, 1785. Sponsors, Francis Many, Jane Smith, Elizabeth Pipon. She md. Parker Reeves and perhaps left no issue.

IV. 62. BENJAMIN⁶ SMITH² MANY, b. Dec. 7, bap. 25, 1787. Sponsors, Francis Many, John Legear, Jane Smith. He md. & left issue, but I have no knowledge of them. He died before his father.

V. 63. RACHEL⁶ MANY, b. Dec. 23, 1789, bap. Apl. 9, 1790. Sponsors. Francis Many, Rachel Many, Jane Smith. She married her cousin Louis Rivers (Riviere) and d. bef. 1868. They had issue; Rachel L., who md. — McClosky, and had Francis⁸ C., David W.⁸ C., and Augusta⁸ L.; Mary⁷ W., md. Wm. W.

¹ Family record. But a "Transcript of Baptisms from the Parish of Shelburne N. S. by Dr. Walter" gives "1785, Sept. 4, Katherine, dau. of Wm. & Elizh. Devereux. 1787, Aug. 12, Amelia Maria, Dau. of Wm. & Elizh. Devereux. 1787, Oct. 18, Wm. son of Wm. & Elizh. Devereux." The parents probably removed from New York to Shelburne about 1783, Royalists, soon after the peace. Among the "Marriage Licenses," New York, is found, "Wm. Devereux to Elizh. Sherman, Apl. 12, 1765."

Trinity Baptisms. "1781, Sept. 30th. Edy, of Wm. & Elizh. Devereux, b. Je. 15, 1780. Sponsors. Wm. & Elizh. Young. The mother."

"May 20th. Rebeckah, of Wm. & Elizh. Young, b. Apl. 30th. Sponsors. Wm. Devereux. Hannah Burn. Mary Webb."

² Admn. of est. of a "Benj. Smith, Marr., decd. was granted to Wm. Trenholm, Mt., Mch. 29, 1780. Alexr. Lochie & Robt. Service, Mts., sureties."

Miles of Newark, N. J., and had Wm. ^o B., and Ann Frances, ⁷ of Union, N. J.

VI. 64. JOHN PIPON ^o MANY, b. May, 1791, d. young.

VII. 65. JAMES ^o MANY, (78) b. Je. 18, 1793, d. bef. his father; md. Cornelia Johnson; his widow and children removed to Cleveland, Ohio.

VIII. 66. JOHN LAJEUR ^o MANY, (86) b. July 9, 1798, d. abt. 1826?; md. Apl. 30, 1821, Hester, dau. of Samuel ¹ and Hannah (Quereau) Hone, b. Jan. 13, 1800; d. May 8, 1884.

IX. 67. MAGDALEN ^o MANY, b. Aug. —; prob. d. young.

Francis ^o V. P.² (60) by wife, Katherine had issue:

I. 68. CATHERINE⁷ MATILDA MANY, b. Jan. 8, 1807, d. in Brooklyn, May 14, 1861; md. James Brown, by whom she had James Eals, who md. Josephine Marvin & had George^o M. and Joseph,^o the latter dying in infancy: John Henry^o Hobart b. Dec. 1, 1828, who md. Anna C. Upjohn, and died Bishop of Fond du Lac: and Vincent William^o Many, who md. Minnie — & had Francis,^o and May^o; living in 1867 at Charleston, S. C.

II. 69. VINCENT⁷ WILLIAM MANY, (90) b. Je. 30, 1808, d. Oct. 1, 1855; md. Oct. 24, 1838, his cousin Catherine⁷ Hone Many, (86) b. Feb. 27, 1822, d. Feb. 25, 1867.

III. 70. ISABELLA⁷ BALL MANY, b. July 17, 1810, d. Apl. 19, 1812.

IV. 71. JAMES AUGUSTUS⁷ MANY, b. Je. 3, 1812, d. Nov. 21, 1836, unmd.

V. 72. DANIEL BOWIE⁷ MANY, b. May 11, 1814, d. Mch. 18, 1835, in Florida.

VI. 73. BENJAMIN⁷ SMITH MANY, (95) b. July 13, 1816, lived at Red Bank, N. J.; md. 1st Mary Ayres; 2d Martha Bennett.

VII. 74. AMELIA⁷ MANY, b. Aug. 20, 1818, d. Mch. 26, 1858; md. Horace R. Hudson, by whom she had Horace Robinson,^o who md., and lived at Cohoes, N. Y.; Francis Vincent^o Many, md. Apl. 26, 1881, Mary Esther,^o dau. of Vincent Wm. & Catherine (Hone) Many, b. Oct. 22, 1852, & had issue: Theodosia, D., md. Geo. Fitch, & had Mary,^o and another? John^o Willard^o md. —; Catherine^o Devereux; Maud,^o d. young.

VIII. 75. FRANCIS⁷ MANY, (102) b. Jan. 14, 1821, md. Aug.

¹ Son of Philip, who md., Dec. 1763, Hester, dau. of Samuel, son of Samuel and Judith Piau) Bourdet?

² The third initial of his name seems to have been rarely used by him.

8, 1853, Elizabeth Catterall, dau. of Walter & Mary (Catterall) Roome, b. in N. Y., August 8, 1837. For many years in active business in New York, he was also zealous in the affairs of the Church to the well-being of which he was devoted. His rural tastes and hospitable instincts found full satisfaction at his pleasant home, Pine Terrace, near Red Bank, N. J., where his later years were passed.

He was much interested in the subject of his family history, regarding which he had in earlier years made some researches, but did not live to see the completion of the present record. He died in New York, Apl. 24, 1892.

IX. 76. LEWIS RIVERS' MANY, b. Je. 3, 1823, d. Sept. 28, 1824,

X. 77. LEWIS' MANY, (110) b. Aug. 15, 1825, d. Apl. 21, 1877; he md. Mary Smith.

James^e (65) by wife Cornelia had issue:

I. 78. CORNELIA' MANY, md. Smith Hunter; lived at Lansing, Mich.

II. 79. CATHERINE' W. MANY, md. — Bingham; lived at Milwaukee, Wis.

III. 80. MARIA' ANTOINETTE MANY, md. Stafford G. Lynch.

IV. 81. EMMA' MANY.

V. 82. JOHN' J. MANY. The preceding with their widowed mother were reported as living in Cleveland, O., in 1867.

VI. 83. JOSEPH' N. MANY, (113) d. bef. 1868; md. Matilda —, who with her children prob. lived in Brooklyn, N. Y.

VII. 84. WILLIAM' W. MANY, (117) d. bef. 1868, md. Caroline —, N. Y.

VIII. 85. JANE' ANN CLARK MANY, d. bef. 1868, md. Cornelius Van Schoonhoven, by whom an only dau., Cornelia^e Antoinette, living at that date with her father in N. Y.

John^e L. (66) by wife Hester had issue:

I. 86. CATHERINE' HONE MANY, b. Feb. 27, 1822, d. Feb. 25, 1867; md. Oct. 24, 1838, her cousin Vincent' Wm. (69), & had issue.

II. 87. ELIZABETH' GAUTIER MANY, b. July 31, 1823, md. Thomas Boyd Oakley, by whom she had, Frederick^e Bronson, b. May 14, 1849, d. Oct. 4, 1876; Frances^e Roome, b. Feb. 14, 1851, d. Jan. 29, 1876.

III. 88. SAMUEL' HONE MANY, (121) b. May 1, 1825, md. Lavinia Westervelt.

IV. 89. MARGARET^r MARY MANY, b. Oct. 1826, d. —.

Vincent^r Wm. (69) by wife Catherine^r Hone had issue:

I. 90. CAROLINE^s AYMAR MANY, b. July 29, 1839, d. July 15, 1861; md. Oct. 7, 1858.

Sherman Prescott Colt, b. Dec. 2, 1834, and had Anson^r Truman, b. Nov. 25, 1859, md. —; Vincent^s William, b. Je. 3, d. Aug. 15, 1861.

II. 91. SMITH^r ANDERSON MANY, b. Sept. 17, 1841, d. Je. 12, 1843.

III. 92. PHILIP^s HONE MANY, (125) b. May 15, 1844, md. Je. 25, 1884, Minnie Amelia Weed.

IV. 93. ANNA GAUTIER^r MANY, b. July 16, 1847, md. May 21, 1868, Marcus M. Wilcox, & had Harold^s Morton, b. Sept. 24, 1869.

V. 94. MARY ESTHER^s MANY, b. Oct. 22, 1852, md. Apl. 26, 1881, Francis^s V. M. Hudson, and had son,^s b. Oct. 28, d. Nov. 2, 1882; Francis^s Vincent, b. Apl. 13, 1884; Theodore^s Hudson, b. July 21, 1885; Horace^s Hone, b. Feb. 27, 1887.

Benjamin^r Smith (73) by wife Mary had issue:

I. 95. AMELIA FRANCES^s MANY, who md. John H. Johnston of N. Y. and had Albert Edward^s; Mary Frances^s; Bertha^s; Grace McAlpine^s; Isabel,^s d. an infant; Katherine^s Devereux; Howard^s d. an infant; Harold^s.

II. 96. MARY^s AGNES MANY md. Thomas Robinson & had Henry^s; Emma^s; Mary^s; William^s; Bertha^s.

III. 97. MILLARD^s FILLMORE MANY, (126) who md. Elizabeth Marshall.

By wife Martha he had issue:

IV. 98. CATHERINE^s DEVEREUX MANY, who md. Edward Lake and had six children.

V. 99. MARTHA^s MANY who md. Timothy White and had Grace^s; Robert,^s who d. in infancy.

VI. 100. BENJAMIN^s MANY, who md. —.

VII. 101. LILY^s MANY, who md. —.

Francis,^r (75), by wife Elizabeth C. had issue:

I. 102. WALTER^s ROOME MANY, b. May 5, 1856, d. Feb. 16, 1861.

II. 103. FRANCIS^s VINCENT MANY, b. Nov. 7, 1858, d. Dec. 11, 1858.

III. 104. FRANCIS^s VINCENT MANY, (129) b. Nov. 26, 1859,

md. Dec. 17, 1890, Charlotte Hance, dau. of Michael and Sarah (Bennett) Taylor, b. Sept. 16, 1861, at Red Bank, N. J.

IV. 105. JAMES^s ROOME MANY, (130) b. May 19, 1862, md. Sept. 28, 1886, Mary Frances, dau. of George Halstead and Phœbe (Catterall) Sutton, of Peekskill, b. Sept. 22, 1860.

V. 106. ROBERT HOWLAND^s MANY, (133) b. Dec. 10, 1864, md. Apl. 21, 1892, Alice Post, dau. of George Whitney and Adelaide (Post) Firth, b. June 6, 1868.

VI. 107. MARY DEVEREUX^s MANY, b. Apl. 20, 1867.

VII. 108. CARRIE^s SEYMOUR MANY, b. Oct. 1, 1869.

VIII. 109. WALTER^s DEVEREUX MANY, b. Jan. 18, 1872.

Lewis,⁷ (77) by wife Mary had issue:

I. 110. LEWIS^s DEVEREUX MANY.

II. 111. SYDNEY^s GENIN MANY.

III. 112. MARY^s AMELIA MANY, who md. Thomas L. Burke & had Catherine^s Genin; Lewis Devereux,^s d. an infant.

Joseph⁷ N. (83) by wife Matilda had issue:

I. 113. JOHN REESE^s MANY.

II. 114. CATHERINE^s L. MANY.

III. 115. EMMA^s C. MANY.

IV. 116. JOSEPH^s N. MANY.

William⁷ W. (84) by wife Caroline had issue:

I. 117. WILLIAM^s MANY.

II. 118. JAMES^s MANY.

III. 119. EMMA^s MANY.

IV. 120. BENJAMIN^s MANY.

Samuel⁷ H. (88) by wife Lavinia had issue:

I. 121. JOHN^s LAJEUR MANY, who md. ———.

II. 122. VINCENT^s WILLIAM MANY, who md. ———.

III. 123. ELIZABETH^s WESTERVELT MANY, who md. ———.

IV. 124. EDWARD^s FOWLER MANY.

Philip^s H. (92) by wife Minnie A. had issue:

I. 125. ALBERT^s WEED MANY, b. Jan. 5, 1885.

Millard^s F. (97) by wife Elizabeth had issue:

I. 126. WILLIAM^s MANY.

II. 127. JOHN^s MANY.

III. 128. LAURA^s MANY.

Francis^s V. (104) by wife Charlotte H. had issue:

I. 129. FRANCIS^s MANY, b. Feb. 21, d. Aug. 17, 1892.

James⁶ R. (105) by wife Mary F. had issue:

I. 130. ELIZABETH⁹ CATTERALL MANY, b. Sept. 24, 1887, at Dunbrody Grange, New Rockford, No. Dakota.

II. 131. GEORGE FRANCIS⁹ MANY, b. Aug. 8, 1889, at Black Mountain, N. C.

III. 132. WALTER⁹ ROOME MANY, b. Feb. 17, 1891.

Robert⁶ H. (106) by wife Alice P. had issue:

I. 133. VIRGINIA⁹ FIRTH MANY, b. Mch. 14, 1893.

II. 134. FRANCIS⁹ VINCENT MANY, b. May 19, 1894.

III. 135. ALICE DEVEREUX MANY, b. July 21, 1895.

APPENDIX

EROUARD-HARWAY

Many are the examples of a change of a French name into an English one, but in the case of this family the records afford a history of the change, gradual, and perhaps unique. Those of the present generation had even, and with good reason, lost knowledge of the original name, and it was only from these records that it was recovered.

Jacques Erouard md. Jeanne Jabouin (dau. prob. of Jean & Elizabeth,) and had:

I. Probably JAMES² who md. bef. Feb. 4, 1771 Catherine McCarty, both of them prob. victims of the yellow fever in 1795, she dying Oct. 5 & he Oct. 18. They had:

JAMES,³ bap. at Trinity Je. 20, 1784, and probably others.

II. JEANNE² who md. Louis Riviere (Rivers) by whom she had a son Louis,³ who md. his cousin Rachel Many and had issue as before given.

III. MARIE,² b. Mch. 11, bap. 16, 1755, pres. par Pierre Vallade et Elizabeth Collon, Veuve Disleau. She md. David Coutant and had Jacob,³ b. Mch. 29, bap. Apl. 18, 1779, who prob. d. Sept. 6, 1826 leaving issue: Marie,³ Isaac³ and Louis³; perhaps others.

IV. ELIZABETH,² b. Jan. 27, bap. Apl. 8, 1757, pres. par Jean Jabouin et Elizabeth sa femme, md. John Lajeur, who d. Nov. 18, 1818, in his 66th year, surviving his wife. In 1790 he was of 36 Nassau St., afterward of Franklin, and at time of death 59 Dey St. He left two daus. Mary,³ & Elizabeth,³ who md. Oct. 29, 1823 Elias Baldwin & survived him, dying childless in 1866.

V. RACHEL,² b. 1759, md. Dec. 25, 1779 Francis Many & d. Dec. 27, 1839. Their children have been already given.

VI. ELIE² (Elias, Eleazar), b. Feb. 12, bap. 15, 1761, pres. par Mr. Elie Desbrosses et Madle. (Madeleine) Desbrosses. He was of Gold St. in 1790 (Elias Harraway), 18 Golden Hill St. in 1791. He md. Elizabeth — & their children were baptised at Trinity, of whom I find, 1783, Aug. 24, b. 3, Eleanor³; 1785 Nov. 6, b. Sept. 8, Francis³; 1787 Dec. 2, b. Sept. 27, Eleanor³; 1790, May 21, b. Dec. 26, 1789, Elias.³

VII. ESTHER² "Pentecoste May 23, 1763 Esther Erouard fille de Jacque & Jeanne (Jabouin) pres. par Louis Riviere et Jeanne Erouard sa femme nee Apl. 30 a *quequient*? dans ce Gouvernement." She md. — Williams, and was "lately deceased" in 1844, leaving children.

VIII. LOUIS,² "fils de Jacques heroy et Jeanne Jaboin son epouse, Aug. 28, 1768, ne Je. 25, pres. par Sieur Martin Brard et Madeleine Blanchard son epouse." In 1815 "Louis Harway" of 155 Chatham St.; he md. & left issue, dying bef. 1844.

IX. MADELEINE,² "Fille de Jacques heroy et de femme Jeanne Jaboin (cydevant son epouse deduis peu Decedeé) Feb. 4, 1771, néé Jan. 21, pres. par Mr. Jacques Heroy le jeune et Catherine McCaty son epouse. Signed, James Harway." I think she died young.

A Charles Erouard md. Esther Coutant & had Charkson, b. Nov. 27, 1760, bap. Jan. 20, 1761. He signed his name at the baptism, Charles Herouar. Esther was sponsor to Jacob, son of Jacob and Catherine (Coutant) Badeau, July 7, 1758, New Rochelle. A Jeanne Erouard as has been said married Louis Riviere; they had Pierre René, b. Oct. 28, bap. Nov. 6, 1763; Louis, b. Jan. 1, bap. 17, 1768; Jeanne, b. Sept. 28, bap. Oct. 20, 1771.

A Louis Riviere, b. at La Rochelle in France made a renunciation of Papistry, Martin Brard at Paris & Jean Laborde. Fr. Ch. Rec. Jan. 16, 1763.

The "Citation" to the heirs of Elizabeth Baldwin decd., dated Nov. 28, 1867, gives many of the descendants of different branches of this family. The name is spelled therein Harvey, Harway and Harroway. Elsewhere Harraway, Arwar, Erward, and Heroy.

¹ The above is a transcript of the New Rochelle record. Perhaps Kakiat (now Ramapo), Rockland County.

LAJEUR

In the records of the Dutch Church of New York City we find names similar to this. Among the baptisms are Nov. 10, 1734, Jacob of Joris Walgraaf & Magdalena Lesjer, Hendrik Labach, Catherine Lesjer.

Dec. 8, 1734, Albert of Petrus Lachier & Fytje Sabrisco, Albert Sabrisco, Rachel Sabrisco, J. D.

July 28, 1736, Jan. of Peter Loojze & Antje Andriesse, Casparus Blank, Engeltje Van de Water, H. V. V. Adriaan Hoogland.

In the records of the French Church, of New York City, Pierre Laguear first appears in 1754 as sponsor to Wm. Emar. In 1762 he was "notre soneur des cloches." He md. Madeleine Garcine & of his children the following baptisms are found.

MARIE² MADELEINE, b. Feb. 1, bap. 9th, 1757.

MADELEINE,² b. Feb. 21, bap. Mch. 1, 1758.

PIERRE,² b. Mch. 26, bap. Ap. 7, 1760.

MARIE,² b. & bap. Aug. 16, 1762. "A five months child, bien forme." No sponsors.

MARIE,² bap. Sept. 18, 1763.

JEANNE,² b. Sept. 20, bap. Oct. 6, 1765, md. Ap. 14, 1785, John D. Aymar, dying soon after.

A son, JEAN,² probably the oldest child, but of whose birth or baptism I find no record, md. Elizabeth² Erouard as given above, and his name often occurs as sponsor at the family baptisms.

Their children were:

JANE,³ b. Feb. 24, bap. Mch. 20, 1785 (Trinity Ch.); d. Oct. 13, 1817.

ANNE,³ b. 1st, bap. 18th Feb., 1787.

MARY,³ d. unmd. 1837-8.

ELIZH.,³ b. May 13, bap. 21, 1780, d. 1866 at Newark, N. J.; she md. — Baldwin, but died childless, and the "Citation" to the probate of her will by Geo. E. Baldwin, N. Y., Jan. 30, 1866, contains the names of very many collateral heirs.

MAGNY-MANY

Jean was apparently the elder brother of Jacques, with whom he was denizenized, London, Apl. 15, 1693.

He is called "cappitaine," and like his brother, commanded a ship in the West India trade. May 19, 1701, the "Brigantine

Lawrell, John Many, Master, from Jamaica" arrived. About 1700 is found an account of sums paid for John Machet, Jr., since the decease of John, his father, by John Manny in the sickness and at the death of the said J. M. Jr. decd., in Jamaica, £13. He md. Jeanne, dau. of Jean¹ & Jeanne (Thomas) Machet of New Rochelle, to whom admn. on his estate, "late of N. Y., lately decd." was granted May 22, 1703. His inventory contained one bible, two silver spoons, six silver forks, one negro woman and her —. In money £200. Presd. by James Many & Elias Boudinot, Feb. 2, 1703/4. She was living in 1706.

By wife Jeanne he had issue :

I. ELIZABETH,² b. Dec. 6, a deux heures apres minuit, 1696, bap. 13, pres. par Pierre Machet et Elizh. Fulheux.

II. JEAN,² b. Aug. 31, bap. Sept. 28, 1698 ; pres par Mr. Jean Pinaud et Made. Marianne Machet.

Signed JEAN MANY.

J. PINOS,

MARIANNE MACHET.

III. JACQUES,² b. Oct. 5, bap. 12, 1700 par Mr. Peiret, pres. par Jacques Many et Anne Vincens.

These brothers were perhaps the James Many and John Many, who signed the Act of Opposition to the dismissal of the Rev. Mr. Rou, Sept. 24, 1724.

A Magdalene Many md. John Class, Aug. 12, 1773, their dau. Magdalene b. July 19, bap. Aug. 8, 1779. Sponsors John La Jeur, Elizh. La Jeur, Rachel Harraway. Magdalene, b. Ap. 19, bap. 29, 1781. Sponsors J. & E. Lagear, the mother. Ann, b. May 17, bap. Je. 7, 1783. Sponsors Cath Amar. The parents.

In the directory of 1896 is found "Barnabas Many—stage proprietor—3 Courtlandt St., in '97, of 22 John St., and in the Many Graveyard near Craigville, Orange Co., is the grave of Barnabas Many, who died April 28, 1815, æt. 80." His wife Anne (Everett) d. Oct. 10, 1822, æt. 76. Barnabas Jr. d. Sept. 21, 1842, æt. 76. His wife Mary (Vickary) d. Feb. 28, 1836, æt. 57.

Barnabas, Sen., was the ancestor of some of the present Orange

¹ Will of Jean Machet, "charpentier des navires of Framblade, demeurant a Bordeaux en France," mentions wife, Jeanne Thomas, children, Pierre, Jean, Jeanne, et Marvianne, en la ville nommée la nouvelle Rochelle.

"Fait a la N. R. Ap. 17, 1694. Invy. sworn to Feb. 20, 1699-70. 200 ackers of land—2 houses, one of stone, both by water side. 3 negers—½ of a sloop at sea sold to Fr. Vincent, £80."

Co. family, among whom are John W., John H., & Frances, resident in New York. Of his children was a son Daniel.

In Clute's *Staten Island* is found mention of an Abraham Many ("Manee originally Manez") Richmond Co., 1739.

Mch. 4, 1712, "Peter Bibout was presented for beating Mr. Mony (Manee) and his wife."

A Peter there md. Mary Brooks & had a dau. bap. Aug. 8, 1725. Isaac & Wm. are also mentioned & females of the name.

Among the marriage licences of the State are found those to :

Abraham Manee & Ann Johnston, May 7, 1779.

James Manee & Elizh. Stocker, Feb. 16, 1778.

Magdalen Maine & John Van Norden, July 20, 1783.

Margaret Maine & Gabriel Van Norden, Mch. 29, 1780.

Aug. 27, 1777, an Abraham Maney of the Co. of Richmond makes will, which was proved Mch. 11, '80. A dau. Ann & son John, *et al.* Isaac Manee, a witness.

In the city record of Deaths appears that of :

"John F. Many Ap. 8, 1839, aged 72, at 105 Reade St. St. Patrick's."

Dutch Church Record:

Pietro Cæsar Alberti, Venitien, to Judith Jans Menyee, Amsterdam, Aug. 24, 1642.

Descendants of Alberti, by the name of Morgan at present are found in New York City. (1882.)

PIPON

Jean, of Elie & Blanche (La Fonds), b. May 28, bap. Je. 10, 1730, pres. par. Jean La Fonds & Mdle. Charlotte Faviens.

Elizabeth, sponsor to Jane Elizabeth Many, Sept. 25, 1785.

Mary (Pepoon), sponsor to Thomas Hamilton, Mch. 20, 1785.

Mary, sponsor to Francis Vincent Pipon Many, Jan. 19, 1783.

A family I think originally from the Isle of Jersey, and owning land at Harlem or in its vicinity.

VINCENT

"Robert Downer near Salisbury, England, married Hannah Vincent, a Huguenot. Joseph and Robert Downer, brothers, from England, settled near Newbury, Mass., about 1650." ¹

In the course of Rev. Dr. Charles W. Baird's lecture in Boston

¹ *Putnam's Historical Magazine*, vol. v., p. 140.

on "The Huguenots," he stated that the immigration of the Huguenots to Massachusetts began as early as the year 1662, when several hundred Protestant families were expelled from the city of La Rochelle, some of whom petitioned Governor Endicott for leave to remove to Boston. As early as 1670 a number of French-speaking families from the Channel Islands settled in Salem. As religious persecutions grew more severe in France, the immigration became more considerable, and shiploads of fugitives from the tyranny of Louis XIV. arrived from time to time in Boston harbor.

Materials for the Vincent pedigree are found in the Appendix, by Mr. John Fiske, to his *Life of Edward L. Youmans* (N. Y., 1894). The identity of some of the family surnames therein with those of the family dealt with in these "Notes" is apparent.

But Mr. Fiske offers good evidence that the Vincent ancestor of Mr. Youmans emigrated to the State of New York from the neighborhood of Cape Cod where, in 1639, John Vincent was one of a committee of ten sent from Plymouth to found the town of Sandwich, where later dwelt Ludovic and Eduard Hoxie, the boundaries of whose lands Vincent assisted in laying out.

When we find that this Ludovic Hoxie had four sons named Joseph, Peleg, Abram, and Ludovic respectively, and that later the Zebulon Hoxie of Dutchess County, whose dau. md. Levi Vincent, had four sons identically named, it seems very probable that the two families migrated from the same neighborhood and were intimate before their union by marriage.

NOTES ON HUGUENOTS IN SOUTH AFRICA¹

ARNIEL (MATTHIEU), "with wife and two children," figures among list of 550 Huguenots to whom some money sent from Batavia was distributed on 18th and 19th April, 1690. This list was published by Mr. Theal in his *Chronicles of Cape Commanders* (Cape Town, 1882, pp. 286 and 287). The very same family is mentioned by Mr. Theal in the list of the most notable inhabitants of Drakenstein in 1692,² but there is no record of this family in the Church Books, nor of any descendants.

ANTHONARDE (MARIE), mother-in-law either of Jean Mesnard or of his wife (Louise Corbonne), sailed with the Mesnards in the "China" from Rotterdam on 20th March, 1688, but it does not appear that she ever reached the Cape.

AVICE (SARA) "d'Chateau dun," spinster, arrived here in the "Oosterland" which sailed from Middleburg, Jan. 29th, 1688, and is also mentioned in Theal's Distribution List of 1690. Beyond this there is no trace of her, but *Narie Avis* is found in the Muster Roll of 1692 as wife of Claude Marais and as sponsor down to 1697.

BARRÉ (LOUIS) figures in the Distribution List of 1690 and among the inhabitants of Drakenstein 1692. In the Muster Roll of the latter year he is described as "Maat" or partner of one of the Jourdans. No further trace of him, except as sponsor down to 1701, in Drakenstein Books.

BARILLE (PIERIE) with wife, figures in the Distribution List of 1690 and among the inhabitants of Cape District in 1692. No further record of him.

BASSON (ARNOLDUS WILLEMSZ) of Wessel, married at the Cape 15th Dec., 1669, Angela of Bengal. In the baptismal register, he figures simply as "Arnoldus Willemsz." Giellaume Basson mentioned in Theal's Distribution List of 1690 was a son of Arnoldus Willemsz. Large family of Bassons still living.

¹ The original, of which the following pages are an edited reprint, is in the library of the Huguenot Society of America. It is the work of Christoffel de Coetzee Villiers, a genealogist of South Africa, whose ancestor appears in the following list, and was purchased from the catalogue of a London bookseller about 1888 by Rev. A. V. Wittmeyer and presented by him to the Society. A duplicate is in the library of the Huguenot Society of London. Mr. de Villiers was apparently responsible for the translation, some of whose infelicities are here removed. The spelling of proper names has the customary inconsistency. In 1893, at Cape Town, South Africa, appeared the first volume, A to J, of a posthumous publication, a *Geslacht-Register der oude Kaapsche Familie*, by Mr. de Villiers, edited by G. M. Theal. No more have appeared. See pp. 128, 129 of this volume.

² These lists are hereunder described as the Distribution List of 1690, and that of Drakenstein Burghers in 1692.

BACHÉ (MARGUERITE), unmarried woman, 23 years old, figures in passenger list of the "Voorschoten" (which sailed from Delftshaven Dec. 31, 1687), as having arrived here, but there is no further record of her.

BATTÉ (PIERIE) in the Distribution List of 1690 and among the Drakenstein Burghers in 1692. No further trace of him.

BENEZET (PIERIE) figures as sponsor to a child of Paul Roux in 1696.

BELIOZÈ (ABRAHAM) in the Distribution List of 1690 and among the Drakenstein Burghers in 1692. Born at Calais about 1665; married Elish. Posseaux (widow of Jacob Bisseux whom he survived) and died between 1735 and 1737. No descendants.

BRASIER (PAUL), in the Distribution List of 1690 and among the Cape District Burghers in 1692.

BRIET (SUSANNA) wife of Isaac Taillefer—see Taillefer.

BRUÈRE (now written BRUWER and BRUWEL). *Ettienne Bruère* a wagon maker, then 23 years of age, arrived here in the "Voorschoten" which sailed from Delftshaven on Dec. 31, 1687. In the Distribution List of 1690 his name figures together with his espoused, Esther de Ruelle. First entry of him in Church Books is in the Stellenbosch Marriage Register where he figures as "Steven Brouard, of Belois, widower, married 19th Feb. 1702, to Anna du Puis, of Amsterdam, spinster." Good many descendants now living.

BISSEUX¹ (JACQUES) with wife and two children figures among the additions to Cape population between 1700 and 1710. His wife (Maria le Febre) died about Sept., 1700, leaving an only child (Pieter) then 6½ years old. Jacob Bisseux remarried *Elish. Posseaux*, by whom at his death in 1723 the surviving issues were Elisabeth and Johannes. Pieter Bisseux is described in his marriage entry (1729) as being from Middleburg in Zeeland. He appears to have had no issue and the family in the male line became extinct. Elisabeth Bisseux married a son of Captain Oloff Bergh, often mentioned in Theal's *Chronicles*, and the present family of Berghs is for the greater part descended from her. There is at present a family of Bisseux, viz. from *Isaac Bisseux* (still alive), now about 77 or 78 years of age, born in the Province of Ryklands, Chap. of S'aisne, and sent out by some missionary society in Paris when still very young. His father was Jean Bisseux.

BLIGNAUT² (JEAN) is stated to have been sent for from Europe by Daniel Hugot to come and teach his children, the two having known each other before having come out to the Cape. When Hugot died, Blignaut married his widow (Anna Rousseau) in 1725. In his marriage entry Blignaut is described as a "Soldier in the Company's Service" and as being "from Amsterdam." Goodly number of descendants still living.

BUISSET³ (MARIA) second wife of Jean Prieur du Plessis (the refugee)—

¹ I find ELIZABETH POGEAU, spinister, of Paris, 18 years old, as having embarked from Delft in April 1700, along with soldiers and converts, and arrived here in August, 1700 per "Reigers Daal."

² Jean Blignaut's mother (Elish. Desbordes) (wid. of Pieter Blignaut) figures as sponsor of his first child in 1726. Blignaut arrived here as midshipman in 1723.

³ Marie Buisset married Du Plessis in January, 1700, in the Domkerk at Amsterdam (Communicated by a member of Du Plessis family at the Cape).

vide Du Plessis. She remarried, 1711, Dirk Smith of Nieuburg. She is described as being from Lorraine, and had two children by second husband, but no further descendants.

CARNOY (ANTOINETTE), a widow and mother-in-law of Jacques de Savoye (*vide* [de] Savoye), figures in the Distribution List of 1690.

CELLIER¹ (also written Sellier, Seillier, Solliers, Silje, Cilje, etc., but now generally written Cilliers and Celliers). The numerous descendants still living all come from *Josué Sellier* and his wife *Elisabeth Couvret*, both of them born in Orleans, and in joint will executed by them 15th March, 1720, the ages are given, his as 53 and hers as 44 years. This Josué Sellier "with wife and two children" is mentioned among the additions to the Cape families between 1701 and 1710. Their first child was christened at Drakenstein in 1701. Contemporaneous with Josué Sellier, we also find *Gilles Sollier*, who had a brother *Durand Sollier*. The latter was married, but left no male issue. An only daughter of his married Renaud Berhaut de St. Jean (of Soncere, a surgeon) whose daughter again married the first Vander Riet in 1754, of whom descendants still living.

CHAVONNES² (DOMINIQUE PASQUE DE), lieutenant in the service of the Dutch East India Company, succeeded Capt. Cruse, on his death in 1687, in command of the garrison at the Cape. There is an inventory of De Chavonnes' widow (Maria Lamu), drawn up upon her death and dated 5th July, 1715. Her surviving children and grandchildren were: Petronella Agnes (married to "den Heer" Jacobus Bolwork); Dominique Marius; George; and Johanna de Jongh (married to Richard Munniks) representing her deceased mother, Johanna Pasques de Chavonnes. Family extinct.

CLOUDON (JEAN) arrived in the "Oosterland," which left Middleburg 29th Jan., 1688, and is described in passenger list as being a shoemaker, of Condé; figures in the Distribution List of 1690 and among the Drakenstein Burghers in 1692. No further traces.

CORBONNE (LOUIS) arrived in the "China," which sailed from Rotterdam 20th March, 1688, then a bachelor 20 years of age. Figures in the Distribution List of 1690 and among the Drakenstein Burghers in 1692. No descendants. Also *Louise Corbonne*, wife of Jean Mesnard, who arrived in the same vessel (See Mesnard).

CORDIER (LOUIS), "with wife and 4 children," figures in the Distribution List of 1690, and in the Burgher List of Drakenstein in 1692 with "wife and 5 children," the wife being Françoise Martinet. Descendants still living, and name now mostly written Cortje.

¹ Despatch from the Chamber of Delft, dated 5th April, 1700, and received here per "Reigers Daal," 22 Aug. 1, 1700, mentions among a few more freemen to whom passage has been allowed, "Josué Sellier & Elish. Couvret, agriculturist and wine-grower, his wife, and also carpenter, Gillis Sollier, having served the Dutch East India Company since 1697, applied in Jan., 1713, for leave to his fatherland with his wife Anna Koulin and his son David Sollier."

² Vide *Supplementary notes*. Joachim Pasques, Seigneur de Chavonnes, who was lured to Court at the time of St. Bartholomew Massacre, managed to effect his escape together with his sister, the wife of Admiral de Coligny. Though name extinct here, some descendants still living, among them the Kings and Vande Sandes.

COSTEUX¹ (ESAIAS and SUSANNE), figure in the Distribution List of 1690 as "two orphans now living with Nicholaas Cleef." In a document at the Deeds office their parents are described as Esaias Kosten and Susanna Albert, each Refugees from Hak, at or near Calais. Find no further trace of this family. Susanna Costeux married Hk. Gildenhuysen, by whom one daughter (Susanna), christened 15/12/1715. The mother must have died soon after, for in 1717 Gildenhuysen has a child christened by a second wife.

COUTEAU (MARIE), wife of Pierre Lombard—see Lombard.

COUVAT² (DANIEL) figures in the Distribution List of 1690, and in the Burgher List of 1692 (Drakenstein). No descendants.

COUVRET³ (PAUL), "with wife, Anne Vallete, and two children," figures among additional Cape families 1691-1700. In Church Books, I have met with only two baptismal entries of children of this couple (both girls), in 1701 and 1705. Beyond this, no further trace of the family. There was also an *Elisabeth Couvret*, wife of Josué Sellier.

CRONJÉ,⁴ also written CROGNET. "*Pieter Cronjé*" and *Stephanus Cronjé* figure among additional Cape families 1691-1700. Drakenstein Church books contain baptismal entries of children of Pierre Cronjé and Susanna Taillefer, from 1710-1718. It is from this couple that all the present Cronjés are descended.

DE BUYS: arrived in the "Oosterland," which sailed from Middelburg 29th Jan., 1688, *Jean du Buis* (I have also seen the name written "De Bewze"), agriculturist of Paris (according to Theal), but in the original he is stated to be "from Calais." He married Sara Jacob, and first record of the couple is in the Drakenstein Baptismal Book of 1701. The prefix *de* is now generally dropped by the present descendants.

DE LANOY⁵ (NICOLAS), "with mother and brother," figures in the Distribution List of 1690, and among Burghers of Drakenstein in 1692. Also I find *Maria D'Lanooy*, native of Anlys, married at Stellenbosch, 1698, Hans Hendrik Hattingh, of Spyer, of whom descendants are still living. This lady had first been married to Arie Dircksz Lekkeruyn. The De Lanoy's left no descendants in the male line. The Lekkeruyns also became extinct after surviving two or three generations.

{ DU JULIET (JEAN) } These two embarked from Delft in the ship
{ DROUIN⁶ (PHILIPPE) } "Driebergen" in May, 1698, along with two

¹ I find also JAN COSTEUX of Calais applying in Jan., 1718, for leave to return to fatherland. This party figures as sponsor to a child of Hk. Gildenhuysen and Susanna Costu baptized 1715.

² Returned to Europe about 1708.

³ Despatch from Chamber of Delft dated 5th Apl., 1700, and received here per "Reigers Daal," 22d August, 1700, states having given free passage among others to "*Pau! Couvret* and *Anna Valet*, his wife, born at Taeyoze, near Orleans, with a little child named *Anna Elieth. Couvret*. He is an agriculturist and vine-grower, also a shoemaker."

⁴ Despatch from Chamber of Delft dated 7th May, 1698, and recd here per "Driebergen" 5th Dec., 1698, announces embarkation of some more French Refugees, among them "*Pierre Crosnier & Estyenne Crosnier*." They were brothers.

⁵ Nics. de Lanoy married Susn. de Vos, wid. of Pierre Jacob (q. v.). I find also Susanna Lanoy figuring as sponsor in 1691, presumably the same Susn. de Vos as mentioned above.

⁶ Vide Will No. 29, Vol. i., 17/15/1701; then ill in bed, having no parents, made Gideon Malhorbe his heir. Resided at Draken.

Cronjés and Le Riche, but not having met with their names here, I cannot tell whether they ever reached the Cape.

DEEPORT (JACQUES), "with wife and one child," figures among additional Cape families 1691-1700. He was married to *Sara Vitout*. First record of his family is in Paart (or Drakenstein) Church Books Baptismal Register of 1702. Many descendants still living.

DU BUISSON (DAVID) figures among additional Cape families 1700-1710. He married Claudine Lombard, daughter of the refugee Pierre Lombard, and first mention of this couple in Church Books is in Baptismal Register of Stellenbosch, 1708. Only a few descendants still living.

DU PLESSIS¹ (JEAN PRIEUR), surgeon, of Poitiers, and his wife *Madeline Menanteau*, arrived in the "Oosterland," which left Middelburg 29th Jan., 1688. This couple, "with one child," figures in the Distribution List of 1690, and with "two children" among the families in Cape District 1692. There is a baptismal entry in the Cape Town Church Books of a child of theirs—Charl Prieur du Plessis—as having been christened in Salle Bay on board of the aforesaid vessel, on 19th April, 1688. Numerous descendants still living. In a short list of French refugees at the Cape in 1690, who were otherwise provided for, and therefore did not need assistance from the funds sent out from Batavia for their relief, I find *Abraham du Plessis*, who also figures among the Drakenstein Burghers in 1692. There is no record of him in Church Books, and he appears not to have left any descendants. Mr. John Noble, in some old contribution respecting the Pilgrim Fathers,² relates a story of Charl in the commencement of the present century: One old Charl du Plessis, the oldest representative of the family, was called upon to assume some ducal title, and estates in France, but the old gentleman preferred staying here, and living in simplicity.

DU PRÉ (HERCULE), "with wife and five children," figures in the Distribution List of 1690, and with "wife and four children" in list of Drakenstein Burghers, together with Hercule du Pré the younger. The wife of H. du Pré the elder is named *Cecilia Datys*. The numerous descendants still living write their name "Du Preez." I have seen the signature of the younger Hercule, and it was written "Despres" or "Desprez." In the Distribution List of 1690 also figures "Elisabeth du Pré, a young unmarried woman."

DU PUIS³ (ANNA). First record of her is in an entry of marriage with

¹ Mr. Theal told me that Jean Prieur du Plessis returned to Europe to enquire after his estate left behind. This must have been towards end of 17th century, for, and from information furnished me by a member of the du Plessis family at the Cape, I find that du Plessis's second marriage (with Marie Buisset), took place in the Dom Kerke at Amsterdam, in January, 1700. He had a daughter named Judith, who in her marriage entry is described as being a native of England, but in her will she stated she was born in Ireland. I am satisfied that she must have been born during this visit to Europe. Du Plessis must have returned to the Cape in or before 1704, as in that year there is a baptismal entry of a child of his in Stellenbosch Books.

² Probably in "The Cape Monthly Magazine," Cape Town, S. A., which Mr. Noble edited. He was clerk of the House of Assembly, Cape of Good Hope.

³ *Vide* Will No. 98 (Vol. 1.) Anna Martyn, remarried to Solomon Jounay, had children by first husband, Jean Du Puy, two daughters, Anna Magda, married to Étienne Bruère, and Susanna, married to David Sénéchal.

Etienne Bruère (widower) at Stellenbosch, 1702, in which she is described as being "a spinster of Amsterdam," and her surname is also written "Du Puits." I also find in Church Books baptismal entries from 1695 down to 1721 of children of David Sénéchal and *Madeline* (also written *Anne Madeline*) and *Maria Magdalena Du Puit*—clearly not a distinct person from Étienne Bruère's wife.

DUMONT (PIERRE), with wife, figures among additional families 1691-1700. He married *Cecilia Datys*, the widow of Hercule du Pré (the elder) but left no descendants.

DU PIERRON¹ (LOUIS), with wife and three children, figures in list of those who did not share in the distribution of the relief funds 1690; and also with wife and four children under the Drakenstein families in 1692. No record of them in Church books. Family therefore extinct.

DE RUELLE (DANIEL), with wife and one child, figures in Distribution List of 1690, and among Drakenstein families in 1692. He figures as a widower with one child, this child being, no doubt, *Anna de Ruelle*, who married Charles Marais the younger. See Marais. For Esther de Ruelle—*vide* Bruère.

DURAND (JEAN) figures in the Distribution List of 1690, and among the Drakenstein Burghers in 1692, as being in partnership with *Pierre Meyer*. He was born about 1669 at Lamotte, Schellancoen (?) in Dauphiné. Some descendants still living.

DU SOIT² (FRANÇOIS and GUILLAUME) two brothers. Both of them figure in the Distribution List of 1690: "Guillaume with wife and one child," and François simply "with wife." The latter is described in his marriage entry (1690) with *Susanne Seugnet* (of St. Onge) as being of or from Ryssel. The numerous families of Du Soit still living are descendants of this couple. Guillaume du Soit married, 1788, *Sara Cochet*, widow of Pieter de Klercq, she being a native of Ostrouburgh. Of this couple, there were no male issues—only daughters.

FAURE (ANTOINE), born at Orange, 1685, arrived here 1708, and married, 1714, *Rachel de Villiers*, daughter of Abraham de Villiers the refugee. Antoine was a son of Pierre Faure, by his second wife, Justina Pointy, who fled, on account of religious persecution, from Orange (where he was a merchant), in 1685, to Barkels in Gelderland. After the conclusion of peace, he returned again to Orange in 1689, and died there. His first wife was Marie Soulier. His father was Philippe Faure (born 1608) who married (1) Louise, of the family of Roussel, and (2) a lady of the family of Fontaine. Philippe was also persecuted on account of his reformed religion, and for a long time imprisoned at Grenoble. Phillippe's father was Antoine, son of Philibert (in Latin Faber) Knight (Ridder), Baron of Peroges, first President of the Council of Savoy, celebrated for his important position at Court, and also for his learning, being the author, among others, of *Conjecturarum*

¹ I find Maria Magdalena Piron, to all appearances a daughter of Louis du Pierron, married one Jacobus Mostert in 1712, of whom there are still descendants living here.

² According to a marriage register of the Du Jorts, there was also a brother named *Bruno*, and Rev. Du Soit is minister in Rep. of Transvaal (1884).

Juris Civilis; Erroribus Pragmaticorum, and *Interpretum Juris, Chiliadis; Codex Fabrianus*. His ancestors came from Bourge in Bresse, bordering on the north of Dauphiné. He was born in 1556, and died in 1624, having been married to Benoite Faure, "vroouwe van [lady of] Vaugelas." For these particulars I am indebted to a family register of the Faure family, compiled by the late Rev. D. A. Faure, and the late Advocate Faure, father of the Rev. D. P. Faure, who recently acted as Interpreter on behalf of the British Government in the interviews between Lord Derby and the delegates of the Transvaal Republic. Pretty numerous families of Faures still existing, all descendants of Antoine Faure and Rachel de Villiers.

FOUCHE (PHILIPPE) arrived in the "Voorschoten," which sailed from Delftshaven 31st Dec., 1687, with his wife, Anne Fouche, and three children: *Anne*, 6 years old; *Esther*, 5 years, and *Jaques*, 3 years. In Distribution List of 1690 the couple figures "with two children," and again, among the Drakenstein (1692) families, "with four children." The first record of this family, in Church Books, is baptismal entry of child of Stephen Fausi (married to Maria Oliver) in 1723, the child being named Philip. Considerable number of descendants still living. Gaspar Fouche, bachelor, 21 years old, also figures as having arrived in the above vessel, but there is no further record of him.

FOWRIE (LOUIS) figures in the Distribution List of 1690, and among the Drakenstein Burghers in 1692. Married (1) *Susanne Cordier*, and (2) *Anna Jourdan*. Baptismal entries from 1695 down to 1738 of some twenty children out of the two marriages. Louis Fowrie died about 1750. Numerous descendants still living.

FRACASSE¹ (MATTHIEU), a bachelor, 26 years old, arrived per "China," which left Rotterdam 20th March, 1688. Figures in the Distribution List of 1690 and among the Drakenstein Burghers in 1692. Married *Janne Cordier*. I find three children christened, the first being Jean, in 1693, beyond which there is no further trace of the family—therefore extinct.

FURET (JEAN), bachelor, 18 years, also embarked on board the "China," 20th March, 1688, but as his name does not appear in any of the published lists, he must have died on the voyage.

GAUCHER (ANDRÉ) figures among those who did not need assistance from the funds sent from Batavia, 1690, and among Drakenstein families, 1692, "with wife and one child," his wife's name being written in the original "*Jannetje du Pleex*." I find in Drakenstein Church Books child "*Janne*," christened 1695, of "Handris Gauche and Janne le Clair." In Cape Town Books, there is a marriage entry (19th Aug., 1691) of Andries Gossche, widower, from Languedoc, with Joanna de Klerk, from Zeelant, spinster. The name was subsequently written "Gaus," and "Gous," the latter being the general spelling at present. I also find *Steven Gauche*, of

¹ Fracasse must have returned to Europe with his wife, early in the 18th century, as in a will of his brother-in-law (Jacques Cordier), drawn up in July, 1713, Fracasse is stated as residing in the fatherland.

Geniève, married in 1718 to Catharina Bok, whose descendants also write "Gous" now.

GARDÉ (JEAN) figures in the Distribution List of 1690, and among the Drakenstein Burghers in 1692. Married *Susanna Taillefer*, and left two children: Jean, born about 1701, and Susanne, about 1703. The son appears to have died unmarried, and the daughter married, 1725, Jozua Joubert, son of the refugee Pierre Joubert.

GARDIOL¹ (JEAN) figures among additional Cape families 1691-1700. Susanne and Marguerite Gardiol (two sisters) married respectively Abraham de Villiers and Jacob de Villiers.—See de Villiers.

GODEFROY² (PAUL) figures in passenger list of the "Voorchoten" (Dec. 31, 1687) as bachelor, 22 years old, in the Distribution List of 1690, and among Drakenstein Burghers in 1692. No descendants.

GOIRAUD (PIERRE), 30 years, and *Françoise Rousse* (his wife), 28 years, also, embarked in the "China," 20th March, 1688, but appear to have died on the voyage.

GOURNAI³ (SALOMON) figures in the Distribution List of 1690, and among the Drakenstein Burghers in 1692. No further record.

GRILLION (MARIE), wife of Gidéon Malherbe (the refugee). See Malherbe.

GROS (ANTOINE) figures in the Distribution List of 1690, and among the Drakenstein Burghers in 1692. No further record.

HUGOT (DANIEL), also written "Hugod," figures in the Distribution List of 1690, and among the Drakenstein Burghers in 1692. According to a family register of the Hugots, Daniel was not married till 45 years of age, his wife, Anna Rousseau (daughter of Pierre Rousseau the refugee), being then only 15. The first child of this couple found christened is in Drakenstein Books of 1705. Numerous members of the family are still living, the *t* or *d* of their name having been dropped.

JACOB,⁴ (PIERRE) "with wife and three children," figures in the Distribution List of 1690, and "with wife and two children" among the Drakenstein families in 1692. I find no record of this couple in Church Books, but a Daniel Jacob (also written Jacobse) had four children christened at Drakenstein and one at Stellenbosch, the eldest being called "Pieter"—this was in 1703. It is quite probable that "Daniel" as well as *Sara Jacob* (who married Jean du Bois) were children of Pierre Jacob. Descendants still living, and the name now generally spelt Jacobs.

JOUBERT (PIERRE), 23 years old, and *Isabeau Richard* (his wife), 20 years, arrived in the "China," which sailed from Rotterdam on the 20th of

¹ It strikes me that Garde and Gardiol are one and the same.

² The Mayor of La Rochelle in 1627 was Jean Godefroy.

³ Arrived 1688; obtained leave in Jan., 1718, to return to fatherland. Married Anna Martyn, widow of Jean du Puis. The eldest brother, Jean de Journay, then still living in London.

⁴ Pierre Jacob must have arrived here with wife (Susanna de Vos) and grown up children. Jacob's widow remarried Nics. de Lanoy. She died about 1708, and in the inventory of her estate three children are mentioned as her heirs, viz.: (1) Sara, married Jean de Beryge; (2) Daniel, then already married; (3) Susanne, deceased, represented by her two children.

March, 1688. This couple figures in the Distribution List of 1690 "with one child," and among the Drakenstein families in 1692 "with two children." There is a joint will executed between Pierre Joubert and his wife on ultimo November, 1718, in which their ages are respectively given as 55 and 48, and both of them are described as being from Provence. Pierre died about 1732, and his widow about 1748, the latter then owning among other properties the following farms: "Bellingkamp," "Sormarins," "La Roche" (Roche), "La Motte," and "La Provence," all situated in Drakenstein district, and "De Plaisante," situated in Waveren (now Tulbagh), the oldest of these farms being "Bellingkamp," the grant of which is dated October 8, 1695. Numerous descendants still living, among them the well-known Commandant General (Piet Joubert) of the Transvaal Republic in the war of independence, 1881-82. In the Distribution List of 1690 I also find *Jean Joubert*, whose name also figures among Drakenstein Burghers in 1692. Beyond this there is no further trace of him.

JOURDAN. The original of the passenger list per "China," which sailed from Rotterdam, March 20, 1688, gives a family of seven persons, viz.: (1) Joanne Marthe, Widow Jourdan, 60 years old; (2) Jean Jourdan (her son), 28 years; (3) Pierre Jourdan (Theal adds of Cabrière), then 24 years; (4) Marie Jourdan, widow, 40 years; (5) Jean Rousse, her daughter, 10 years; (6) Marie Rousse (according to Theal, Roux), her daughter, 10 years; (7) Marguerite Rousse (according to Theal, Roux), her daughter, 7 years. Of these (1), (4), and (5) appear not to have reached the Cape. The same original list gives a further family of three persons, viz.: (1) Pierre Jourdan, bachelor, 24 years; (2) Paul Jourdan, bachelor, 22 years, and (3) André Pelanchon, 15 years, all three being described as "cousins Germaines." Paul, however, appears to have died on the voyage. Jean Jourdan and the two Pierre Jourdans figure in the Distribution List of 1690; and among Drakenstein families in 1692, Jean Jourdan, with wife and one child; Pierre Jourdan in partnership with Louis Bare and Pierre Jourdan of Cabrière. *Jean Jourdan* married Elisabeth le Long (also written Isabeau Longué), of which couple I find three children christened in Drakenstein Church Books, the first date being 1695 and the last date 1699, the father being then already dead. In an inventory, evidently of the same couple, dated April 4, 1699, signed by the widow ("Isabella Long"), the husband is styled "Peter Schordan," and the farm they owned is called "La Moth." *Pierre Jourdan de Cabrière* married (1) Anna Fouche and (2) Maria Verdeau. In a joint will, executed May 6, 1719, between this Pierre Jourdan and his second wife, he gives his age as between 56 and 57 years, and she hers as 19 years, she being born at the Cape, and her parents being Hercules Verdeau and Maria Catharina Wibeaux. Numerous descendants of both Jean Jourdan and Pierre Jourdan de Cabrière still living, their name being now spelt "Jordan."

LA BATTE (JEANNE), wife of Guillaume Nel. See Nel.

LA TATTE (NICOLAS) figures in the Distribution List of 1690, and among the Drakenstein Burghers in 1692. There is an inventory of *Nicolas de Labat* Poinctue 3/6/1717, agriculturist at Drakenstein, and surviving widow, Elisabeth Vivié, dated 1718. No children given.

LE CLERCK (MARIE MADELEINE), of Tournay, wife of Jacques de Savoye—see Savoye (de). There are several families of De Clercq or De Klerk (the latter spelling being more general) still living, descendants of *Abraham de Clercq*, of Scrooskerken, bachelor, who married at Stellenbosch May 12, 1709, Magdalena Bourzon, of Middelburg, spinster. In the baptismal entries of the children of this couple, the mother's surname is written "Mouton." Abraham de Clercq was to all appearances a son of *Pieter de Clercq* and *Sara Cochet* (see Cochet). Mr. Theal makes no mention whatever of him in his published list of this family.

LE FEBRE¹ (PIERRE), with wife and two children, figures in the Distribution List of 1690, and "with wife and three children" among inhabitants of Stellenbosch, 1692. I find in Cape Town Books three baptismal entries of this couple, 1684, 1686, and 1688, all being girls, the mother's name being left blank in the second entry, and in the first and third entries she is named "Maria de Grave." Later on (in Drakenstein's Books), I find two baptismal entries of children of *Paul le Febre*, and the wife's name blank in one entry and in another merely Elizabeth Sisilla. No further record of these two families. I also find in Cape Town Baptismal Book from 1713 to 1738, entries of sixteen children of *Gysbert le Febre* and Catharina Vau de Zaude (his wife), but whether this Gysbert is any connection either of Pierre or Paul le Febre, I cannot tell. They seem to be a distinct family to the other two. There are very few, if any, of the Le Febre family still living.

LÉCPERET (JEAN) figures in additional list of Cape families, 1700-1710. He is described as being "of Compagnier." He arrived here as free Burgher in 1693. In March, 1716, he applied for leave to return to fatherland.

LA GRANGE (PIERRE) bachelor, 23 years, arrived in the "China," which sailed from Rotterdam, March 20, 1688; in the original passenger list he is clubbed together with Louis Corbon, bachelor, 20 years, the latter being described as his "cousin." Pierre la Grange figures in the Distribution List of 1690 and among the Drakenstein Burghers in 1692. There is a joint will of "Pieter Grangie," of Cabrière in Provence, and his wife Margaretha Kool, of Amsterdam, executed April 23, 1718, in which their ages are respectively given as "about 54 years" and "28 years." There are several families of Le Grange still living, who can be traced in the Church Books to Jan la Granche, 1737, whom I have not been able as yet to connect with Pierre (the refugee). There was also one, *Gideon le Grand*, a surgeon, among annals 1700-1710, but no descendants.

LE LONG (JEAN), "with wife and two children," as also Marie le Long (married to Addriaan Van Wyk) figure in the Distribution List of 1690. Among Drakenstein families Jean le Long figures "with wife only 1 child." In a work issued by Jacobus van der Kyder and Adam Tas early in the 18th century respecting charges against Governor Willem Adriaan van der Stell, I find among the signatures to an address in favor of the aforesaid Governor

¹ Will No. 28, vol. i., 12/3/1698, mentions Catharina Le foot, wife of Jan Nisman, aged about 39 years, born at Calis (Calais?), in France, has no parents, but a brother named Laurens (or Louries).

also the names of *Charles le Long* and *Jacob le Long*. Besides Jean le Long there was also an *Elizabeth le Long*, who married (1) Jean Jourdan and (2) Jacques Malan. Charles le Long and his wife [whose name is rather illegible—Nina (or Anna) Francina Van Nil] had a child christened Johannes at Drakenstein, in April, 1726, beyond which there is no further record of the family, which then became extinct.

LE RICHE¹ (LOUIS) and wife (Susanna Fouche) figures among additional arrivals in 1691 and 1701. First record of them is in Drakenstein Books of 1709; only a few descendants still living.

LE ROUX² (JEAN), 21 years old and *Gabriel*, 17 years old, figure in passenger list per "Voorschoten," which sailed from Delftshaven, December 31, 1687. According to Theal these two were brothers, from Blois. The former married Jeanne Mouy; their first child christened at Drakenstein, 1704. *Gabriel* married *Maria Catharina le Febre*; first child christened 1702 at Drakenstein. Both these brothers figure in the Distribution List of 1690, and also among the Drakenstein Burghers in 1692, being styled in latter list "Maats," i. e., being in partnership. There are numerous descendants still living of these brothers. In a document furnished to me by an old grandfather-in-law, Charl Marais, now in his 91st year, family tables are given of the Huguenots from whom he is descended. From these tables it would appear that there must also have been one *Pieter le Roux*, who is stated in this document to have come out here with two brothers (both of whom died unmarried), and to have left two brothers behind in France. This Pieter le Roux, it is further stated, married here Susanna Crongé before she was 12 years of age. She was delivered of her first child (a son) in her 16th year and lived to be 99 years and a few days old. Strangely enough, I have as yet failed to find any record of either Pieter le Roux or Susanna Crongé in any of the published lists, nor in any of the Church Books; yet the statement of there having been a Pieter le Roux seems borne out by the fact of there being recorded in the Drakenstein books the baptismal entries contemporaneously of two Pieter le Rouxs; viz., the one being styled in his entry of marriage with Francina Sellier (1727) simply Pieter le Roux, with baptismal entries from 1728 down to 1744, the eldest child being named "Petrus." Bearing in mind that it was the custom in those days, a custom still in vogue at the Cape, to call the eldest son after the father's father, and the eldest daughter after the mother's mother, and so on, this circumstance would tend still further to confirm the existence of the original Pieter le Roux. The other Pieter le Roux is styled in his marriage entry (1736) as "Jan's son," his wife being Magdalena Sellier, and their eldest son is named "Jan." The baptismal entries of this couple date from 1737 down to 1762. Numerous descendants of Pieter le Roux (presumed to be the original Pieter's son) and Francina Sellier also still living. Then I also find in the Stellenbosch Book, baptismal entries of six children of *Jean le Roux* and *Maria de Haase*, 1712-1725, in two of the entries the prefix *le*

¹ Louis Le Riche arrived here in December, 1698, with the Crongés.

² In Stellenbosch Lidmaat Book, 1729.

being dropped. There is a joint will of this last mentioned couple executed April 1, 1747, in which the testator is styled "Jan le Roux de Normandie," and the testatrix "Maria de Haas, born at Ryssel in Flanders." Of this family there are also descendants now living. In Mr. Theal's published list of Drakenstein Burghers of 1692 I find "Jean Roux of Normandie," and the question naturally arises whether this party is not the same "Jean le Roux" last described.

LOMBARD (PIERRE), a sick man with wife and one child, heads the Distribution List of 1690, and figures among Drakenstein families in 1693 "with wife and three children." The wife's name is "*Marie Corteau*." There is a joint will of this couple executed January 8, 1709, in which Pierre Lombard's birthplace is given as "Pointais in Dayshine," and his age 51 years; his wife's birthplace as "Soudière, in Dayshine," and her age as 50 years. Numerous descendants still living, the name being now mostly spelt "Lombaard."

LORET. Among additional families 1700-1710 I find "*Guillaume Loré with wife*," the latter being Elizabeth Joubert, daughter of Pierre Joubert, the refugee. The date of baptismal entry of first child of this couple is 1710 at Drakenstein. In a will executed December 20, 1713, Guillaume Loret's birthplace is given as "Nantes" and his age as 42 years. He only left daughters, and the family in the male line has therefore become extinct.

MADAN (ANTHOINE), 30 years old, and his wife, *Elisabeth Verdette*, 23 years, together with a daughter 10 months old, figure among the list of passengers which left in the "China," from Rotterdam, March 20, 1688, but none of the family seems to have reached the Cape; probably all of them died on the voyage out.

MAGNET (JEAN)¹ figures among Drakenstein Burghers in 1693; also in the Distribution List of 1690. No further trace of him. Jean Maniet figures as sponsor to a child, Jacques Therondin, 1700.

MALAN (JACQUES) figures in the Distribution List of 1690, and among Drakenstein Burghers in 1692. He married Elisabeth le Long, widow of Jean Jourdan, the first child being born (according to a Malan family register) on July 2, 1700. Numerous descendants still living.

MALHERBE (GIDEON), "with wife," figures in the Distribution List of 1690, and among Drakenstein families in 1692 "with wife and one child." His wife was *Marie Grillion*, and first record of them in Church Books is a child christened at Stellenbosch in 1691. Gideon Malherbe sailed in the "Voorschoten" from Delftshaven, December 31, 1687, being then a bachelor, 35 years old. Numerous descendants still living.

MANTIÖR (ZACHARIE) figures in the Distribution List of 1690 and among Drakenstein Burghers in 1692. No record of him in Church Books.

MARAIS: sailed in the "Voorschoten" from Delftshaven on December 31, 1687, *Charles Marais*, of Plessis, and *Catherine Taboureux* (his wife), with 4 children; viz., *Claude Marais*, 24 years old; *Charles Marais*, 19 years; *Isaac Marais*, 10 years; and *Marie* (not David, as in Theal's published pas-

¹ Born at Calais about 1649; was in partnership with Abraham Beluze, and died about 1711; vide Will No. 86, vol. 1.

senger list) *Marais*, 6 years. In the Distribution List of 1690 I find "widow of Charles Marais, with 4 children," the father having died on the voyage out. This family figures among Drakenstein inhabitants in 1692. The farm where they first settled is still known by the name of "Du Plessis Marle," called after the place they came from, which in the document already referred to (of old Mr. Marais) is written: "Le Suer du Plessis Marle" near Paris. Claude married Susanne Garde, and Charles married Anne de Ruelle, daughter of Daniel de Ruelle. Very numerous descendants still living. According to the Marais family register, Isaac and Marie died unmarried. In the Church Books, however, I find Marie (in one place also written Magdalena) Marais married (1) Ettienne Niel (with baptismal entries from 1703-1711); (2) Pierre Taillefer (with baptismal entries from 1714-1721), and (3) in 1734, Pieter Booysen, of Blokziel, widower. In a joint will executed May 13, 1716, by Marie Marais and her first husband (Niel), she states her age as 34 years and her birthplace to be Hierpoix, a province of France. The farm they then (1716) owned is called "Orange." Claude Marais remarried Susanna Gardiol, widow of Abraham de Villiers, the refugee.

MARGRA (JEAN) "with wife," figures in the Distribution List of 1690, and among Drakenstein families in 1692. No trace of them in Church Books.

MARTIN (ANTOINE) figures in the Distribution List of 1690, and among the Drakenstein Burghers in 1692. No trace of him in Church Books.

MARTINEAU (MICHAEL), figures in Distribution List of 1690, and among the Drakenstein Burghers in 1692. No mention in Church Books.

MARTINET (FRANÇOISE), wife of Louis Cordier. See Cordier.

MARE (IGNACE) figures among additional families 1700-1710. His wife was Susanna Jause Van Vooren (or Vuren). First entry of baptism in 1716 at Drakenstein. (Goodly number of *Marées* (as the name is now mostly spelt) still living.

MENANTEAU (MADELEINE), wife of Jan Prieur du Plessis. See Du Plesses.

MESNARD (JEAN), 28 years old, sailed in the "China" from Rotterdam on March 20th, 1688, together with *Louise Carbonne* (his wife), 30 years; *Marie Anthonarde* (his mother-in-law), 64 years, and 6 children: *Jeanne*, 10 years; *George*, 9 years; *Jacques*, 8 years; *Jean*, 7 years; *Philippe*, 6 years; *André*, 5 months, in all a family of 9 persons. In Distribution List of 1690, Jean Mesnard figures as "widower" with 4 children, and among Drakenstein Burghers as "widower" with 2 children. Of these children only Philippe got married; viz., in 1712 to Jeanne Mouy, and from this couple all the "Minnaars" (as the name is now written) of the present day are descended. In a will of Philippe Mesnard, executed February 18, 1722, his native province is given as Provence and his age 40 years.

MEYER (PIERRE) figures in the Distribution List of 1690, and among the Drakenstein Burghers in 1692, with *Jean Durand* as partner. In the book published by Jacobus van der Kyder and Adam Tas already referred to, I find that this *Pierre Meyer* gave some evidence before a commission on

April 9, 1706, respecting accusations against Governor William Adriaan or van der Stell, in which he speaks of having been born in Dauphiné and of being 38 years of age. He married Aletta de Savoye, daughter of Jacques de Savoye. Some of the Meyers of the present day are descendants of this couple.

MOUTON (JACQUES) figures among additional arrivals 1691-1700, "with wife and two children." In his will, his birthplace is given as "Steenwerk, at or near (Dulctby) Ryssel," and according to inventory of his estate (prepared just after his death) dated 1731, he was first married to Catharina L'Henriette, by whom there were still living three children in the Fatherland; viz., *Jacob*, *Antoine*, and *Maria*. He remarried *Maria de Villiers*, by whom he had three daughters then still living, who all married here. This *Maria de Villiers* I cannot trace. She could not have been a daughter of any of the refugees de Villiers (perhaps she was a sister), for in 1703 I find the first baptismal entry recorded of the first *Jacques* mentioned, in a Drakenstein book, of a child by his third wife, *Francina de Bevernage*. The farm where first mentioned (Jacques) settled was called "Steenwerk," and is still known by that name.

MOUY (PIERRE) "with wife" figures among additional families 1691-1700. No record of this family in Church Books beyond marriage of, presumably, two daughters, viz.: *Jeanne* with (1) *Jean le Roux* of Blois, and (2) *Philippe Mesnard*; and *Marie* with *François Rétif*, the refugee. Family therefore extinct in the male line.

MYSAL (JEAN) figures in the Distribution List of 1690 and among the Drakestein Burghers in 1692. No further record of him.

NAUDÉ. No mention of this family in Theal's published lists up to 1710. I find *Jacob Naudé* in Paarl Church Book, 1723, his wife being *Susanna Saillefer*. Many Naudés still living, being descendants of the aforesaid couple and also of *Philip Jacob Naudé*, of Berlin, who came here about 50 years later.

NEI (GUILLAUME), "with wife and two children," figures in the Distribution List of 1690, and "with wife and three children" among Stellenbosch families 1692. The wife was *Jeanne la Batte*. First record of this couple is in Stellenbosch Church Book (Baptismal) 1691. There is a joint will of the same couple executed January 26, 1734, in which the husband's birthplace is given as "Rouaen" and his age between 71 and 72 years," and his wife's birthplace as "Saumur," and her age 71 years. The Nels still living are all descendants of Guillaume.

NIEL (ETIENNE), "wife and one child," figures among additional families 1691-1700. His wife was *Marie* (also written in one baptismal entry, *Magdalena*) *Marais*, first record being in Drakenstein Baptismal Book 1703. This family appears to have survived only one generation. No descendants in the male line. This *Etienne Niel*, according to a will executed by himself and wife, "*Maria Magdalena Marais*," on May 13, 1716, describes himself as being born in the province of Dauphiné, his age being given as 48 years. His wife was born in the province of Hierpoix, and her age is given as 34 years.

NORTIER. Sailed in the "Oosterland" from Middelburg on Jan. 29, 1688: *Jean Nortié* (so spelt in the original), agriculturist, *Jacob Nortié*, ditto, and *Daniel Nortié*, a country carpenter ("boeren timmerman"), and his wife *Marie Vytou* (also spelt Vitout). These four persons are styled in the original as the "domestiques" of *Jacques de Savoye*, who came out in the same vessel. There is a marriage entry in the Drakenstein Church Book of *Jacob Noortje*, bachelor, of Cales (Calais?), with Margaretha Moutore, 8th August, 1717. The name is now mostly written "Nortje," the spelling of "Nortier" being, however, retained still, but in very few instances. The descendants of the present day all come from *Daniel* and *Jacob*. *Jean*, *Jacob*, and *Daniel* (with wife and one child) all figure in the Distribution List of 1690, and among the Drakenstein families in 1692.

PARISEL (JEAN) figures in the Distribution List of 1690, and among the Drakenstein Burghers in 1692. No further record of him. In passenger list per "Oosterland," Jan. 29th, 1688, he is styled "an agriculturist of Paris."

PASTÉ (JEAN) figures in passenger list per "Voorschoten," Dec. 31, 1687, as bachelor, 25 years old, but in none of the other lists, or in Church Books.

PELANCHON (ANDRÉ) figures in passenger list per "China," March 20, 1688, as being 15 years old, and also in the Distribution List of 1690, and among the Drakenstein Burghers in 1692. See Jourdan. No record in Church Books.

PERROTIT (MARGUERITE), widow, with two children, figures in the Distribution List of 1690, and nowhere else.

PINARD (JACQUES), 23 years old, a carpenter, and *Esther Fouché*, 21 years old, spinster, figure in the original passenger list per "Voorschoten," which sailed from Delftshaven, Dec. 31, 1687—with a marginal note as follows: "These two have been married here before their departure." Despatch covering this passenger list is dated Delft, Dec. 19, 1687. The couple also figures in the Distribution List of 1690, and among Drakenstein families in 1692 "with two children." Good many descendants still living, all now writing their names "*Pienaar*."

PRÉVOT or PREVOST (widow of Charles), "remarried to Hendrik Eekhof [or Prevort] with four children by her deceased husband," figures in the Distribution List of 1690, and also among Drakenstein families in 1692. There is in the Cape Town Books an entry of a child (*Jacob*) of "*Carel Provo*" and "*Mide Febers*" baptized on board the ship "*De Schelde*," May 29, 1688. This *Carel Provo* is most likely the husband of the lady above mentioned. As regards the children, I find a marriage entry in the Stellenbosch Book, May 12, 1709, of *Abraham Prévot*, of Calais, with *Anna Van Marseveen*, the issues being only two daughters. Hence the family, in the male line, became extinct. In Drakenstein Books, there are baptismal entries of a whole string of some 18 children of *Anna Prévot* and her husband *Schalk Willem Vander Neuve*, son of *Willem Schalk*, the first arrival commencing 1696. Also I find *Elisabeth Prévost* married *Philippe du Pré*, with children from 1699-1721.

POTTIER¹ (JACQUES), "with wife and four children," among additional families 1700-1710. No further trace.

POUSIVEN (MARTHINUS) "with wife and three children," figures among families in Cape District 1692. No further trace. I am doubtful whether this is really a French refugee.

RÉNÉ (SUSANNE), a young unmarried woman, 20 years old, figures in passenger list per "China," March 20, 1688, as published by Theal, but in the original, the surname is written "Résine." This young lady does not figure in the Distribution List of 1690, nor anywhere else.

RENESET² (PIERRE) figures in the Distribution List of 1690, and among the Drakenstein Burghers in 1692. No further record of him.

RETIF (FRANÇOIS) figures in the Distribution List of 1690, and among the Drakenstein Burghers in 1692. In the document already referred to under "Le Roux" as having been furnished by old Mr. Marais, François Rétif's date of birth is given as Feb. 2, 1663 (not stated where born); he married in 1700, Marie Mouy. The youngest daughter of this couple (born 1720) lived to be 97 years of age, and there is a portrait of her at the Paarl. Numerous descendants still living, the name now being generally written "Rétief."

RICHARD (ISABEAU), wife of Pierre Joubert—see Joubert.

ROI (JEAN), of Provence, figures in the Distribution List of 1690, and among the Drakenstein Burghers in 1692; married, 1712, *Maria Catharina le Fevre*, a widow (presumably of *Gabriel le Roux*). This family became extinct, only one of two sons of *Jean Roi* having got married, and he left daughters only.

ROUSSEAU (PIERRE), "with wife and one child," figures in the Distribution List of 1690, and "with wife and two children" among Drakenstein families in 1692. In a family register of the *Rossouws* (which is now the general spelling) *Pierre* is stated to have been born in 1666, but on March 26, 1702, in giving evidence before a commission, regarding charges against Governor William Adriaan van der Stell, he stated his age to be 40 years. He married (1) *Anne* (or *Hanne*) *Rétif*, and (2) *Geertmy du Soit*. First record of baptism is in Stellenbosch Book, 1691. In an inventory of the joint estate, framed upon the death of his first wife in 1710, his farm is called "De Boog van Orleans." In a joint will of himself and second wife, executed Aug. 25, 1711, Pierre Rousseau's birthplace is given as "Mair."

Among the members admitted into the Stellenbosch Church, I find, on Jan. 7, 1690, "*Maria Rossaux*." She married Jan Jausz Van Eden, of Oldenburg (of whom there is still a pretty numerous family living). In what appears to be the marriage entry of this couple (Cape Town, 1688), she is stated to be a native of Dubloys. Her surname is also written "Rus-saan," "Russoun," and "Russoued."³

ROCHEFORT⁴ (PIERRE) figures in the Distribution List of 1690, and among the Drakenstein Burghers in 1692. No further record of him.

¹ In his marriage entry, he is described as being from Maucron.

² ? Beneset (q. v.).

³ Vide Will No. 36, vol. i., 20/5/1702, Maria Rossar from Bloys, 43 years old.

⁴ Vide Will No. 56, vol. i., 20/7/1702, in partnership with Gerard Hanscrez (Angeret), was born at Grenoble in Dauphiné; parents, Edward Arnoud and Virginie Chevalier.

ROUX (PAUL), of *Orange*, in France, was appointed Nov. 8, 1688, as Schoolmaster of Drakenstein, and also acted as Church Clerk ("Lecteur") under the pastor of the refugees, the Rev. Pierre Simond. *Paul Roux* figures among those who did not need assistance from the fund sent out from Batavia and distributed in 1690, and among Drakenstein Burghers 1692. He married *Glaudine* (or *Claudine*) *Seugnet*, and first baptismal entry is in 1694. Large number of descendants still living.

Pierre Roux figures in the Distribution List of 1690, and among Drakenstein Burghers in 1692. There is no record of him in Church Books. There is a will of *Pierre Roux*, of Cabrière, executed Sept. 17, 1739, from which it would seem that he must then have been an old man. In this will, he appoints ex. *Heemraad Daniel Malau*, of "Morgeuster" Hollintit, Holland, as his universal heir, in consideration of his (Malau) maintaining him for the rest of his life. I find a marriage entry, in 1718, of *Pieter Roux*, bachelor, of Cabo (i. e., Cape Bon), and *Susanna de Villiers* (daughter of *Abraham de Villiers*, the refugee). Since the eldest son of this couple is named "Petrus," it is just possible that the father may have been a son of *Pierre Roux*. Numerous descendants still living of *Pieter Roux* and *Susanna de Villiers*.

Jean Roux, of Provence, figures in the Distribution List of 1690, and among Drakenstein Burghers in 1692. He does not appear to have married. In a will of his, executed Feb. 17, 1705, he gives his age as 40 years, and his birthplace as "Lormariu, in France." He appointed as his sole heir, his father, *Philip Roux*, then residing at Lormarin, and 68 years old; and in the event of his father dying before him (the testator) his property is to go to the "Diaconie" (Board of Deacons) of Drakenstein.

Jean Roux, of Normandje, figures in the Distribution List of 1690, and among Drakenstein Burghers in 1692. No further record of him.

Marie and *Marguerite Roux*, "two little orphans," figure in the Distribution List of 1690. They arrived in the "China," with the Jourdan family (see Jourdan). *Marguerite* married *Étienne Viret*—see Viret.

SABATIER (PIERRE), of Massière, a bachelor, 22 years old, figures in passenger list per "Voorschoten, Dec. 31, 1687, in Distribution List 1690, and among Drakenstein Burghers 1692. No further record.

SAVOYE (JACQUES DE), of Ath, *Marie Madeline le Clerc* (his wife), of Tournay, and their three children, Margo (or Marguerite), 17 years old; Barbère, 15 years, and Jacques, 9 months, together with *Antoinette Carnoy* (de Savoye's mother-in-law), sailed in the "Oosterland," from Middelburg, on Jan. 29, 1688. In a despatch from the Chamber of Rotterdam, dated Dec. 24, 1687, special mention is made of Jacques de Savoye in the following terms: "From the Zeeland Chamber there goes on this occasion as colonist, one Jacques Savoye, with his wife, who was for several years a prominent merchant at Ghent in Flanders, having been under the Cross ("onder't Kruys"), where he was so persecuted by the Jesuits—even his life being threatened—that in order to escape their snares and to pass his days in peace or out of their reach, he resolved to go over in this quality and to take with him several Flemish farmers of the same religion, who have also lived

there under the Cross, and who quit their fatherland for the same reasons as Jacques Savoye. And because said person is now so well known to us we have been pleased to recommend him to you by these presents to assist him in every respect, and to consider what such a person as above mentioned may be able to accomplish, in expectation that—in executing the intention of the Nineteen Lords¹—he will, owing to his ability, be a desirable instrument."

Jacques de Savoye, with wife and two children, also figures among those who did not need any assistance from the Relief Fund, 1690, and with "wife and three children" among the Drakenstein inhabitants 1692. He left no male descendants. His daughter Marguerite married before 1690 (1) Christoffel Snyman (descendants still living), and (2) Henning Villion, son of François Villion, or Fynou, of Clermont. Barbère married (1) Christiaan Elers (no descendants), and (2) Elias Riena (no descendants). Aletta de Savoye married Pieter Meyer (presumably Pierre Meyer, the refugee).

SEHET (ANTHOINE) figures in passenger list per "China," March 20, 1688, as "bachelor, 19 years old." He appears to have died on the voyage.

SÉNÉCHAL (DAVID) figures in the Distribution List of 1690, and among the Drakenstein Burghers in 1692. He married Madeline (or Anne Madeline) du Puit. First record in Drakenstein Baptismal Book 1695. Some descendants still living. The name is now written "Senekal."

SEUGNET. There is an entry in the Cape Town Church Books of *Glode Sevinjet*, Susanna Sevinjet, and Johannah Sevinjet having joined the congregation at Stellenbosch, on April 9, 1689, and having brought with them certificates of membership ("attestaten") from Amsterdam. Mr. Theal makes no mention of this family in any of his published lists. Glode (Glaudnia?) married Paul Roux, of Orange, and Susanne married François de Toit. Susanne is described, in her marriage entry, to be "of St. Onge."

SIMOND (Rev. PIERRE), "with wife and two children," figures among Drakenstein inhabitants 1692. He was a native of Dauphiné; was minister of Reformed Congregation at Zierikzee, came to the Cape, with his wife (Anne de Berout), in the "Zend Beveland" (which left Middelburg on April 22, 1688) as the first minister of the French refugees out here. He returned again to Europe about 1701 or 1702.

TABOUREUX (CATHERINE) wife of Charles Marais, the elder. See Marais.

TAILLEFER. Arrived in the "Oosterland," which left Middelburg, Jan. 29, 1688: *Isaac Taillefer*, vine-dresser, of Thierry (in the original it is written "de Chateau tierry et brie, a vine-dresser and hatter"); *Susanne Briet* (de Château Tierry) his wife, and their six children—*Elisabeth*, 14 years; *Jean*, 12; *Isaac*, 7; *Pierre*, 5; *Susanne*, 2½; and *Marie*, 1 year old. Of these children, *Elisabeth* married *Pierre de Villiers* (refugee). *Pierre*

¹ The "Nineteen Lords" were the nineteen Directors of the West India Company who managed its affairs. In the Dutch original, here kindly translated by Mr. Theodore M. Banta, President of the Holland Society of New York, the figure is given by mistake as seventeen.

married *Marie Marais* (presumably the widow of *Étienne Niel*). With his children, though he had a son, the Taillefer family became extinct in the male line. One of his daughters married into the Gildenhuys family and another daughter married Edward Christiaan Hauman, of both of whom there are still descendants living.

Susanne Taillefer married (1) *Jean Garde*, (2) *Pierre Cronjé*, and (3) *Jacob Naudé*. *Isaac Taillefer*, with wife and four children, figures in the Distribution List of 1690, and among Drakenstein families in 1692 "with wife and three children."

TERREBLANCHE (ÉTIENNE) figuring among additional families 1691-1700, was a native of Toulon; married, in 1713, *Martha la Fèvre*, Widow Pinard. Good many descendants still living, the name being spelt "Terblans."

TERRIER. I find in Theal's list of Burghers and the distribution in 1692, as well as in the Distribution List of 1690, *Daniel Ferrier*. Most likely the same as figures in Drakenstein Baptismal Books, 1695, and thereafter till 1699, as *David Daniel* (?) *Terrier*. His wife was *Sara Jacob*, presumably the same who married *Jean du Buis*. I have found trace of three children, including a son, but beyond this, no descendants in the male line.

THEROND (JACQUES) figures in the Distribution List of 1690, and among Drakenstein Burghers in 1692. There is a copy of a letter, in the Grey Library, from Jacques Therond, dated April 2, 1719, from Nîmes (Nîmes?), the capital of Languedoc, and addressed to his son Jacques Theron (the refugee.) The farm owned by the latter, at the Cape, was called "Languedoc." Jacques Therond (the refugee) married *Marie Janne des Preez*. First child born 1698. Numerous descendants still living, writing their name now simply "Theron" (without the *d*).

VERDEAU (JACQUES), bachelor, 20 years old, and *Hercule*, his brother (16 years), figure in passenger list, per "China," March 20, 1688. The latter alone figures in the Distribution List of 1690, and among the Drakenstein Burghers of 1692. He married Catharina Hucibos (also written Maria Catharina Huibeaux, and Wibeaux). Three children were born to this couple (the birth year of two being 1703 and 1707 respectively) and the family became extinct. In a joint will of Hercule Verdeau and his wife, executed July 30, 1718, the husband's age is given as 46 years, and the wife's as 43 years. The two children (girls) I met with in the Church Books, and were named "Magdalena" and "Susanna." I also find Maria Verdeau (presumably another daughter) who married (1) Pierre Jourdan de Cabrière (widower) by whom there was a child christened, 1722, and (2) Daniel Malau, son of Jacques Malau (the refugee). It is this Daniel Malau to whom Pierre Roux de Cabrière bequeathed all his property.

VILLION. No mention in the Distribution List of 1690, but in the list of families in Cape District, 1692, I find "*widow of François Villion*, with two children." There is in the Cape Town Church Books a marriage entry, in May, 1676, of *François Fignon*, bachelor, of Clermont, free burgher, and *Cornelia Campenaan*, spinster, of Middelburg. In the baptismal entries of the children of this couple, the surname is mostly spelt "Villion." The

name is now generally written "Viljoen," and there is a numerous family now, all descendants from the couple above mentioned. In 1725, also found in Church Books *Pieter Vion* (also written Wion) but he turns out to be the ancestor of the Wium family, which name is pronounced very much like "Viljoen," only without the *l*.

VILLIERS (ABRAHAM, PIERRE, and JACOB de), three brothers, vine-dressers from the neighborhood of La Rochelle, arrived here, in the "Zion," on May 6, 1689. In a despatch from the Chamber of Delft, dated Dec. 16, 1688, and received per "Zion," special reference is made to these three brothers, as possessing good knowledge of the cultivation of vines, and recommending the Governor to give them every assistance. In this despatch, the names are mentioned in the following order,—(1) Pierre, (2) Abraham, and (3) Jacob, which perhaps may indicate the order of seniority. In the Distribution List, 1690, figures "Abraham de Villiers, with wife and two brothers," and among Drakenstein families, 1692, "Abraham de Villiers, with wife and two children," "Jacob de Villiers, with wife and two children," and "Pierre de Villiers, with wife and one child." Abraham married, 1689, Susanne Gardiol, and left nothing but daughters; Jacob married Marguerite Gardiol; first baptismal entry 1695. Pierre married Elisabeth Taillefer, first baptismal entry 1699. I have taken a good deal of trouble to find out the ages of these three brothers, but so far have only succeeded in ascertaining Jacob's age, from a joint will executed Jan. 11, 1719, in which he gives his age as 58 years, and describes himself to be a native of "Borgondien." His wife (Marguerite Gardiol) is stated, in the same document, to have been born in Provence, and to be 45 years old. The De Villiers family, in this part of the globe, at the present day, is the most numerous, at all events, of the Huguenot families, being all descendants of Pierre and Jacob. A family tradition states that four brothers left their paternal home, but the youngest (Paul) after having gone some distance, became homesick, turned back, and was never heard of again.

VIRET (ÉTIENNE) figures in the Distribution List of 1690, and also in list of Drakenstein Burghers, 1692, as Étienne Vivet (so published by Mr. Theal, but in Church Books it is Viret). His wife was Marguerite Roux (presumably one of the two orphans mentioned under the heading Roux). First baptismal entry is in 1697. Étienne Viret, though he had five sons born him, appears not to have left any descendants in the male line. There is a joint will of the above couple, executed August 14, 1726, in which Viret is described as being of Dauphine, aged about 64, and his wife as being of Provence, 44 years old.

VISAGIE (PIETER) is described in his marriage entry (June 21, 1671) to be "of Antwerp," his wife being Catharina Kients van ter Veer. In one of the baptismal entries, the surname is also written "Vasasie." The spelling of "Visagie" is still generally retained, and there are a good number of descendants still living.

VITOUT (SARA) wife of Jacques Delport—see Delport.

VIVIER (JACOB, ABRAHAM, and PIERRE) figure in the Distribution List of 1690, and among the Drakenstein Burghers in 1692. In the original

Muster Roll of the latter year, the three are described to be "Maats," or partners. Of these, I find that only Abraham got married, to Jacquemine du Pré, sister of Jacques Therond's wife, first record in Church Books being christening of a child in 1698. It is therefore from this couple that the Viviers of the present day are descended.

REFUGIÉS AU CAP. *BUL.* I. XV.—P. 160. VOIR BARREAU CORDIER;
VOIR *BUL.* I.—P. 160

AVICE (EZÉCHIEL), Ministre à Boulogne 1637. Philippe consistoire à Roney, en Picardie, 1681. (La femme de François) de Blois à Genève 1691. (Nicolas) Marchand de Mer en Gratinais, réfugié avec cinq personnes à Berlin en 1700. (*France Protestante*, Reimpression, 1877.)

BARRE (PIERRE) et (JEAN) persécutés en Poitou, pres de Poitiers, 1681. (Isaac) de Tours réfugié à Londres avec sa femme et ses enfants. (*Fr. Protest.*, Reimp.) Barré (Pierre) de Pontgibaud pres de La Rochelle réfugié à Dublin (*ibidem*).

BRIET. La famille Briet exist encore, en la personne de M. E. Briet, Maire d'Estôines, par Château-Thierry-Aisne. Les Taillefer et S. Briet sa femme étaient de Château-Thierry. Briet (Jean) de Château-Thierry, Maître Malon, (Jean et Isaac) de Meaux, réfugiés à Berlin 1698-1700. (*France Protestante*, Reimpression.)

BRUÈRE (PIERRE) de Blois réfugié à Berlin 1709.

CELLIER (CLAUDE) librairie à Orléans en 1602. Son fils, Antoine à Paris en 1641. Imprimeus Autre Claude Cellier réfugié à Londres en 1702. (*France Protestante*, Reimpression.)

CORDIER (LOUIS) de Meaux fut surpris dans une assemblée religieuse et condamné à mort sous le règne Louis XIV. Mais Le Roi change a la condamnation et l'envoya aux galères. (*France Protestante*, Reimpression.)

COSTE (PIERRE) d'Anduze. Petrus Costens Anduziensis à Genève. Pierre d'Uzès en 1688, réfugié en Suisse et à Layde.

COUVRET (PAUL) Imprisoné au Château de Saumur. Couvret, famille réfugié au Cap de Bonne Esperance. (*France Protestante*, Reimpression.)

DU BUISSON. Plusieurs familles en Languedoc.

DU PLESSIS. Plusieurs familles de ce nom sont devenus célèbres.

DU PRE. Une famille de ce nom était à Montauban et à présent elle est à Nerac.

DU PUY. Plusieurs famille célèbres en Languedoc.

FAURE. Nom de Languedoc. Beaucoup de familles de ce nom.

GODEFROY. Une famille de ce nom à Paris avant 1685. Une autre famille du même nom à Genève avant 1685. Une autre enfin à La Rochelle avant 1685. Après la Révocation on trouve des réfugiés du no de Godefroid à Hambourg. (*France Protestante*, 1ere. Edition, 1856.)

LABATE. Vivié. Ces noms paroissent être des noms de Réfugiés sortis de Mortauban ou existent des familles du même nom.

LE CLERCK SAVOIS. Ces noms existaient à Montaubans avant 1685.

LE FEBVRE ou LEFEVRE. On connaît des familles de ce nom à Château-Chinon et à Rouen.

LA RICHE. On connaît une fille de Paris nommée Marguerite Le Riche que fut brûlée martyre de la religion.

LA ROUX (PHILIBERT-JOSEPH) réfugié à Amsterdam auteur d'un dictionnaire de Proverbes Comiques.

LOMBARD du Dauphiné. *Jean*, réfugié à Genève et son fils Jean en 1710, *Jacques* avec les fils Aimé et Jean à Genève en 1713, et *Charles*, marchand drapier à Genève en 1731. Jean Guillaume, réfugié en Prusse devint secrétaire intime du Roi de Prusse, Frédéric Guillaume. Né à Berlin d'une famille de réfugiés originaires du Dauphiné en 1767, mort en 1812.

MALHERBE. On connaît une famille de ce nom en Normandie réfugié à Leipsig. Isaac Malherbe de la Bretonnière et son fils Isaac—Henri né à Leipsig en 1750.

MARTINEAU. Famille du Fontenay près Paris, réfugiés en Angleterre établis à Norwich.

MARÉES (GEORGE DE). Pientre estimé, fils d'un réfugié à Stockholm né 1697, mort à Munich 1776.

MESNARD. Famille du Poitou. Une autre famille donne Jean Mesnard ministre à Charenton, près Paris avait étudié la Théologie à Genève en 1666. Il passa en Hollande en 1687, il se fixa à La Haye et devint Chapelain du Prince d'Orange. Nom d'une famille en Alsace.

NAUDÉ. Famille de Metz réfugié à Berlin.

NEEL. Famille de Normandie, dont plusieurs sortirent de France.

NIÉL ou NIELLES. Famille de réfugiés à Utrecht et Wesel. Famille de la Flandres Française.

PRÉVOST. Famille de Issoudun.

RICHARD. Famille de La Rochelle.

ROSSEAU. Famille de Paris, réfugiés à Genève.

ROUX. Plusieurs familles de ce nom.

SABATIER, PIERRE et MASSIÈRE (Mezieres ou Mazeres). Ce nom est celui de Languedoc.

SAVOIYE ou SAVAIS. Il y avait une famille de ce nom à Montauban.

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PROCEEDINGS
OF THE
HUGUENOT SOCIETY OF AMERICA

MAY 6TH, 1902, TO APRIL 29TH, 1904

VOLUME IV

PRINTED FOR THE SOCIETY
BY AUTHORITY OF THE EXECUTIVE COMMITTEE
NEW YORK, SEPTEMBER, 1904

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PRINTED FOR THE SOCIETY
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NEW YORK, SEPTEMBER, 1904

D 539

Issued by the Publication Committee.

SAMUEL MACAULEY JACKSON,
Chairman.

September 15, 1904.

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ABSTRACTS OF THE MINUTES OF COMMITTEE AND ANNUAL MEETINGS, 1902-1904.

Executive Committee Meeting, May 6, 1902.

The Secretary reported the names of the Executive Committee appointed by the President to serve until April 13, 1903: Professor Rees, Rev. Mr. Wittmeyer, Mr. Alden Freeman, Mr. C. F. Darlington, and Mr. Cornelius B. Mitchell. Professor Jackson, Chairman of the Publication Committee, with power to choose his own Committee, and Mrs. Lawton, Chairman of the Library Committee.

Mr. Rhinelander thanked the Society for his appointment as Treasurer.

An appropriation was voted of \$50 for the clerk of the Treasurer, and Mr. Rhinelander added to this, \$50 out of his own pocket.

The Secretary reported that the Society had given a banquet at Delmonico's on April 15, 1902, at which some 200 guests were present. The Society is much indebted to Mr. Cornelius B. Mitchell, to whose exertions they owed a splendid list of speakers.

From the Annual Meeting was reported a Resolution offered by Mrs. George Lawton, duly seconded and carried, "That the Society recommends to the Executive Committee spending what is necessary for the Publications, and having the matter carried out as soon as possible." The Chairman of the Publication Committee was authorized by the Committee to spend \$400 on the Proceedings.

The names presented to the Committee were placed in the hands of the Pedigree Committee, and this being the last meeting until the fall, the Secretary was authorized to notify these candidates of their election, when the pedigrees have been declared correct by the Chairman of the Pedigree Committee.

The Secretary was authorized to choose a clerk, subject to the approval of the Executive Committee at their next meeting. The President of the Produce Exchange leaves to the Committee the day and hour for the unveiling of the Tablet.

This notice has been sent to all subscribers: "Dear ———: The Tablet to mark the site of the first French Church in New York is completed. It will be presented to the Produce Exchange, 'To be held in trust by them for the Huguenot Society of America,' on Saturday, May 10, 1902, at three-thirty. As one of the contributors to this Tablet, you are cordially invited to attend. A. V. Wittmeyer, Chairman Tablet Committee."

The invitations for New Paltz for June 21st have been sent to all members.

Executive Committee Meeting, November 29, 1902.

The Secretary reported that the Tablet for the French Church cost \$120, fully covered by subscriptions. On May 10 it was placed on the east wall of the Produce Exchange, the services being very simple. The Secretary also

reported that on Saturday, June 21, the Society availed themselves of the invitation of the Huguenot Historical Association of New Paltz to partake of their hospitality. The pouring rain prevented a very large attendance from New York.

A Resolution was passed appropriating \$200 additional for the new Volume of Proceedings. The names of those notified by the Secretary during the summer of their election, were read, and approved by the Committee. The names of candidates were presented.

On motion, *Resolved*, That Monsieur Mirabel, recommended by Mr. Wittmeyer, and approved of by Mrs. Lawton, be engaged as Clerk at \$30 a month. Mr. Mitchell presented a bookcase, which was most gratefully accepted. The President read a letter from Miss Maury in regard to the McAll Mission. On motion of Mr. Wittmeyer, seconded by Mr. Mitchell—" *Resolved*, That the Secretary be authorized to answer the letter written to the President by Miss Maury, requesting the names and addresses of the members of the Huguenot Society of America, for the 'purpose of sending them an appeal for funds for the McAll Mission in France,' to the effect, that whilst the Executive Committee has no right to furnish the addresses of the members of the Society for any purpose not directly connected with the objects of the Society, the Secretary be empowered, nevertheless, to add these addresses to the stamped envelopes directed by Miss Maury to the members."

Executive Committee Meeting, January 17, 1903.

The Report of the Treasurer for December 1, 1902, was presented, and ordered placed on file.

New York, December 1, 1902.

New York Insurance and Trust Co.	\$3,660 00	
Balance of previous Treasurer	1,470 19	
		\$4,970 19
Balance Real Estate Trust Co.		2,056 17
" N. Y. Life & Trust Co.		3,500 00
Note:—Of the above balance in Real Estate Trust Co.	2,056 17	
There is due the Permanent Fund	455 00	

Leaving net balance to the credit of the General Account of . . \$1,603 17

T. J. OAKLEY RHINELANDER,
Treasurer.

Names of candidates acted upon, and new names presented.

Executive Committee Meeting, February 21, 1903.

At the request of the Treasurer the sum of \$500, carried for the past year on the General Account, but belonging to the Permanent Fund, was, by resolution, transferred to that account.

The Treasurer reported that the expenses for the Dolmetsch Concert of February 2 were \$159.50, more than covered by subscriptions. Balance to the credit of the general account, which may be used for all running expenses of the Society, \$1,505.04.

The following resolution was passed: "That James Stevenson Van Courtlandt be recommended by the Executive Committee for Honorable Membership therein." The Secretary read the circular from the Membership Committee, printed and ready to send to members. As the wording did not meet

with the approval of the Executive Committee, the former resolution, appointing Mr. Rhineland and Mrs. Lawton a Committee with power, was rescinded, and Mr. Wittmeyer requested to voice the wishes of the Executive Committee in a new circular.

Members elected and new names proposed.

A vote of thanks was given to Professor Jackson for his gift of the plates of a pamphlet containing an English translation of the "Promulgation and of the Revocation of the Edict of Nantes," so that it might be one of the publications of the Society. Mr. Wittmeyer presented the Library with a copy of the first catechism published by Calvin. It was received with grateful thanks. Mr. Wittmeyer proposed that Mr. de Lancey be requested to present a de Lancey Tablet to the French Church, and also that one be erected to Elias Neau. No action was taken.

In answer to a letter from Colonel Maury that the Society give a Tablet to the Charleston Church in name of Jesse de Forest, it was decided to refer the matter to the de Forest family.

The Annual Meeting was called for the afternoon of Easter Monday, and the paper by Miss Ida Layard selected to be read.

*Meeting of the Nominating Committee (which is also the Executive Committee),
April 8, 1903.*

The Nominating Committee first ~~went~~ into session.

A resolution embodying a proposed amendment to the Constitution was received, but the Nominating Committee declined action. After some discussion, on motion, "*Resolved*, That the officers now holding office are recommended for re-election, and the Secretary authorized to have the Ballots printed." On motion the Nominating Committee adjourned.

At the Executive Committee meeting the Secretary reported that the circular as amended by Mr. Wittmeyer had been sent to all members.

The Library Committee reported that they had a copy of Calvin's Catechism, and the copy given by Mr. Wittmeyer had been returned. Members elected, and candidates proposed.

The Annual Meeting, held in the Library on April 13, 1903, at 4 P. M.

The President was ill and could not be present.

Reports of the Secretary, Treasurer, Chairman of the Publication, and Library Committees were read, and ordered printed.

The proposed amendment to the Constitution received at the Executive Committee meeting was sent in to be read at the Annual Meeting, but the President being absent, it was not presented.

The election of officers now being in order, the ticket approved by the Executive Committee was distributed to the members present.

On motion of Mr. Pumpelly the Secretary was requested to cast one ballot for the officers named on the ticket. The Secretary declared the following officers duly elected for the coming year :

PRESIDENT :

Frederic J. de Peyster.

VICE-PRESIDENTS :

Manhattan	Col. William Jay.
New Rochelle	Henry M. Lester.
Long Island	Rev. Lea Luquer.
New Paltz	Hon. A. T. Clearwater.
Boston	Nathaniel Thayer.
New Oxford	Richard Olney.
Narragansett	William Ely.
New Jersey	Prof. Allan Marquand.
Delaware	Col. Henry A. Dupont.
Pennsylvania	Herbert Du Puy.
Virginia	Richard L. Maury.
South Carolina	Rev. Robt. Wilson.

SECRETARY :

Mrs. James M. Lawton.

TREASURER :

T. J. Oakley Rhinelander.

The Chairman of the Publication Committee then read the Paper by Miss Ida Layard which was to have been read at the Society Meeting on February 2. "The Martyrs" proved most interesting, and was listened to with intense interest by those to whom the history of the noble band of "martyrs for conscience' sake" appealed. It was ordered that the paper in its entirety be published in the Proceedings.

REPORTS.

Publication Committee. The Chairman reported that the new Proceedings would be ready for delivery by June 1.

The *Library Committee* reports a very great falling off in gifts, and all save the London Society have ceased sending "Exchanges," as we have issued no publications since 1896. Some valuable books long needed have been purchased, and Monsieur Mirabel has made an Index of some 5,000 Huguenot names, card catalogued.

The *Secretary* has the honor of submitting her Annual Report and hopes that there will be enough encouragement in it to warrant added interest for the coming year. There have been five Executive Committee meetings, and the Annual meeting at which this report is read. But the year has been full of varied, interesting incidents, which will appear in this report. There have been comparatively few resignations, and the Treasurer reports \$130 of arrears paid up.

Death has removed from our ranks many of our oldest and best-known members, leaving very few who were original starters in the Society. The Death Roll is as follows: Hon. Abram Hewitt, Mr. Walter Gurnee, Mr. Evelyn Pierrepont, Jr., Mr. Switz Condé, Mr. Isaac Myer, Dr. T. Gaillard Thomas, General F. P. Earle, Mrs. Washington Roebling, Colonel Johnston L. de Peyster, Very Rev. Dean Hoffman.

Members elected from April 13, 1902 (exclusive), through April 13, 1903 :

Miss Emma Embury Cattus
(Aymar, Belon, Magny).
Mrs. John W. Moore
(de Marée, Solier, Cloos, Cresson,
Rapalié).
Miss Sophie Boucher
(Quentin, Quereau).
Mrs. George A. Farnham
(Vermeille).
Mrs. John Austin Morrison
(de Camp, de Mandeville).
Mr. Walter Graham
(Dupuy, Chardavoyne, Valteau).
Miss Elizabeth Minerva Utley
(Pardieu).
Mr. Hugh Garden
(de Saussure).

Miss Clementina Rose Troxell
(Michelet).
William T. Van Culin
(Dupuy, Lavillon, Trabue).
Rev. Joseph Duryee
(Durié).
Mr. Harry Ferdinand Barrell
(de Rapalié, Trico).
Mrs. Thomas Cadwalader Harris
(Jaudon).
Mrs. J. W. Harry James
(Molines).
Miss Julia Chester Wells
(Barét, 4 lines).
Mr. William Kingsbury Miller
(Molines).
Colonel Johnston L. de Peyster,
(de Peyster, de Lancey).

On April 15, 1902, the Banquet was held at Delmonico's, with speeches by the President, Dr. Roosa, Mr. Lawrence Stedman, and Mr. Mabie. The singing by the soloists of Grace Church, the "Procession of the Flags and the Loving Cups," and the "Ceremony of the Loving Cups" have become regular features of the Banquets. The souvenir was the "Helmet of Navarre," the plume in white enamel and the helmet in gold.

On May 10, 1902, a Tablet to mark the site of the first French Church in New York was placed on the east wall of the New York Produce Exchange. A short address was given by Mr. de Peyster, who presented the Tablet and unveiled it. Mr. J. V. Bangs, President of the Exchange, accepted the Tablet "in trust" for the Huguenot Society of America.

The inscription is as follows:

Emplacement de la première
Eglise Française
De New-York

Original Site of the
Huguenot Church
of New-York

Erected by the
Huguenot Society of America
in 1902

Mr. William S. Pelletreau, in a short historical address (printed in this volume), proved the identity of the spot selected for the Tablet as that once occupied by "l'Eglise Française à la Nouvelle Yorke." Strange to say, the space on which it stood is vacant, and can never be built upon.

The second Tablet subscribed for by some of the members (with \$100 from Society funds, in all \$400) has been placed in the French Church, and there will doubtless be an "unveiling."

On Saturday, June 21, 1902, those who braved the rainy, disagreeable weather to accept the invitation given the Society at New Paltz, will not soon forget the cordial welcome which awaited them, and the whole-souled, lavish hospitality which made each and every one feel that they were indeed welcome. The Executive Committee was represented by Judge Clearwater, Mr. Alden Freeman, and the Secretary. The old houses, built hundreds of

years ago, sturdy relics in themselves, and "lived in" by the descendants of the original Patentees, were most appropriate and harmonious settings for the relics collected in them. Visits to these, speeches by Judge Clearwater and Mr. Le Fèvre, and a superb collation made the day a most delightful one.

A meeting of the Society was held on February 2, with the added pleasure of a concert. Mr. Dolmetsch, Mrs. Dolmetsch, and Miss Johnston gave the most delightful quaint music of "long ago" on all the old instruments. Space does not allow the program. Among other fascinating old music and songs, we had Huguenot music never before published, songs, a Psalm, the MS. music of which Mr. Dolmetsch had reserved for the Converzazione of the London Huguenot Society. Refreshments were served, and, after the old instruments had been duly admired, the evening was over.

Mrs. JAMES M. LAWTON,
Secretary.

TREASURER'S REPORT.

*Huguenot Society of America in account with T. J. Oakley Rhineland, Treasurer,
April 13, 1902, to April 13, 1903.*

1902-3	PAYMENTS.	1902-3	RECEIPTS.
Office rent	\$ 524 00	April 13, 1902. Balance on hand as follows:	
Rent of Assembly Room	15 00	New York Life Insurance	
Salary of Clerk at Library . . .	105 00	& Trust Company . . \$3,500 00	
Treasurer's Salary,—paid J. S.		Fifth Avenue Trust Com-	
Edwards	50 00	pany	1,460 33
Printing and Stationery	53 08		\$4,960 33
New York Telephone Company .	88 25	From dues for year 1902-3	1,525 00
Expenses of Library and Secre-		From dues arrears of pre-	
tary's Office to April 13, 1902 .	89 41	vious years	165 00
J. T. Vance & Son, Awning Work	2 00		1,690 00
Postage, Treasurer's Office . . .	16 61	From Life Memberships	150 00
Engrossing Certificates	1 40	" Initiation Fees . .	60 00
N.Y. Produce Exchange Safe De-		" Diploma	1 00
posit Company	6 00	" Certificate	1 00
Refreshments	28 48	" Library Account .	10 00
Annual Dinner, paid Alden Free-		" Subscriptions to	
man, Treasurer of Stewards .	400 00	Musical	230 00
Publications, etc., for Library .	82 50	" Donation of C. W.	
Expenses of Musicales	159 50	Maury	10 00
Collection Charges	1 90	Interest on Certificates of	
Cash toward purchase of two		Deposit	106 41
bronze tablets paid Alden Free-		" of Fifth Avenue	
man, Treasurer of Committee .	100 00	Trust Company	9 86
April 13, 1903. Balance on hand		" " Real Estate	
as follows:		Trust Company	32 50
New York Life Insurance			
& Trust Co.	\$4,000 00		
Real Estate Trust Com-			
pany	1,537 97		
	5,537 97		
	<u>\$7,261 10</u>		<u>\$7,261 10</u>

By balance brought down:

New York Life Insurance	
& Trust Company . . \$4,000 00	
Real Estate Trust Com-	
pany	1,537 97
	\$5,537 97

Examined and found correct:

HENRY C. SWORDS,
F. ASHTON DE PEYSTER,
Auditing Committee.

T. J. OAKLEY RHINELANDER,
Treasurer.

Executive Committee Meeting, May 13, 1903.

Treasurer's report gives \$5,636.48 in bank, of which \$1,626.43 are for general expenses. Secretary reported that she had written to all the officers notifying them of their elections; and also Messrs. Mitchell, Freeman, and Darlington, as members of the Executive Committee.

Members elected and candidates presented. On motion, this being the last meeting until the fall, the Secretary was authorized, after the pedigrees have been declared correct by the Chairman of the Pedigree Committee, to notify the new members of their elections.

The Membership Committee regret to say that very few have answered the circular letter in regard to sending in names for members.

The usual resolutions were passed giving the Secretary permission to attend to the summer arrangements, and also to send out a circular letter to members in regard to the personal tablets in the French Church, and that this letter, together with the notices for closing, be sent out with the bills for dues, to save postage.

Executive Committee Meeting, November 23, 1903.

The Secretary reported that she had engaged Mons. Mirabel as Clerk, at a salary of \$40 a month. From the Library Committee was reported good work done of some 15,000 Huguenot names culled from the library books, indexed on cards. The Secretary read part of a letter from the Chairman of the Publication Committee in relation to Vol. III, Part 11, of the Proceedings. The price agreed on by the Executive Committee was \$600, which sum has been paid by the Treasurer. The printer's bill was for \$156.57 more. Professor Jackson did not consider the bill at all unreasonable, as the matter sent in for publication by the contributors was in every instance greater than that read before the Society, on which the estimates were based, and this, and the corrections and keeping the type until contributors sent in their corrected papers, caused the extra expense. He thought the full bill should be paid. After discussion a resolution was passed authorizing the Treasurer to pay this extra amount, \$156.57, and that the Secretary so inform him.

Members elected and new names proposed. In relation to Miss Justine de Peyster, *Resolved*, That the initiation fee be remitted, as her father, Colonel Johnston L. de Peyster, died only a few days after his election.

The Secretary read a letter from Professor Rees, whose health does not admit of his remaining on the Executive Committee. The Secretary was asked to convey to him the sincere regrets of the Committee. On motion of Mr. Freeman, seconded by Mr. Mitchell, *Resolved*, That the Huguenot Society create the office of Chaplain. Mr. Darlington nominated Mr. Wittmeyer for Chaplain, seconded by Mr. Mitchell—this will be brought up at a meeting of the Society for action.

It being decided to give a banquet the coming year, the President, Treasurer, and Secretary were appointed a committee, with power to decide on the day, engage the room, etc. On motion of the Secretary Mr. Freeman was appointed Treasurer of the Stewards.

Resolved, That the Chairman of the Library Committee be authorized to buy a case for the index cards of Huguenot names, for not more than \$20. The Secretary announced to the Committee that the Chairman of the Publication Committee had presented to the library the three volumes of the Cape Colony Registers, whereupon a vote of thanks was passed.

Executive Committee Meeting, January 20, 1904.

Members elected and names proposed.

Resolution to create the office of Chaplain, and proposing Mr. Wittmeyer.

The President appointed Mr. Theodore M. Banta to fill the place of Mr. Wittmeyer should the latter be appointed Chaplain. The raising of the initiation fee to ten dollars on and after January 15, 1904, was suspended temporarily. Price of tickets for banquet was fixed at five dollars. The Chair was requested to call a meeting of the Committee in February, when Mrs. Lawton could be present, for further discussion of the dinner. Treasurer's report gives balance in Real Estate Trust Company, \$1,732; due Permanent Fund, \$325; Tablet Fund, \$100; Entertainment Account, \$70.50—leaving balance General Account, \$1,237.02.

Executive Committee Meeting, February 18, 1904.

The President appointed Mr. Stelle the fifth member of the Executive Committee to serve until April 13, 1904. In relation to resolution passed at last two meetings that the office of Chaplain be created, and that Mr. Wittmeyer be nominated to fill that office subject to action of the Society, the Secretary reported that at the Society's Annual Meeting of 1898 this resolution was passed: "On motion of Mr. Pumpelly, *Resolved*, That the whole question of creation of new officers be left to the Executive Committee with power." The Secretary therefore wrote to Mr. Wittmeyer that the office of Chaplain had been created, and that the Executive Committee had nominated him for the office, subject to ratification by the Society. He declined nomination. Treasurer's report read and accepted. Members elected and names proposed. The Secretary reported that a new list of Members was absolutely necessary, the last having been printed in 1901, with an addenda in 1902, since which there have been many changes. The cost will amount to very little more to add a synopsis of the meetings of the past two years, and the two papers, including that of next April.

"*Resolved*, That the Publication Committee be authorized to have printed a new list of members corrected up to date, substituting for the Constitution and By-Laws, as published last time, a synopsis of the Minutes of the past two years." The Secretary asked for authority to act in regard to soliciting subscriptions for the "Loving Cup." It was decided to wait until she should hear from England. From the Dinner Committee an appropriation was asked for the expenses of the banquet of \$400. This being the same amount as allowed for that of 1902, a resolution was passed authorizing the Treasurer to hand over that amount to the Treasurer of the Stewards.

Executive Committee Meeting, April 8, 1904.

Members elected and names proposed. Resignations reported for action. Action taken on those who, not having paid for several years, seem no longer to desire membership in the Society. The Treasurer and Secretary had both written, and it was with regret that the Committee decided that these names be omitted from the future lists. Auditing Committee appointed. *Resolved*, That Mr. Béringuier, the new President of the German Huguenot Society, be recommended to the Society for Honorary Membership. Committee adjourned.

Meeting of Nominating Committee.

The resignation of the Rev. Lea Luquer, Vice-President for Long Island, was accepted. The Rev. J. H. Darlington was duly nominated to fill his place on the ticket. All the other officers who had served last year were re-nominated.

Annual Meeting, April 13, 1904, 8 P. M.

President in the Chair. Minutes of the last meeting read and approved. The President made his report, the Treasurer sent his in ; the Secretary read the Reports of the Library and Publication Committees, and her own. The Secretary of the Stewards read his report of the Banquet. Monsieur Béringuier, new President of the German Huguenot Society, and Mr. James S. Van Courtlandt, recommended by the Executive Committee, were presented to the Society for election as Honorary Members. The Executive Committee having created the office of Chaplain, nominated Mr. Wittmeyer, subject to ratification by the Society. He declined nomination. On motion the Secretary was requested to say to Mr. Wittmeyer that he had been elected by the Society, and that they hoped he would accept. The election of officers now being in order, the regular ticket, approved by the Executive Committee, was presented. The tellers declared that all the officers on the ticket had been unanimously elected. The President thanked the Society for the compliment paid him and the Secretary, and said that this was the twenty-first birthday of the Society.

The paper of the evening was read by the Secretary, entitled, "A Short Sketch of two South Carolina Huguenots, of the Fourth Generation," by the late Theodore Gaillard Thomas, M. D. Thanks were voted to Mrs. Thomas for having sent in the paper, and a copy was requested for publication. (It will be found in this volume.)

For officers elected at the Annual Meeting, April 11, 1904, see page 16.

REPORTS.

The Secretary has the honor to submit the following report : Since the last Annual Meeting, twenty-six members have been elected, and two Honorary Members ; resignations not reported ; deaths, 2 ; Insignias sold, 16 ; Marigold pins and buttons, 15 ; certificates of membership, 13. There have been five Executive Committee meetings. At one of these meetings the initiation fee was changed to ten dollars. At another, the office of Chaplain was created. List of new members, since April 13, 1903, to April 13, 1904 (this does not include several whose pedigrees will be acted upon before the list is printed) :

Mr. Philip Rhinelander
(Rhinelander, Robert, La Tour, de
la Borde, Renaud, Mercier).
Mrs. E. H. H. Nimick
(Allaire).
Mrs. Joseph H. Rieman
(de Rapalié, Trico).
Mr. Morton Burr Stelle, Jr.
(Stelle, Legereau).
Miss Justine de Peyster
(de Peyster, de Lancey).

Mr. George W. Daw
(Das).
Mr. Benjamin Shepard
(Molines).
Mr. David B. Plummer
(Beaudoin).
Mr. William Mitchell
(Berrien).
Mr. William Mitchell Berrien
(Berrien).

Hon. Edward Mitchell
(Berrien).
Miss Sarah Porter Smith
(Rapalje, Trico).
Mrs. Charles P. Perkins
(Gaineau).
Mrs. Ellen S. Thompson
(Laborie, Durand, Gilet).
Mrs. John H. Snitzler
(Laborie, de Rességuier).
Mr. Paul Mascarène Hubbard
(Mascarène).
Mrs. Western Bascome
(de Lancey).
Mrs. Cornelia M. B. Ralph
(Chevalier).

Mr. John Gillett Ellis
(Byssel, Gilet).
Mrs. Louisa H. Pierce
(Mascarène).
Mrs. Gertrude S. Bolmer
(Laborie, Durand, Gilet).
Mr. Nicholas L. Dashiell
(de Léchailles).
Mr. Venette F. Pelletreau
(Pelletreau).
Miss Matilda R. Vaughan
(Fauconnier, Pasquereau, Valteau,
Chardon).
Miss Mary Pechin Ashbridge
(Péchin).
Rev. Charles H. B. Turner
(Poinsett, Fouchereau, Tourneur).

Elected by authority of Executive Committee since last meeting :

Mr. Charles C. Dickinson
(Laurier).

Mrs. Edmund D. Randolph
(Molines).

Mrs. Mary P. B. B. Cameron
(Papillon).

Deceased members : Miss Mary H. Maury, Mrs. Eleanor H. H. Nimick, and (just before printing) Mrs. John Purdon.

Library Committee. The Exchanges from the staunch and faithful friends, The Holland Society, and the London Huguenot Society. The Walloon Society has sent one publication since we sent them our last Proceedings ; but all other exchanges—Foreign, American, and those published by our own members—have stopped since about 1899. We subscribe for the French. Professor Jackson has presented the Library with “*Geslacht-Register der Oude Kaapsche Familien*” (three volumes). “*Mémoires Inédits de Dumont de Bostaquet*,” given by Mons. Weiss, of Paris. Collections of Rhode Island Society given by Mr. William H. Potter. Four quarto volumes of Family Genealogies, by Edward Elbridge Salisbury, and four quarto volumes Evelyn-Salisbury, with charts and maps, from Mrs. Lawton. Mr. William H. Potter also sent to Mrs. Lawton fifteen dollars “to do with as she pleased.” She added to it twenty dollars (begged from the Executive Committee) and for that price was able to purchase a second-hand index case for 24,000 cards. Mr. Mirabel has now 30,000 Huguenot names indexed from our books. So that is a beginning. The 300 books and pamphlets for which there was no place in the Library two years ago are still homeless, and have been joined by about 150 more companions in misery.

The Executive Committee has ordered printed a new List of Members which is also to contain a résumé of the Minutes. If not too expensive, the Publication Committee earnestly desire to add to this the paper read at the last Annual Meeting, and that to be read to-day, which will bring us quite up to date.

At the Banquet last Monday, the following cable was read : “ President Huguenot Society of America, New York, U. S. A. : English Huguenots associate themselves with their American cousins in your happy gathering

this evening, recalling old-time memories and continuing traditions equally cherished on both sides of the Atlantic. A. Giraud Browning, President Huguenot Society of London, 11th April, 1904.

Abstract of Report of Secretary of Stewards.

The regular bi-annual dinner of the Huguenot Society was held at Delmonico's, Fifth Avenue and Forty-fourth Street, New York City, on Monday evening, April 11, 1904, at seven o'clock. The procession of speakers and guests to the dais with their escorts, the officers and Stewards, was as follows :

Rev. Dr. Huntington.	Mr. Frederic J. de Peyster (<i>President</i>).
Hon. A. T. Clearwater.	Mr. Rhinelander (<i>Treasurer</i>).
Mr. Wm. D. Murphy.	Mr. Dupuy.
Mr. Pendleton, Cincinnati.	Mrs. Lawton (<i>Secretary</i>).
Mr. Duncan, St. Andrew's.	Mr. Stelle (<i>Secretary of Stewards</i>).
Mr. Turle, St. George's.	Mr. Freeman (<i>Treasurer of Stewards</i>).
Mr. DeWitt, St. Nicholas.	Mr. Mitchell.
Gen. Varnum, Colonial Wars.	Mr. Brokaw.
Mr. Banta, Holland.	Mr. Ashton de Peyster.
Dr. Terry, Mayflower.	Mr. Ireland.

An orchestra furnished the music during the dinner and the boys of Grace Church Choir, under the direction of Mr. Helfenstein, sang a number of beautiful songs between the speeches.

After the dinner and before the speaking began, the Loving Cup ceremony was performed, those in the procession being as follows: Mr. Rhinelander leading the procession; Mr. Freeman and Mr. Stelle bearing the loving cups; Mr. Mitchell and Mr. Dupuy bearing the American and Huguenot flags; Mr. Bibby and Mr. Ashton de Peyster bearing English and Dutch flags; Mr. Brokaw and Mr. Ireland bearing French and Swiss flags; the Secretary joining the group at the dais.

The President delivered the address of welcome and the following toasts were responded to: "The Puritans of New England, to whose sturdy courage and love of liberty and learning our land owes so much," responded to by the Rev. Wm. R. Huntington; "The Huguenots in America, ever among the first in all that has made her great," responded to by Hon. A. T. Clearwater; "Our Guests," responded to by Mr. William D. Murphy.

Fleur-de-lis pins were distributed to all those present as souvenirs of the dinner.

Respectfully submitted.

FREDERICK W. STELLE,
Secretary of Stewards.

Executive Committee Meeting, April 29, 1904.

The Secretary announced that the President had appointed Professor Jackson, Chairman of the Publication Committee; Mrs. Lawton, Chairman of the Library and Pedigree Committees; Mr. Swords, Finance Committee; Mr. Bayard Dominick, Mr. C. F. Darlington, and Mr. Fredk. W. Stelle the Auditing Committee. Mr. Freeman expecting to be absent for a year, and Mr. Darlington's brother being on the Committee as Vice-President, the President appointed Mr. Banta and Mr. Sanger to fill their places; Mr. Mitchell was reappointed. Two to be appointed later. The Publication Committee desired to know exactly what the Treasurer could allow for the list of members and the résumé of the Minutes. After due consideration he

said \$200. On motion, voted that the Publication Committee be allowed \$200 for all the work, which will complete everything up to date.

The President proposed that Mrs. Edward King, née Le Roy, who has given the "Huguenot Chapel" to the Cathedral of St. John The Divine, be elected an Honorary Member in the Society. This meeting with the cordial approval of the Committee, Mrs. King was recommended for honorary membership to be ratified at the next Society Meeting. The Secretary proposed that Mrs. F. G. Platt Scott, who leaves by will all her Huguenot Library and some twenty-five genealogies to our Society, should be made a corresponding member. She already has, and is now giving, valuable information to the Library Committee. It was *Resolved*, That Mrs. Scott be recommended as corresponding member, and that the Secretary inform these ladies of the action of the Committee.

Resolved, That the Secretary tender the thanks of the Committee and the Society to the Stewards for their valuable services, and that they be disbanded.

The Committee gave into the hands of the Library Committee the usual summer duties, and to the Treasurer and Secretary permission to employ Mr. Mirabel during the summer, at a reduced salary.

TREASURER'S REPORT.

Huguenot Society of America in account with T. J. Oakley Rhinelander, Treasurer, from April 13, 1903, to April 13, 1904.

1903-04 PAYMENTS.		1903-04 RECEIPTS.	
Salary of Clerk at Library . . .	\$383 00	April 13, 1903. Balance on hand as follows:	
Treasurer's Salary paid J. S. Edwards	50 00	N. Y. Life Ins. & Trust Co.	\$4,000 00
New York Telephone Co.	76 00	Real Estate Trust Co.	1,537 97
Office rent	524 04		\$5,537 97
Postage	40 97	From dues year 1903-4	1,475 00
Certificates	2 00	From dues year 1904-5	60 00
Express charges	35 20	From dues Arrears of previous years	35 00
Lettering door, 105 E. 22d St.	2 25		1,570 00
N. Y. Produce Exchange Safe Deposit Co.	6 00	From Initiation Fees	140 00
Knickerbocker Press "Proceedings"	736 37	From Life Memberships	200 00
P. E. Cabaret & Co., Tablet "Le-Moine"	50 00	From Certificates and Insignia	6 00
Publications, etc., for Library	108 97	From Library Account	13 53
Collection charges	1 53	From collection charges	30
Printing and Stationery	125 50	From Dinner Account returned by Treasurer of Stewards	58 45
J. T. Vanse & Son, Awning Work	1 65	From Tablet Account	100 00
Balance on hand as follows:		From J. J. O'Brien & Son	15 25
New York Life Insurance & Trust Co.	\$4,000 00	From Interest on certificate of deposit	124 68
Real Estate Trust Co.	1,670 00	From Interest of Real Estate Trust Co.	47 71
	<u>5,670 41</u>		
	<u>\$7,813 89</u>		<u>\$7,813 89</u>

By balance brought down:

N. Y. Life Ins. & Trust Co.	\$4,000 00
Real Estate Trust Co.	1,670 41
	<u>\$5,670 41</u>

Examined and found correct:

BAYARD DOMINICK,
FREDERICK W. STELLE,
CHARLES F. DARLINGTON,
Auditing Committee.

T. J. OAKLEY RHINELANDER,
Treasurer.

OFFICERS OF THE SOCIETY, 1904-1905.

PRESIDENT :

Frederic J. de Peyster, Esq.

VICE-PRESIDENTS :

For New York Col. William Jay, New York City.
 For Staten Island Rev. A. H. Demarest, Port Richmond.
 For Long Island Rev. A. H. Darlington, Brooklyn.
 For New Rochelle Henry M. Lester, Esq., New Rochelle.
 For New Paltz Hon. A. T. Clearwater, Kingston, N. Y.
 For Boston Nathaniel Thayer, Esq., Boston, Mass.
 For New Oxford Hon. Richard Olney, Boston, Mass.
 For Narragansett William Ely, Esq., Providence, R. I.
 For New Jersey Prof. Allan Marquand, Princeton, N. J.
 For Delaware Col. H. A. Dupont, Montchanin, Del.
 For Pennsylvania Herbert Dupuy, Esq., Pittsburg, Pa.
 For Virginia Col. Richard L. Maury, Richmond, Va.
 For South Carolina Rev. Robert Wilson, Charleston, S. C.

TREASURER :

T. J. Oakley Rhinelander, Esq., New York.

SECRETARY :

Mrs. James M. Lawton, New York.

CHAPLAIN :

Rev. A. V. Wittmeyer.

CHAIRMAN PUBLICATION COMMITTEE :

Mr. Samuel Macauley Jackson.

CHAIRMAN FINANCE COMMITTEE :

Mr. Henry Cotheal Swords.

CHAIRMAN LIBRARY AND PEDIGREE COMMITTEES :

Mrs. James M. Lawton.

EXECUTIVE COMMITTEE :

Messrs. Cornelius B. Mitchell, Theodore M. Banta, Hon. William Cary Sanger.*

* *Note.*—The other two members to be appointed in the fall.

LIST OF MEMBERS.

Members are requested to notify the Secretary of any change of address or if there be any errors in this list.

The names in parentheses at end of each entry are those of the Huguenot families from which the member claims descent. The first is the name through which the member entered,—supplementals following in order in which they were given.

The Pedigree Committee does not certify to those prior to 1894.

* This mark is prefixed to the names of Life Members.

—O— This mark follows the names of members who have given no pedigrees.

ANNUAL AND LIFE MEMBERS.

A

- | | | |
|------|-----------------------------|--|
| 1900 | Adams, Mrs. George F. . . | Indianapolis, Ind. (Demarest, Le Sueur, Sohier, Cresson, Cloos) |
| 1894 | Adams, Washington I. L. . | Montclair, N. J. (Flandreau, Serot, Sycard) |
| 1897 | Alden, Mrs. Charles H. . . | Washington, D. C. (Cazneau, Germon) |
| 1893 | Allen, Dr. Paul | New York City (Byssel) |
| 1891 | Anderson, Mrs. Gen. Robt. . | Washington, D. C. (Bayard, De Peyster) |
| 1897 | Anderson, Miss Maria L. . | Washington, D. C. (Bayard, De Peyster, Massé, Poingdextre) |
| 1904 | Ashbridge, Miss Mary P. . | Rosemont, Pa. (Péchin) |
| 1888 | Atterbury, Mrs. Anson P. . | New York City (Bayard) |
| 1887 | Atterbury, John T. | New York City (Boudinot, Carré) |
| 1894 | Atterbury, Lewis B. | New York City (Boudinot, Carré) |
| 1883 | Atterbury, Rev. W. W. . . . | New York City (Boudinot, Carré) |
| 1898 | Aymar, Benjamin | East Orange, N. Y. (Aymar, Belon, Magny, Vincent, Guerry, Quereau, Le Brun, Quantin) |
| 1900 | Aymar, Miss Elizabeth . . | New York City (same as above) |
| 1899 | Aymar, Miss Harriet . . . | South Norwalk, Conn. (same as above) |
| 1899 | * Aymar, José | West New Brighton, S. I. (same as above) |

B

- | | | |
|------|------------------------------|---|
| 1894 | Bacot, Wm. Sinclair | East Orange, N. J. (Bacot, De Sausure, Mercier, Péronneau) |
| 1897 | Bailey, Pearce, M. D. . . . | New York City (Jéraud, Dutée) |
| 1885 | * Balch, Thos. Willing . . . | Philadelphia, Pa. (de Frouville) |
| 1899 | Bangs, Mrs. Fletcher . . . | New York City (Gaineau) |
| 1886 | Banta, Theodore M. | New York City (Demarest, Sohier, Cresson, Vigné, Cuvilyé, de Ruine) |
| 1886 | Barbour, Wm. Delamater . . | New York City (de la Maître, du Bois) |
| 1891 | Barbour, Mrs. William . . | New York City (Mercereau) |
| 1903 | Barrell, Harry Ferdinand . | Morris Plains, N. J. (Rapalié, Trico) |

- 1884 * Clarkson, Banyer New York City (Jay, Bayard, François, Provoost)
 1896 Clarkson, Mrs. E. L. de P. . . New York City (De Peyster)
 1888 Clarkson, Matthew New York City (Jay, Bayard, François, Provoost)
 1883 Clearwater, Hon. A. T. . . Kingston, N. Y. (Baudoin, Bridon, Corquet, Doiau, Nicol, Séguine, Ver Nooy)
 1896 Clinch, Rev. N. Bayard . . Rockford, Ill. (Bayard, De Peyster, Chevalier).
 1902 Cockcroft, Miss E. New York City (De Vaux, Tourneur, Colyer)
 1898 Coles, Henry R. R. New York City (De Peyster, De Rapalyé, Le Maître, Trico)
 1894 * Cooper, Miss Marian N. B. Bloomfield, N. J. (Jay, Bayard, De Kay)
 1885 Coutant, Dr. Richard B. . . Tarrytown, N. Y. (Coutant, Bonnefoy)
 1898 Coxford, Mrs. William . . New York City (Perrin, Thorel)
 1891 Cutting, Robert Fulton . . New York City (Bayard, Pintard)—o—
 1891 Cutting, William Bayard . . New York City (Bayard, Pintard)—o—

D

- 1899 Danforth, Mrs. Elliot . . . New York City (Mercereau, La Tourette)
 1896 Darlington, Charles F. . . New York City (Reyneau)
 1896 Darlington, Rev. James H. . Brooklyn, N. Y. (Reyneau)
 1904 Dashiell, Nicholas L. . . . Baltimore, Md. (De Lecheilles)
 1904 Daw, George W. Troy, N. Y. (Das)
 1890 De Benneville, James S. . . Philadelphia, Pa. (De Benneville)
 1884 de Forest, Robert W. . . . New York City (de Forest, Bertholet)
 1891 De Lamater, Ezra Doane . . Hudson, N. Y. (Le Maistre)
 1900 De Luze, Philip Schuyler . . New Rochelle, N. Y. (de Luze)
 1898 Demarest, Rev. A. Howard . Staten Island, N. Y. (Des Marêts, Cresson, Sohier)
 1897 Demarest, Rev. Wm. H. S. . New Brunswick, N. J. (same as above)
 1898 Demonet, Eugène A. . . . Brooklyn, N. Y. (Faure)
 1899 De Peyster, Miss Augusta . . New York City (de Peyster)
 1896 De Peyster, Miss Emily M. . New York City (de Peyster)
 1899 De Peyster, Miss Frances G. New York City (de Peyster)
 1899 De Peyster, F. Ashton . . . New York City (de Peyster)
 1883 * De Peyster, Frederic J. . . New York City (de Peyster)
 1899 De Peyster, Miss Helen Van C. New York City (de Peyster)
 1883 * De Peyster, Gen. John Watts Tivoli, N. Y. (de Peyster, de Lancey)
 1903 De Peyster, Miss M. Justine . Tivoli, N. Y. (De Peyster, de Lancey)
 1883 Depew, Hon. Chauncey M. . Washington, D. C.—o—
 1896 Devotion, Miss Elizabeth . . New York City (Devotion)
 1896 Devotion, Miss Harriet . . . New York City (Devotion)
 1894 Devotion, Miss Sarah New York City (Devotion)

- 1885 Deyo, Robert Emmet . . . New York City (Doyau, du Bois)
 1898 De Zouche, John J. . . . Philadelphia, Pa. (de Souche)
 1904 Dickinson, Charles C. . . . New York City (Laurier)
 1899 Dodge, Francis Edward . . Brooklyn, N. Y. (d'Espard)
 1891 Dominick, Bayard . . . New York City (Dominique, Blanchard)
 1891 Dominick, Henry B. . . . New York City (Dominique, Blanchard)
 1898 Du Bois, Rev. Anson . . . Athenia, N. J. (Du Bois, Blanchan)
 1883 Du Bois, Dr. John C. . . . Hudson, N. Y. (Dubois)—o—
 1885 * Du Bois, Wm. A. . . . New York City (Du Bois)
 1891 Du Bois, Wm. Maison . . White Plains, N. Y. (Du Bois, Le Fèvre, Hasbrouck, Duyou, Blanshan)
 1886 Dumont, John B. . . . New York City (Dumont)
 1897 Du Pont, Col. Henry A. . Montchanin, Del. (Du Pont)
 1893 Du Puy, Miss Eleanor G. . New York City (Du Puy, Chardavoyne, Valteau)
 1883 * Du Puy, Herbert . . . Pittsburg, Pa. (same as above)
 1902 Duryee, Rev. Joseph . . . New York City (Durié)
 1898 * Duval, H. Rieman . . . New York City (Duval)

E

- 1884 * Eckard, Rev. L. W. . . . Easton, Pa. (Bayard)—o—
 1903 Ellis, John Gillett . . . New York City (Gilet, Byssell)
 1897 Ellis, Mrs. Wm. R. . . . New York City (Gilet, Byssell)
 1896 Elting, Peter J. . . . Yonkers, N. Y. (Du Bois, Le Fèvre)
 1884 * Ely, William . . . Providence, R. I. (Bernon)
 1885 Ely, William D. . . . Providence, R. I. (Bernon)
 1899 Embury, Aymar . . . New York City (Aymar, Belon, Magny, Vincent, Guerry)
 1900 English, William E. . . . Indianapolis, Ind. (Du Bois, Blanshan)

F

- 1886 * Faber, Reginald Stanley . London, England (De Dibon)
 1899 Falconer, Wm. H. . . . New York City (Fauconnier)
 1888 Farlow, Mrs. W. G. . . . Cambridge, Mass. (L'Hommedieu)
 1900 Farnham, Elijah S. . . . Elizabeth, N. J. (Molines)
 1903 * Farnham, Mrs. George A. . Yonkers, N. Y. (Vermeille)
 1900 Faulkner, Dr. Richard B. . Pittsburg, Pa. (Du Puy, de Vaux)
 1897 Ferree, Miss Annie D. . . Philadelphia, Pa. (Ferree, Blançon, Deyo, Jorice, Du Bois)
 1899 Ferree, Barr New York City (same as above)
 1897 Ferree, Samuel Patterson . Philadelphia, Pa. (same as above)
 1894 Ferris, Morris P. . . . New York City (De Rapalié)
 1894 Ferris, Mrs. Morris P. . . New York City (De Peyster)
 1883 Flagg, Rev. Edward O. . . New York City (Villeponteux)
 1885 Flandreau, Felix E. . . . Brooklyn, N. Y. (Flandreau)
 1894 Floyd-Jones, Mrs. E. . . . Long Island, N. Y. (L'Escuyer)
 1897 Fontaine, William M. . . . Charlottesville, Va. (de la Fontaine, Boursiquot, Chaillon)
 1898 Foote, Mrs. N. A. M. . . . New Haven, Conn. (Gilet)
 1894 Foster, Rev. Daniel Requa . Trenton, N. J. (Requa)

- 1900 *Fowler, Mrs. A. H. . . . Washington, D. C. (Gratiot)
 1900 *Freeman, Alden East Orange, N. J. (Molines, Vassall,
 Bonne)
 1901 Freeman, Joel Francis . . . East Orange, N. J. (Bonne)
 1883 *Frizzell, William H. . . . New York City (De Courcy, Friz-
 zell)—o—
 1900 Fuller, Linus E. New York City (Molines)

G

- 1883 Gallaudet, Prof. E. M. . . . Washington, D. C. (Gallaudet, Prio-
 leau)
 1903 Garden, Hugh R. New York City (De Saussure)
 1895 Garretson, Mrs. J. B. . . . Morris Plains, N. J. (Delaplaine,
 Cresson)
 1884 Gautier, Dudley G. New York City (Gautier)
 1891 Gillett, Mrs. C. M. Detroit, Mich. (Gilet, Byssel)
 1899 Goddard, Mrs. F. W. Colorado Springs (Cortelyou)
 1884 Goldthwaite, Mrs. C. C. . . . Utica, N. Y. (Flandreau)
 1903 Graham, Walter Philadelphia, Pa. (Chardavoyne, Du-
 puy, Vallean)
 1897 Grant, Gen. Fred. D. . . . New York City (De la Noye, de
 Lille)
 1895 Green, Elmer Erving Trenton, N. J. (Du Bois, Het, Sauzeau)
 1896 Grinnell, Wm. Milne New York City (Molines)
 1895 Gross, Samuel Eberly Chicago, Ill. (Du Bois, Blanshan)
 1885 Guion, Rev. Wm. B. New York City (Guion)
 1890 Gurnee, Augustus C. New York City (Garnier)—o—

H

- 1900 Hall, George P. New York City (de Rapalié, Trico)
 1903 Harris, Mrs. Thos. Cadwalader
 Philadelphia, Pa. (Jaudon)
 1897 *Hartley, Mrs. Marcellus . . New York City (de Boncourt, Byssel)
 1898 *Harwood, Mrs. Robert W. . Natick, Mass. (Gaillard or Gaylord)
 1898 Haslock, William F. New York City (Combois)
 1897 Haughey, Mrs. E. McLean . . New York City (Coutant, de Pré, De
 Ruine, Gouin, Bonnefoy, Erouiard,
 Friquet, Laty)
 1891 Hegeman, Miss A. M. Pittsburg, Pa. (Hegeman, de Camp,
 Perot)
 1895 Heins, George L. New York City (Fauconnier, Vallean,
 Chardon, Pasquereau)
 1897 Helffenstein, Dr. A. E. . . . Philadelphia, Pa. (Fauconnier, Val-
 leau, Chardon, Pasquereau)
 1892 Heroy, William W. New York City (Erouiard, Coutant)
 1895 Hillman, William Mount Vernon, N. Y. (Guion)
 1901 Hodges, Alfred Brooklyn, N. Y. (Provoost)
 1897 Hoffman, Mrs. E. A. New York City (Mercereau, Chadaine)
 1897 Holbrook, Mrs. L. New York City (Perrin, Thorel)
 1891 Holland, Rev. William J. . . Pittsburg, Pa. (Benezet)
 1898 Hopkins, Mrs. E. A. J. . . . New York City (De Vaux, Tourneur)
 1899 Hook, Mrs. E. Warren Trenton, N. J. (Le Maistre, Du Bois,
 Le Comte, Verveelen)

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|------|----------------------------|---|
| 1904 | Hubbard, P. Mascarène . . | Boston, Mass. (Mascarène) |
| 1893 | * Huidekoper, Mrs. F. W. . | Washington, D. C. (de Mandeville,
des Marêts (3 descents), de Ruyns
(2 descents), Sohier, Cresson, Le
Sueur) |
| 1892 | Hunter, Mrs. F. K. | Pelham, N. Y. (Waldo) |
| 1900 | Hunter, Jas. W. | Norfolk, Va. (Thélaball) |
| 1897 | Huntington, Rev. Wm. R. . | New York City (Baret) |

I

- 1900 Ireland, Oscar B. . . . Springfield, Mass. (Guion)

I

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|------|-------------------------------|--|
| 1891 | Jackson, Miss Margaret A. . . | New York City (Robert, de la Borde, La Tour), (de Sille—o—) |
| 1898 | Jackson, Samuel Macauley . | New York City (under Art. 3, Sec. 1, Part 4) |
| 1899 | James, Edmund Janes . . . | Chicago, Ill. (Cossart) |
| 1891 | James, Edward W. | Norfolk, Va. (Dauge, Thélaball) |
| 1902 | James, Mrs. J. W. Harry . . | Media, Pa. (Molines) |
| 1883 | Jay, Col. William | New York City (Jay, François, Bayard) |
| 1898 | Jerome, Mrs. John L. . . . | Denver, Col. (Bonnet, Guion, Soulice) |
| 1897 | Johnson, James L. | New York City (Le Baron, Bayeux, Boudinot, Papin) |
| 1892 | Joline, Mrs. Adrian H. . . | New York City (Coutant) |
| 1885 | Jones, Mrs. F. Cazenove . . | New York City (De Cazenove, de la Mar) |
| 1885 | Jouët, Cavalier H. | Roselle, N. J. (Jouët, Coursier, Cavalier, Perroteau) |
| 1889 | Julien, Gustavus D. | Hoboken, N. J. (Cantine, Blanchan, Jorise, Le Fèvre, Deyo, Bevier, Le Blanc) |
| 1888 | Julien, Rev. Matthew C. . . | New Bedford, Mass. (same as above) |
| 1891 | Juillard, A. D. | New York City (Juillard)—o— |
| 1891 | Juillard, Mrs. A. D. | New York City (Cossit)—o— |

K

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|------|---|
| 1898 | Kendall, Mrs. S. L. Du Bois, Irvington, N. Y. (Du Bois, Benty) |
| 1891 | Kingsland, Mrs. J. Bayard . Jersey City, N. J. (Bayard) |
| 1897 | Kress, Mrs. Idabelle S. . . New York City (Des Marest, Baton,
Bonnefoy, Cloos, Coutant, Cuvilyé,
Cresson, De Lorme, De Ruine (3
lines), de Pré, de Mandeville, De
Vaux, Erouard, Friquet, Gouin,
Laty, Le Sueur, Sansé, Sée, Sohier,
Vigné) |

L

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|------|---------------------------|--|
| 1901 | La Bach, Jas. O. | Lexington, Ky. (Des Marest, Sohier,
de Ruine, de Baum, Verveelen) |
| 1900 | La Bach, Paul M. | Pittsburg, Pa. (same as above) |
| 1889 | Ladew, Mrs. H. S. | New York City (Du Bois, Blanshan) |

- 1887 Lanier, Charles New York City (Lanier)—o—
 1896 Lathrop, Miss Emma G. . . Newark, N. J. (de Forest, du Trieux)
 1897 Lathrop, Kirke Detroit, Mich. (Gilet, Byssell)
 1897 Lawton, Mrs. G. Perkins . . Saratoga, N. Y. (De Forest, Du Cloux, du Trieux)
 1889 * Lawton, Mrs. James M. . . New York City (Bayard, de Peyster, Massé, Poingdextre)
 1897 Lawton, Mrs. Thomas A. . . Newport, R. I. (Molines)
 1901 * Lea, Mrs. Henry Philadelphia, Pa. (Jaudon)
 1891 Leavitt, Mrs. J. Brooks . . . New York City (Boudinot, Carré)
 1883 Le Boutillier, Clement . . . High Bridge, N. J. (Le Boutillier, Guitton, Le Maistre, Pellier)
 1883 Le Boutillier, John New York City (same as above)
 1884 Le Boutillier, Mrs. Margaret . . New York City (Guitton)
 1887 Le Boutillier, Thomas . . . New York City (Le Boutillier, Guitton, Le Maistre, Pellier)
 1884 Le Boutillier, Dr. Wm. G. . . New York City (same as above)
 1889 Le Conte, Dr. Robt. G. . . . Philadelphia, Pa. (Le Conte)
 1898 Lee, Julian Henry Baltimore, Md. (Mallet)
 1884 * Lester, Henry M. New Rochelle, N. Y. (under Art. 3, Sec. 1, part 4)
 1896 Loomis, Mrs. H. P. New York City (Boudinot, Carré)
 1893 Luquer, Prof. Lea McI. . . . New York City (L'Esquyer, de Rapalié, Trico)
 1895 Luquer, Mrs. L. McI. New York City (Jay, Bayard)
 1897 Luquer, Nicholas Washington, D. C. (L'Esquyer, de Rapalié, Trico)
 1897 Luquer, Thatcher T. P. . . . Brooklyn, N. Y. (L'Esquyer, de Rapalié, Trico)

M

- 1897 Macdonald, Mrs. Malcolm . . Lake Placid, N. Y. (Ferree, Le Fèvre)
 1895 * Maddox, Mrs. Virginia K. . San Francisco, Cal. (D'Aubigné)
 1899 Maltby, Miss Dorothy L. . . New Haven, Conn. (Rapalié, Trico, de Baun, de Ruine, de Marest, Fabrique, Lozier, Sohier)
 1896 Mann, Mrs. C. Addison . . . Plainfield, N. J. (Cazneau, Germon, Molines, 3 lines)
 1899 Marschalk, Edwin A. Brooklyn, N. Y. (Fauconnier, Valleau, Pasquereau, Chardon)
 1889 Marquand, Prof. Allan . . . Princeton, N. J. (Marquand)—o—
 1884 Maury, Charles W. New York City (Maury, de la Fontaine, Chaillon, Boursiquot)
 1891 Maury, Col. Richard L. . . . Richmond, Va. (Maury, de la Fontaine, Chaillon, Boursiquot)
 1896 McAllister, Miss Julia G. . . New York City (De Lancey, Manigault, Marion, Gitton, Cordes)
 1897 McMurtry, Mrs. Clara L. . . Allegheny, Pa. (Molines)
 1891 Merritt, Mrs. Schuyler . . . Stamford, Conn. (Du Bois, Blanshan)
 1884 Mesier, Louis New York City (Mesier)
 1903 * Miller, Kingsbury Chicago, Ill. (Rapalié, Trico)
 1898 Mitchell, Cornelius B. . . . New York City (Berrien)
 1903 Mitchell, Hon. Edward . . . New York City (Berrien)

1901	* Mitchell, Hon. J. Murray	New York City (Berrien)
1903	* Mitchell, William	Yonkers, N. Y. (Berrien)
1895	Moffat, Mrs. R. Burnham . .	New York City (Jay, Bayard)
1902	* Moore, Mrs. John W. . . .	Michigan (De Marée, Sohier, Cresson, Cloos, Rapalié, Trico)
1883	Morris, John E.	Hartford, Conn. (Bontecou, Collinot)
1897	Morris, Robert Oliver	Springfield, Mass. (Bontecou, Col- linot)
1903	Morrison, Mrs. G. Austin . .	New York City (De Camp, de Mande- ville)
1897	Moseley, Mrs. William H. . .	New Haven, Conn. (Molines, Gaillard or Gaylord)
1884	Mottet, Frederick	Tacoma, Washington (Mottet)—o—
1885	* Mount, Miss C. A.	New York City (De Gray)—o—
1885	* Mount, Miss Susan	New York City (De Gray)—o—
1893	* Murray, Charles H.	New York City (Bascom)

N

1898	Nicola, Mrs. Charles A. . . .	Cleveland, O. (Pinnéo)
1900	Norwood, Miss Catherine . .	N. Y. City (Stelle, Legereau)

O

1888	* Ogden, Wm. B.	New York City (Bernon)
1887	Oliver, General Paul A. . . .	Oliver's Mills, Pa. (Ambrose, Prioleau, Gallaudet)
1884	Olney, Peter B.	New York City (Sigourney)—o—
1884	Olney, Mrs. Peter B.	New York City (Sigourney)—o—
1885	Olney, Hon. Richard	Boston, Mass. (Sigourney)—o—
1898	Orr, Mrs. A. E.	Brooklyn, N. Y. (L'Esquyer, de Rapalié, Trico)

P

1899	Payne, Mrs. Henry C.	Milwaukee, Wis. (L'Estrange, Le Mestre)
1896	* Peabody, Mrs. Ellen R. . .	Paris, France (de Rapalié, Trico)
1900	Péchin, Mrs. Edmund C. . . .	Torega, Va. (Gaillard or Gaylord)
1901	Péchin, Miss Lila S.	Philadelphia, Pa. (Péchin)
1898	Peets, Mrs. Cyrus B.	New Haven, Conn. (Harger)
1904	Pelletreau, Vennette F. . . .	Brooklyn, N. Y. (Pelletreau, Gouin, Benoist)
1903	Perkins, Mrs. Charles P. . . .	Philadelphia, Pa. (Gaineau)
1887	Perot, Joseph S.	Philadelphia, Pa. (Perot)
1904	Pierce, Mrs. Dean	Brookline, Mass. (Mascarène)
1901	* Pinney, Mrs. Maria W. . . .	Derby, Conn. (Gaillard or Gaylord)
1903	Plummer, D. Bowdoin	Lakewood, N. J. (Beaudoin)
1891	Porter, Mrs. Henry K.	Pittsburg, Pa. (De Camp, Perrot)
1885	* Potter, James B. M., Jr. . .	Kingston, R. I. (Le Moine)
1885	Potter, William H.	Kingston, R. I. (Le Moine)
1888	Prall, Rev. William	Detroit, Mich. (Mercereau)
1896	Putnam, Mrs. Erastus G. . . .	Elizabeth, N. J. (Boudinot, Bayeux, Papin)

Q

- 1885 Quintard, George W. . . . New York City (Quintard, Fumé)

R

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|------|------------------------------|--|
| 1904 | Ralph, Mrs. C. M. B. . . . | Utica, N. Y. (Chevalier, Renaudet) |
| 1904 | * Randolph, Mrs. Edmuud D. | New York City (Molines) |
| 1896 | * Rapeljé, Jacob G. . . . | Bismarck, N. D. (de Rapelyé, Trico) |
| 1885 | Rapelyé, Henry S. . . . | Mt. Vernon, N. Y. (de Rapaljí, Trico)—o— |
| 1897 | Rawson, Mrs. Warren . . . | Cincinnati, Ohio (Petit) |
| 1888 | Rees, Prof. John K. . . . | New York City (Du Bois, Blanshan) |
| 1898 | Reilly, Mrs. Thomas A. . . | Philadelphia, Pa. (Molines) |
| 1899 | Remsen, Miss Margaret S. . | New York City (De Peyster) |
| 1900 | Reynolds, Mrs. Benj. . . . | Wilkes-Barre, Pa. (Gaillard or Gaylord) |
| 1903 | Rhineland, Philip | New York City (Rhineland, Robert, La Tour, de la Borde, Renaud, Mercier) |
| 1894 | * Rhineland, T. J. Oakley | New York City (Rhineland, Robert, La Tour, de la Borde, Renaud, Mercier) |
| 1900 | Rice, Mrs. Charles E. . . . | Wilkes-Barre, Pa. (Gaillard or Gaylord) |
| 1898 | Richards, Charles S. . . . | New York City (Mesurole, Praa, Rapeljé, Trico, 2 lines) |
| 1902 | Richards, Mrs. Susan A. . . | New York City (Rapelyé, Trico, 2 lines) |
| 1898 | Richardson, Maxwell B. . . | Oswego, N. Y. (Pardier) |
| 1903 | * Rieman, Mrs. Annie L. . . | Baltimore, Md. (de Rapalié, Trico) |
| 1900 | Rivers, Capt. W. C., U.S.A. | Manila, P. I. (Flournoy) |
| 1897 | Robert, Miss Mary E. . . . | New York City (Robert, La Tour, de la Borde) |
| 1897 | Roe, Mrs. Charles F. . . . | New York City (Des Marest, LeSueur, Byssel, Cloos, Cresson, Sohler, de Mandeville, Vigné, Cuvilyé) |
| 1897 | Roosevelt, Mrs. James . . . | Hyde Park, N. Y. (de la Noye, de Lille) |
| 1900 | * Rumsey, Mrs. William . . | New York City (de Kay) |
| 1895 | Rundall, Clarence A. . . . | Brewster, N. Y. (Doyou, Du Bois, Blanshan, Ver Nooy) |
| 1885 | * Russell, Mrs. Henry G. . . | Providence, R. I. (Bernon) |

S

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|------|------------------------------|--|
| 1896 | Sahler, Miss Florence L. . . | New York City (Du Bois, Blanshan) |
| 1889 | Sanger, Hon. Wm. Cary . . | Sangerfield, N. Y. (Requa) |
| 1894 | Sargent, Mrs. Charles S. . . | Brookline, Mass. (Bernon) |
| 1902 | Schauffler, W. G. | Lakewood, N. J. (Byssel) |
| 1893 | * Schieffelin, W. Jay . . . | New York City (Jay, Bayard, François) |
| 1895 | Schuyler, Mrs. Montgomery. | New York City (Prevôt, Vincent, Felle) |

1899	Seacord, Morgan H. . . .	New Rochelle, N. Y. (Sicard, Arneau, Bonnet, Coutant)
1883	* Sell, Dr. Edward H. M. . . .	New York City (Seul)
1884	Sellew, Dr. Frederick S. . . .	New York City (Selleu)
1884	Sellew, Timothy G.	New York City (Selleu)
1900	Shannon, Mrs. P. M.	Pittsburg, Pa. (Molines)
1899	Shelton, E. De Forest	Brooklyn, N. Y. (De Forest, Du Trieux, du Cloux)
1891	Shelton, Miss J. De Forest . .	Derby, Conn. (same as above)
1903	Shepard, Benjamin	East Orange, N. J. (Molines)
1898	Sherman, Mrs. Byron	Morristown, N. J. (Molines)
1894	Shonnard, F. V.	New York City (Mizerol, Praa)
1897	Simons, C. Dewar	New York City (Bacot, Mercier, de Saussure, Péronneau)
1897	Simons, J. Dewar	New York City (Bacot, Mercier, de Saussure, Péronneau)
1900	* Smith, Miss Amanda M. . . .	Wilkes-Barre, Pa. (Rapalié, Trico)
1887	Smith, A. Augustus	Salem, Mass. (Pengry)
1888	* Smith, Miss L. Cotheal	Newark, N. J. (de Cotele)
1902	Smith, Mrs. Rosa W.	Fort Hancock, N. J. (Molines)
1903	* Smith, Miss Sarah P.	Wilkes-Barre, Pa. (Rapalié, Trico)
1904	Snitzler, Mrs. John H.	Chicago, Ill. (Laborie, de Rességuier)
1898	Snow, Mrs. James Pardon	Elizabeth, N. J. (Le Conte)
1898	Spencer, Mrs. L. V. B.	N. Y. City (Benin)
1902	* Stanton, F. McM.	Michigan (De Marée, Sohier, Cresson, Cloos, Rapalié, Trico)
1900	* Stanton, Mrs. John	New York City (same as above)
1902	Stanton, John R.	New York City (same as above)
1897	Stelle, Frederick W.	New York City (Stelle, Legereau)
1903	Stelle, Morton B., Jr.	New Rochelle, N. Y. (Stelle, Legereau)
1897	Stelle, Wm. Watts	Trenton, N. J. (Stelle, Legereau)
1884	Stevenson, Richard W.	New York City (Le Fèvre, Duryee)
1888	Stimson, Frederic J.	New York City (Boudinot, Carré)
1886	Stimson, Mrs. Henry C.	New York City (Boudinot, Carré)
1897	Strong, Mrs. Allen H.	New Brunswick, N. J. (de Rapalje, Trico)
1901	Swan, Mrs. H. Tilden	New York City (Molines)
1891	Swift, Mrs. Edward Y.	Detroit, Mich. (Le Baron)—o—
1897	* Swords, H. Cotheal	New York City (de Cotele)
1899	Swords, Miss P. Caroline	New York City (de Cotele)

T

1898	Taylor, Mrs. Van Campen	New York (Rapelié, Trico, Cortelyou)
1902	Tayer, Geo. W.	Rochester, N. Y. (Molines, 2 lines)
1897	Tayer, Nathaniel	Boston, Mass. (Bayard)
1902	Thayer, Samuel R.	Minneapolis, Minn. (Molines, 2 lines)
1898	Thayer, Mrs. Stephen Van R. . . .	Boston, Mass. (Bernon)
1887	* Thomas, W. Grassett	Bryn Mawr, Pa. (Grassett)
1904	Thompson, Mrs. Ellen S.	New Haven, Conn. (Laborie, Durand, Gilet)
1894	Townsend, Mrs. Howard	New York City (Bayard)

Y

- 1897 *Young, Miss Elizabeth F. . Baltimore, Md. (Du Bois, Ferree, Deyo, Blanshan)
 1897 Young, Mrs. Emilia F . . . Baltimore, Md. (Du Bois, Ferree, Deyo, Blanshan)
 1895 Young, Mrs. Wm. Hopkins . Poughkeepsie, N. Y. (Hasbroucq, Doyau, Bevier, Le Blanc, Du Bois, Blanshan, Guimar, Damour)

HONORARY MEMBERS.

- 1883 Rev. A. V. Wittmeyer . . New York City (Vintmaire) —o—
Founder of the Society)
- 1884 Prof. Henry M. Baird . . . Yonkers, N. Y. (Du Bois)—o—
- 1885 Rev. E. Arnaud Crest Drôme, France —o—
- 1885 A. Giraud Browning, F.S.A. London. President London Huguenot
Society (Giraud, Léger, De Chas-
teaux, Hervé, Gagnion)
- 1885 Meschinet de Richemond. . La Rochelle, France. (Meschinet, Ber-
non, Rivet, Boué, de la Fite, de
Missy)
- 1885 Le Baron Fernand De Schickler
Paris. Président de la Société de l'His-
toire du Protestantisme Français
—o—
- 1904 Le Docteur Béringuiér . . . Berlin, President German Huguenot
Society —o—
- 1898 Le Pasteur N. Weiss . . . Paris. Secrétaire de la Société de
l'Histoire du Protestantisme Fran-
çais —o—
- 1898 Rev. Charles S. Vedder . . Charleston, S. C. Pastor of the Hugue-
not Church in Charleston
- 1894 Edward F. De Lancey . . New York City (De Lancey, Bayard,
Jay)—o—
- 1904 James S. Van Courtland . . Manor House, Groton, N. Y. (Has-
brouck, du Trioux, Blanshan, de
Peyster, Du Bois, Deyo, de la
Grange)
- 1904 Mrs. Edward King New York City (Le Roy)

CORRESPONDING MEMBERS.

- 1885 Ralph Le Fèvre New Paltz, N. Y. (Le Fèvre, Du Bois
Freer, Blanshan, Cantine)—o—
- 1898 Marinus Godfriden Wildeman
The Hague. Member Genealogical
and Heraldic Societies, etc.
- 1903 Miss Ida Lucy Helen Layard
London (Raymond, De Lয়ারde, de
Caumont, Crozé, Savary, de Brissac,
Froissac, Rambouillet, Boisragon
- 1904 Mrs. Fannie J. Platt Scott . Rochester, N. Y. . (De Rapalié, Trico
—2 lines, Vigné, Cuvilyé, Sée)

APPENDIX A

1. The first part of the report is a general introduction to the subject of the study.	100
2. The second part of the report is a detailed description of the methods used in the study.	100
3. The third part of the report is a detailed description of the results of the study.	100
4. The fourth part of the report is a detailed description of the conclusions of the study.	100
5. The fifth part of the report is a detailed description of the recommendations of the study.	100
6. The sixth part of the report is a detailed description of the limitations of the study.	100
7. The seventh part of the report is a detailed description of the future research.	100
8. The eighth part of the report is a detailed description of the references.	100
9. The ninth part of the report is a detailed description of the appendices.	100
10. The tenth part of the report is a detailed description of the index.	100

APPENDIX B

1. The first part of the report is a general introduction to the subject of the study.	100
2. The second part of the report is a detailed description of the methods used in the study.	100
3. The third part of the report is a detailed description of the results of the study.	100
4. The fourth part of the report is a detailed description of the conclusions of the study.	100
5. The fifth part of the report is a detailed description of the recommendations of the study.	100
6. The sixth part of the report is a detailed description of the limitations of the study.	100
7. The seventh part of the report is a detailed description of the future research.	100
8. The eighth part of the report is a detailed description of the references.	100
9. The ninth part of the report is a detailed description of the appendices.	100
10. The tenth part of the report is a detailed description of the index.	100

DECEASED MEMBERS.

Elected.		Died.
1883	Aborn, Robert W. (Bernon, Tourtellot)	1893
1894	Adams, W. Irving (Flandreau, Sycard, Serot)	1896
1889	Allaire, Hall (Allaire)	1901
1885	Allen, Ch. Bernon (Bernon)	1899
1885	Allen, Miss Candace . . . (Bernon)	1901
1883	Bacot, Robert C. (Bacot, de Saussure, Mercier, Péronneau)	1902
1896	Bailey, Mrs. M. B. McK. . (De Peyster)	1898
1883	Baird, Dr. Charles (Du Bois)—o— Hon. Mem.	1887
1890	Barnett, Dr. Amelia (Barnett)—o—	1897
1883	Bartow, Maury Hale (Bertaut)—o— 1st Treas. .	1887
1885	Bayard, Dr. Edward (Bayard)—o—	1889
1883	Bayard, Hon. Thos. F. . . . (Bayard)—o— Hon. Mem. and 1st V. P. for Dela. .	1898
1883	Bonnet, Jules (no name)—o— Hon. Mem.	
1897	Booraem, Miss F. D. . . . (Petit)	1900
1886	Brez, J. D. (Brez, Vincent, La Rivière)	1899
1890	Brimmer, Hon. Martin . . . (Séjourné, Germaine) 2d V. P. for Boston	1896
1891	Brokaw, Frederick (Broucard, Le Febre) . . .	1891
1884	Brown, Joseph O. (Vigné, Du Bois, de Kay, Cuvilyé)	1894
1892	Buford, Clark Howe (Julian)	1893
1892	Buford, Mrs. J. M. (Julian)	1904
1898	Burruss, Wm. Cicero (Perrin, Thorel)	1902
1888	Cannon, H. Le Grand (Cannon, Le Grand, Bouton)	1895
1885	Carrington, Mrs. C. C. . . . (no name)—o—	1890
1883	Charlier, Prof. Elie A. . . . (Charlier)—o—Correspond- ing Member	1896
1883	Cobb, Mrs. C. Lyman (Guiou)	1901
1883	Collett, Robert L. (no name)—o—	1890
1883	Condé, Swits (Condé)	1902
1883	Cortelyou, Dr. L. V. (Cortelyou)—o—	1896
1885	De Forest, Henry G. (De Forest)—o—	1889
1887	De la Grange, S. McC. . . . (de la Grange)—o— . . .	1888
1883	Demarest, Prof. D. D., D. D., LL. D. (des Marêts, Sohler, Cres- son) 1st V. P. for New Jersey	1898
1903	De Peyster, Col. Johnston L., (De Peyster, de Lancey) .	1903
1883	De Puy, Rev. Ephraim (no name)—o—	1890
1885	De Saussure, Gen. W. G. . . (De Saussure) 1st V. P. for South Carolina	1890
1885	De Schweinitz, Rev. Edw. . (no name)—o—	1889

1885	Dod, Mrs. Caroline B.	(Bayard)—o—	1891
1893	Dominick, Alexander	(Dominique, Blanchard)	1894
1892	Dominick, Francis Jacob	(Dominique, Blanchard)	1895
1890	Dominick, William Gayer	(Dominique, Blanchard)	1895
1883	Du Bois, Dr. Abram	(Du Bois)—o—	1890
1884	Du Bois, George M.	(Du Bois)	
1898	Du Bois, James Goelet	(Du Bois, Blanshan)	1898
1897	Du Fais, Ferdinand Fred.	(Du Fais)	1899
1883	Du Puy, Charles M.	(Du Puy, Chardavoyne, Val- leau) 1st V. P. for Penn.	1898
1883	Dusenbury, Miss Mary C.	(Coutant)	1897
1886	Dyer, Hon. Elisha	(Bernon, Tourtellot, Le Roy)	1896
1893	Earle, Gen. Ferd. P.	(De la Montagne, Du Cloux, De Forest, Byssel)	1902
1899	Egle, Wm. H., M. D.	(Beauvier)	1901
1885	Ely, Mrs. William	(Bernon)—o—	1889
1887	Fowle, Mrs. P. Cazenove	(de Cazenove)	1891
1883	Gallaudet, Rev. Dr. Thomas	(Gallaudet, Prioleau)	1902
1893	Gautier, Joseph H., M. D.	(Gautier)	1895
1884	Gautier, Thomas B.	(Gautier)	1886
1884	Gautier, Charles E.	(Gautier)	1901
1883	Gourdin, Robert N.	(Gourdin)—o— 1st V. P. for South Carolina	1894
1891	Griffin, G. Butler	(De Forest, De Trieux, Chiney, Du Cloux, Mail- lard, Du Fosset, Rostiau) —o—	1893
1883	Gurnee, Walter S.	(Garnier)	1903
1883	Hague, Rev. William	(no name)—o—	1891
1892	Heroy, James H.	(Eroüard, Coutant)	1896
1893	Hewitt, Hon. Abram S.	(Garnier)	1902
1898	Hoffman, Very Rev. E. A.	(Crépel)	1902
1895	Hoyt, Mrs. Geraldine L.	(Het, Du Bois, Sauzeau)	1897
1888	Jay, Miss Eliza Clarkson	(Jay, François, Bayard)	1895
1883	Jay, Hon. John	(Jay, François, Bayard) 1st President Huguenot Society of America	1894
1885	Lamb, Mrs. Martha J.	(Vinton)—o—	1893
1885	Layard, Hon. Sir Henry Austen	(De Caument, Ramboullet, Boisragon, Savary de Mauléon, de Brisac, Fois- sac) Hon. Member and 1st President London Huguenot Society	1894
1883	Le Conte, Prof. Joseph	(Le Conte)	1900
1892	Ledyard, Mrs. Henry B.	(L'Hommedieu)	1895
1894	Livingston, Mrs. Emily A.	(Du Bois, Sauzeau, Het)	1900
1884	Lockwood, Howard	(De la Plaine, Le Chevalier)	
1883	Lorillard, Pierre	(Lorillard)—o—	1901
1895	Luquer, Miss Sarah	(L'Escuyer, de Rapalié, Trico)	1898

1884	Marquand, Henry G. . . . (Marquand) 2d President Hug. Soc. of America	1902
1883	Matthews, Mrs. M. G. . . . (Villeponteux)	
1884	Maury, Miss M. H. (De la Fontaine, Maury, Boursiquot, Chaillon)	1904
1899	Moens, John Charles, F. S. A. (Moens) Hon. Mem., 3d Pres. London Huguenot Soc.	1904
1894	Myer, Isaac (de Ruine, de Pré)	1902
1889	Neely, Rt. Rev. Henry A. . (de Bevier) 1st V. P. for Maine	1899
1903	Nimick, Mrs. Eleanor, H. H. (Allaire)	1904
1894	Peek, Sir Henry William, Bart. (Lemaitre)—o—Hon. Mem- ber, and 2d President London Huguenot Soc.	1898
1895	Peek, Sir Cuthbert E. . . (Lemaitre)	1901
1884	Perry, Rt. Rev. William S. (no name)—o— Hon. Mem.	
1887	Pierpont, Henry E., Jr. . (Jay, Bayard)	1903
1889	Poillon, Richard (Poillon)—o—	
1885	Potter, Thomas M., M. D. . (Le Moine)	1891
1885	Potter, Miss Mary E. . . . (Le Moine)	1901
1885	Pumpelly, Mrs. Margaret L. (Lanier)—o—	1890
1895	Purdon, Mrs. John (Benezet, Crommelin)	1904
1884	Quintard, Rt. Rev. Charles T. (Quintard, Fumé) Hon. Member	1898
1885	Quintard, Edward A. . . . (Quintard, Fumé)	1899
1885	Quintard, James W. . . . (Quintard, Fumé)	1899
1885	Ravenel, Daniel (Ravenel, de St. Julien, Prioleau) 2d V. P. for South Carolina	1894
1892	Read, Gen. J. Meredith . . —o—	1896
1895	Read, Mrs. Delphine . . . —o—	1902
1893	Requa, Henry Milton, Jr. . (Requa)	1896
1884	Robert, Christopher R. . . (Robert, de la Borde, La Tour)	1897
1897	Roe, Rear. Adm. Francis A. (La Farge)	1902
1899	Roebling, Mrs. Washington A. (Le Maitre, du Bois, Le Comte, Verveelen)	1902
1885	Rylance, Mrs. F. Lamar . . (Lamar)—o—	1894
1892	Salisbury, Edward F. . . . (Chevalier)	1901
1888	* Scott, Mrs. Thomas B. . . (Du Bois)	1896
1891	Slocum, Mrs. J. J. (L'Hommedieu)	1895
1884	Stevens, Mrs. Paran (no name)—o—	1895
1897	Swope, Gilbert E. (Du Bois, Blanshan, Ferree, Jorisse)	1899
1890	Talcott, Mrs. William . . . (Mercereau)	1901
1893	Thomas, Dr. Theodore Gaillard (Gaillard — from Poitou — Cordes, Gendron, Baluet, Chardon)	1903

1885	Tollin, Herr Dr. Henri . . (no name)—o—Hon. Mem., 1st President of German Huguenot Society . . .	
1887	Tompkins, Miss M. W. . . (no name)—o—	1891
1883	Tourtellot, Dr. J. Q. A. . . (Tourtellot, Bernon) . . .	1892
1883	Turnure, Lawrence (Tourneur)	1899
1886	Vail, Charles M. (Viell)	1899
1887	Vanderburgh, Mrs. M. E. . (Bonnet)—o—	1890
1883	Van Rensselaer, Mrs. W. P. (Bayard)—o—	1888
1890	Van Santvoort, Mrs. A. . . (De Kay)—o—	1890
1891	Van Santvoort, C. T. . . . (De Kay)—o—	1895
1883	Vermilye, J. D. (Vermiljé)—o—	1892
1883	Vermilye, Rev. Thomas E. . (Vermiljé)—o—	1893
1891	Waite, Mrs. Morrison P. . (Champlain)—o—	1896
1884	Whelen, Edward S. (Jacques)—o—	1894
1883	Winthrop, Hon. Robert C. . (Bayard, Baudoin) 1st V. P. for Boston	1894
1884	Wolfe, Miss Catherine L. . (Lorillard)—o—	1889
1884	Wood, James E. (La Rue, Le Sueur, Mon- tagne)—o—	
1898	Wright, Miss Florence R. . (De Rapeljé, Trico, Cortel- you)	1901

FAMILY NAMES OF HUGUENOT REFUGEES TO AMERICA,
REPRESENTED IN THE MEMBERSHIP OF THE SO-
CIETY; WITH NAMES OF MEMBERS CLAIMING
DESCENT THROUGH THE SEVERAL
ANCESTRAL LINES.

The place where the name—as *Huguenot*—is first found, *precedes* the family name. The settlement in America follows it.

Persons noting errors in this list are earnestly requested to send their corrections with authorities to the Secretary.

AMBROSE.

General Paul A. Oliver.

La Tremblade. ARNAUD, ARNEAU. New Rochelle.
Morgan H. Seacord.

Dauphiné. AYMAR, EYMAR. New York.
Benjamin Aymar. Miss Elizabeth Aymar. Miss Harriet Aymar. José
Aymar. Mrs. F. J. Blodgett. Miss Emma E. Cattus. Mrs. John C. Cattus.
Aymar Embury. Mrs. Robert Van Buren. Mrs. Helen E. Wardwell.

Touraine. BACOT. South Carolina.
William Sinclair Bacot. Charles D. Simons. James D. Simons.
Norwich, Eng. BARÉT. Connecticut.
Rev. William R. Huntington. Miss Julia Chester Wells (4 lines).

BASCOM. Connecticut.
Charles S. Murray.

Picardie. BATON—TTON. South Carolina.
Mrs. Idabelle S. Kress.

La Rochelle. BAUDOUIN—OIN. Massachusetts.
George S. Bowdoin. Miss Isabel C. Bowdoin. Temple Bowdoin. William
Graham Bowdoin. Hon. A. T. Clearwater. David Bowdoin Plummer.

Languedoc. BAYARD. New Amsterdam.
Balthazar—Banyer Clarkson. Matthew Clarkson. Edward F. de Lancey.
Col. William Jay. Mrs. Lea McI. Luquer. Mrs. R. B. Moffat.
William Jay Schieffelin.

Pierre—Rev. Leighton W. Eckard.

Nicholas—Miss Maria L. Anderson. Mrs. Genl. Robert Anderson. Mrs.
Anson P. Atterbury. Miss Ruthella R. Blackwell. William
Bayard Blackwell. Rev. Nicholas Bayard Clinch. Miss M. N.
B. Cooper. R. Fulton Cutting. William Bayard Cutting. Mrs.
Justine B. Kingsland. Mrs. James M. Lawton. Nathaniel
Thayer. Mrs. Howard Townsend. C. S. Van Rensselaer.

Caen (Normandie) BAYEUX. New York.
James L. Johnson. Mrs. E. G. Putnam.

BELON. New York.
Benjamin Aymar. Miss Elizabeth Aymar. Miss Harriet Aymar. José Aymar. Mrs. F. J. Blodgett. Miss Emma E. Cattus. Mrs. John C. Cattus. Aymar Embury. Mrs. Robert Van Buren. Mrs. Helen E. Wardwell.

Picardie. BENEZET. Pennsylvania.
Theodore P. Bogert. William B. Bogert. Rev. William J. Holland.

BENIN—ON. Virginia.
Mrs. Louise V. B. Spencer.

BENOIST.
Venette F. Pelletreau.

Leyden. BENTYN. Gewanus.
Mrs. Louise Du Bois Kendall.

La Rochelle. BERNON. Massachusetts.
William Ely. William D. Ely. William B. Ogden. Mrs. Henry G. Russell. Mrs. Charles S. Sargent. Mrs. S. Van Rensselaer Thayer.

Bretagne. BERRIEN. Long Island.
William Mitchell Berrien. Cornelius Berrien Mitchell. Hon. Edward Mitchell. Hon. John Murray Mitchell. William Mitchell.

Canton de Vaud. BERTOLET—THOLET. Pennsylvania.
James de Benneville.

BEVIER, BEAUVIER, DE B. New Paltz.
Gustavus D. Julien. Rev. Matthew C. Julien. Mrs. William H. Young.

BLANCHAN, ÇON—JEAN—SHAN.

French Flanders. Esopus.
Rev. Anson Du Bois. William M. Du Bois. William E. English. Miss Annie D. Ferree. Barr Ferree. Samuel P. Ferree. Samuel E. Gross. Gustavus D. Julien. Rev. Matthew C. Julien. Mrs. H. S. Ladew. Ralph Le Fevre. Mrs. Schuyler Merritt. Prof. J. Krom Rees. Clarence A. Rundall. Miss Florence L. Sahler. James S. Van Courtlandt. Miss Elizabeth F. Young. Mrs. Emilia F. Young. Mrs. William H. Young.

La Rochelle. BLANCHARD. New York.
Bayard Dominick. Henry B. Dominick.

Saintonge. BODINE. Staten Island.
Hon. Henry W. Bookstaver.

Nancy. BONCŒUR, DE BONCOURT. Massachusetts.
Mrs. Marcellus Hartley.

L'Isle de Ré. BONDECOU—TECOU. New Amsterdam.
Frederic P. Bontecou. John E. Morris. Robert O. Morris.

BONNE.

Alden Freeman. Joel Francis Freeman.

BONNEFOY.

New Rochelle.

Dr. Richard S. Coutant. Mrs. E. McLean Haughey. Mrs. Idabelle S. Kress.

Poitou.

BONNET—NETT.

New Rochelle.

Mrs. John L. Jerome. Morgan H. Seacord.

Marans.

BOUDINOT.

New Amsterdam.

John T. Atterbury. Lewis B. Atterbury. Rev. W. W. Atterbury. James L. Johnson. Mrs. John B. Leavitt. Mrs. Henry P. Loomis. Mrs. E. G. Putnam. Frederic J. Stimson. Mrs. Henry C. Stimson.

Pons en Saintonge.

BOURSIQUOT.

Virginia.

William M. Fontaine. Charles W. Maury. Col. Richard L. Maury.

Dôle dans le Jura.

BOUTON.

Staten Island.

C. V. Boughton. William Hart Boughton. Col. Le Grand B. Cannon.

Saintonge.

BRIDON.

Staten Island.

Hon. A. T. Clearwater.

Manheim.

BROUCARD.

New Amsterdam.

Howard Crosby Brokaw. Irving Brokaw. Isaac Vail Brokaw. William Vail Brokaw.

BRUYN (DE)

Dr. Richard P. Brown, Major, U. S. A. Mrs. William A. Budd. Henry Van Kleeck.

La Rochelle.

BUREAU.

New Oxford.

William T. Jones. Dr. Faneuil D. Weisse.

England.

BYSEL, BISSELL.

Connecticut.

Dr. Paul Allen. Mrs. Sanford Bissell. John Gillett Ellis. Mrs. William R. Ellis. Mrs. Charlotte M. S. Gillett. Mrs. Marcellus Hartley. Kirke Lathrop. Mrs. Charles F. Roe. W. G. Schaufler.

Dijon.

CANON.

Staten Island.

Col. Le Grand B. Cannon.

CANTINE—TIN. (See QUANTIN.)

Saintonge.

New Rochelle.

Gustavus D. Julien. Matthew C. Julien. Ralph Le Fevre.

Poitou.

CARRÉ.

Narragansett.

John T. Atterbury. Lewis B. Atterbury. Rev. W. W. Atterbury. Mrs. J. B. Leavitt. Mrs. Henry P. Loomis. Frederic J. Stimson. Mrs. Henry C. Stimson.

London.

CAVALIER.

Virginia.

Cavalier H. Jouët.

Languedoc. CAZNEAU. New Oxford.
Mrs. Charles H. Alden. Mrs. C. Addison Mann.

Languedoc. CHADAINÉ—DEAYNE. New York.
Mrs. Eugene A. Hoffman.

Pons en Saintonge. CHAILLON. Virginia.
William M. Fontaine. Charles W. Maury. Col. Richard L. Maury.

Saintonge. CHARDAVOYNE. New York.
Miss Eleanor G. Du Puy. Herbert Dupuy. Walter Graham.

Tours. CHARDON. South Carolina.
George Lewis Heins. Dr. A. E. Helffenstein. Edwin A. Marschalk.

CHEVALIER, LE CHEVALIER.

St. Lô, Normandie. Philadelphia.
Herbert Hart Boyd. Rev. Nicholas Bayard Clinch. Mrs. Cornelia M. B.
Ralph. Prof. Theodore S. Woolsey.

Picardie. CLOOS. New Amsterdam.
Mrs. Idabelle S. Kress. Mrs. John W. Moore. Mrs. Charles F. Roe. F.
McMillan Stanton. Mrs. John Stanton. John Robert Stanton.

Paris. COLIER—LIÉ—LYER. New York.
Miss E. V. Cockcroft.

L'Isle de Ré. COLLINOT. New Amsterdam.
Fred T. Bontecou. John E. Morris. Robert O. Morris.

Languedoc. CORDES.
Miss Julia G. McAllister.

CORQUET.
Hon. A. T. Clearwater.

Netherlands. CORTELYOU.
Mrs. Francis W. Goddard. Mrs. Van Campen Taylor. Mrs. William J.
Wright.

Leyden. COSSART. New Amsterdam.
Edmund Janes James.

L'Isle de Ré. COURSIER. Narragansett.
Cavalier H. Joliet.

Bermuda. COUSSON. New York.
Joseph S. Pérot.

Aunis. COUTANT. New Rochelle.
Dr. Richard B. Coutant. Mrs. E. McLean Haughey. William W. Heroy.
Mrs. Adrian H. Joline. Mrs. Idabelle S. Kress. Morgan H. Seacord.

Picardie. CRESSON. New Amsterdam.
 Theodore M. Banta. Rev. Alfred Howard Demarest. Rev. William H. S.
 Demarest. Mrs. Josephine B. Garretson. Mrs. F. W. Huidekoper. Mrs.
 Idabelle S. Kress. Mrs. John W. Moore. Mrs. Charles F. Roe. Morgan
 H. Seacord. F. McMillan Stanton. Mrs. John Stanton. John Robert
 Stanton.

Picardie. CROMMELIN.
 Theodore P. Bogert. William Benezet Bogert.
 Valenciennes. CUVILYÉ—JÉ.
 Theodore M. Banta. Mrs. Idabelle S. Kress. Mrs. Charles F. Roe.
 Mrs. F. J. Platt Scott.

Moise en Saintonge. DAMOUR. Maryland.
 Mrs. William Hopkins Young.

Saintonge. DAS. New Rochelle.
 George W. Daw.

Saintonge. D'AUBIGNÉ—GNY—DABNEY. Virginia.
 Mrs. Virginia K. Maddox.

DAUGE. Virginia.
 Edward W. James.

DE BAUN. Hackensack.
 James O. La Bach. Paul M. La Bach. Miss Dorothy Lord Maltby.

Rouen. DE BENNEVILLE. Pennsylvania.
 James S. de Benneville.

Rouen. DE CAMP. New Netherland.
 Miss Annie M. Hegeman. Mrs. Geo. A. Morrison. Mrs. Henry Kirke
 Porter.

Anduze. DE CAZENOVE. Virginia.
 Mrs. F. Cazenove Jones.

England. DE COTELE. Connecticut.
 Miss Laurestine C. Smith. Henry Cotheal Swords. Miss P. Caroline
 Swords.

DE COURCY.
 William H. Frizzell.

Ireland. D'ESPARD. New York.
 Francis Edward Dodge.

DE FOREST—DE AND DE LA.
 Avesnes. New Netherland.
 Robert W. de Forest. Miss Emma G. Lathrop. Mrs. George P. Lawton.
 Edward De Forest Shelton. Miss Jane De Forest Shelton. George C.
 Warner.

Vendôme, Loir et Cher. DE FROUVILLE. Virginia.
Thomas W. Balch.

DE GRAY.

Miss C. A. Mount. Miss Susan Mount.

Franche Comté. DE KAY, DE KEY. New Amsterdam.
Miss M. N. B. Cooper. Mrs. William Rumsey.

Picardie. DE LANCEY. New York.
Mrs. Western Bascome. Edward de Lancey. General John Watts de
Peyster. Miss Mary Justina de Peyster. Miss Julia G. McAllister.

DE LÉCHEILLES. Virginia.

Nicholas L. Dashiell.

DE LILE. Massachusetts.

Gen. Fred. D. Grant. Mrs. James Roosevelt. Mrs. Eliza M. C. White.

Picardie. DE LORME. South Carolina.
Mrs. Idabelle S. Kress.

Saintonge. DE LUZE New York.
Philip Schuyler de Luze.

Normandie. DE MANDEVILLE. New Amsterdam.
Mrs. F. W. Huidekoper. Mrs. Idabelle S. Kress. Mrs. Geo. Austin
Morrison. Mrs. Charles F. Roe.

✓ DEMAREST, DES, DU, DE MARÉE, DESMARETS

Beauchamp en Picardie. New Netherland.
Mrs. George F. Adams. Theodore M. Banta. Rev. Alfred H. Demarest.
Rev. William H. S. Demarest. Mrs. F. W. Huidekoper (three lines).
Mrs. Idabelle S. Kress. Jas. O. La Bach. Paul M. La Bach. Miss
Dorothy Lord Maltby. Mrs. John W. Moore. Mrs. Charles F. Roe.
F. McMillan Stanton. Mrs. John Stanton. John R. Stanton.

Rouen. DE PEYSTER. New Amsterdam.
Miss Maria L. Anderson. Mrs. General Robert Anderson. Mrs. Eliza L.
de P. Clarkson. Rev. N. Bayard Clinch. Henry Rutgers R. Coles. Miss
Augusta M. de Peyster. Miss Emily M. de Peyster. Miss Frances G.
de Peyster. F. Ashton de Peyster. Frederic J. de Peyster. Miss Helen
van C. de Peyster. General John Watts de Peyster. Miss Mary Justine
de Peyster. Mrs. M. P. Ferris. Mrs. James M. Lawton. Miss Margaret
S. Remsen. James S. van Courtlandt (two lines). Miss Mariana
Velazquez.

Comines near Lille. DE PRÉ. New Amsterdam.
Mrs. E. McLean Haughey. Mrs. Idabelle S. Kress.

DE RAPALIÉ—JÉ--YÉ—PELIÉ—JE—YE—PELLE and without DE.
Leyden. Wallabout.

Henry F. Barrell. Mrs. William A. Budd. Henry R. R. Coles. M. P. Ferris. Geo. P. Hall. Lea McL. Luquer. Nicholas Luquer. Thatcher T. B. Luquer. Miss Dorothy L. Maltby. Charles Kingsbury Miller. Mrs. John W. Moore. Mrs. A. E. Orr. Mrs. Ellen R. Peabody. Henry S. Rapelye. Jacob C. Rapelje. Charles S. Richards (two lines). Mrs. Susan A. Richards (two lines). Mrs. Annie L. Rieman. Mrs. F. J. Platt Scott (two lines). Miss Amanda M. Smith. Miss Sarah P. Smith. F. McMillan Stanton. Mrs. John Stanton. John R. Stanton. Mrs. Allen H. Strong. Mrs. Van Campen Taylor. Henry Van Kleeck. Mrs. William J. Wright.

DE RESSÉGUIER.

Mrs. John H. Snitzler.

DE RUINE, DE RUYNS.

Landrecies en Hainault.

Harlem.

Theodore M. Banta. Mrs. E. McL. Haughey. Mrs. F. W. Huidekoper (two lines). Mrs. Idabelle S. Kress (three lines). James O. La Bach. Paul M. La Bach. Miss Dorothy L. Maltby.

Lorraine.

DE SAUSSURE.

South Carolina.

William S. Bacot. Hugh R. Garden. Charles D. Simons. James D. Simons.

Holland.

DE SILLE.

New Amsterdam.

Miss Margaret A. Jackson.

Poitou.

DE SOUCHE.

Pennsylvania.

John J. de Zouche.

Aunis.

DE VAUX.

New Amsterdam.

Miss E. Cockcroft. Dr. Richard Faulkner (ancestress from *Paris*). Mrs. Emma A. J. Hopkins. Mrs. Idabelle S. Kress.

La Rochelle.

DE VOTION.

Connecticut.

Miss Elizabeth K. de Votion. Miss Harriet H. de Votion. Miss Sara de Votion. Miss Anne Shelton Williams. Mrs. Catherine P. Williams.

DE LA BORDE.

Miss Margaret A. Jackson. Philip Rhinelander. T. J. Oakley Rhinelander. Miss Mary E. Robert.

Saintonge.

DE LA FONTAINE.

Virginia.

William M. Fontaine. Charles W. Maury. Col. Richard L. Maury.

Normandie.

DE LA GRANGE.

New Amsterdam.

James S. Van Cortlandt.

Normandie.

DE LA MAR, LAMAR.

Maryland.

Mrs. F. Cazenove Jones.

DE LA MAISTRE, LE MAISTRE, LE MAÎTRE, ETC.

Caen.

Long Island.

William D. Barbour. Henry Rutgers R. Coles. E. D. De Lamater. Mrs. Eliza W. Hook. Clement Le Boutillier. John Le Boutillier. Thomas Le Boutillier. Dr. William Le Boutillier.

DE LA NOY, DE LA NOYE, DELAUNEY.

Leyden.

Massachusetts.

General Fred. D. Grant. Mrs. James Roosevelt. Mrs. Eliza M. C. White.

DE LA PLAINE, DELAPLAINE.

Touraine.

South Carolina.

Mrs. J. B. Garretson.

DE LA VOUTE.

J. Oscar Voute.

Nantes (Wurtemberg). DOMBOIS.

Mrs. Richard Mitchell Bent. William Fred. Hasslock.

DOIAU, DEYO, etc. (45 variations in spelling in New Paltz Records).

Artois.

New Paltz.

Hon. A. T. Clearwater. Robert Emmet Deyo. Wm. Maison Du Bois. Miss Annie D. Ferree. Barr Ferree. Samuel P. Ferree. Gustavus D. Julien. Rev. Matthew C. Julien. Clarence A. Rundall. James S. van Courtlandt. Miss Elizabeth F. Young. Mrs. Emilia F. Young. Mrs. William H. Young.

La Rochelle.

DOMINIQUE.

New York.

Bayard Dominick. Henry B. Dominick.

Normandie.

DROMMEAU.

James B. M. Potter, Jr. William H. Potter.

Marennnes.

DU BOIS (JACQUES).

New York.

Elmer Ewing Green.

Artois (Manheim). DU BOIS (LOUIS).

New Paltz.

Prof. Henry M. Baird. Mrs. William A. Budd. Robert E. Deyo. Rev. Anson Du Bois. Dr. John C. Du Bois. William A. Du Bois. William Maison Du Bois. William E. English. Peter J. Elting. Miss Annie D. Ferree. Barr Ferree. Samuel P. Ferree. Samuel Eberly Gross. Mrs. Louise Du Bois Kendall. Mrs. H. S. Ladew. Ralph Le Fevre. Mrs. Schuyler Merritt. Prof. J. K. Rees. Clarence A. Rundall. Miss Florence L. Sahler. James S. van Cortlandt. Henry van Kleeck. Miss Elizabeth F. Young. Mrs. Emilia F. Young. Mrs. William Hopkins Young.

Canterbury, Eng. DU BOIS (PIERRE).

New York.

Mrs. E. Warren Hook.

Sedan.

DU CLOUX.

New Amsterdam.

Mrs. Idabelle S. Kress. Mrs. George Perkins Lawton. Edward De Forest Shelton. Miss J. De Forest Shelton.

- Normandie. DUMONT.
John B. Dumont.
- Paris. DU PONT. Delaware.
Col. Henry A. Du Pont.
- Saintonge. DU PUY, DE PUY. New Amsterdam.
Miss Eleanor G. Du Puy. Herbert Dupuy. Dr. Richard Faulkner (ances-
tor from *Paris*). Walter Graham.
- Champagne. DU PUY. Virginia.
William T. Van Culin.
- DURAND. Connecticut.
Mrs. Gertrude S. Bolmer. Mrs. Ellen S. Thompson.
- Picardie. DURIE, DURYEE. New Netherlands.
Rev. Joseph Duryee. Richard W. Stevenson.
- Languedoc. DUTÉE. Massachusetts.
Dr. Pearce Bailey.
- Leiden. DU TRIEUX, DE TRIEUX, DE TRUX.
Miss Emma G. Lathrop. Mrs. George P. Lawton. Edward De F. Shel-
ton. Miss Jane De F. Shelton. James S. Van Courtlandt.
- DUVAL. Maryland.
H. Rieman Duval.
- L'Isle de Ré. EROÜARD. New Rochelle.
Mrs. E. McL. Haughey. William H. Heroy. Mrs. Idabelle S. Kress.
- Languedoc. FABRIQUE.
Miss Dorothy L. Maltby.
- La Rochelle. FANEUIL. Massachusetts.
Wallace T. Jones. Dr. Faneuil D. Weisse.
- Touraine. FAUCONNIER. Staten Island.
Pierre—George L. Heins. Abraham E. Helffenstein. Edwin A. Marschalk.
Miss Matilda R. Vaughan.
John—William H. Falconer.
- Dauphiné. FAURE. New York.
Eugène A. Demonet.
- FELLE. New York.
Mrs. Montgomery Schuyler.
- FELTER.
Hon. H. W. Bookstaver.
- Switzerland. FERREE. Pennsylvania.
Miss Annie D. Ferree. Barr Ferree. Samuel P. Ferree. Mrs. Malcolm
MacDonald. Miss Elizabeth F. Young. Mrs. Emilia F. Young.

La Rochelle. FLANDREAU. New Rochelle.
 Washington I. L. Adams. Felix E. Flandreau. Mrs. C. C. Goldthwaite.
 Champagne. FLOURNOY. Virginia.
 Capt. William C. Rivers, U. S. A. Mrs. L. Fournoy Van Deventer.
 Soubize. FOUCHEREAU.
 Rev. Chas. H. B. Turner.

La Rochelle. FRANÇOIS. New Amsterdam.
 Banyer Clarkson. Matthew Clarkson. Col. William Jay. Wm. Jay
 Schieffelin.

FREER. New Paltz.
 Ralph Le Fevre.

FRISSELLE, FRAISE.
 William H. Frizzell.

L'Isle de Ré. FRIQUET. New Rochelle.
 Mrs. E. McL. Haughey. Mrs. Idabelle S. Kress.
 Saintonge. FUMÉ. New York.
 George W. Quintard.

Normandie. GAILLARD or GAYLORD. Connecticut.
 Mrs. Robert Harwood. Mrs. William H. Moseley. Mrs. Edmund C.
 Péchin. Mrs. Maria W. Pinney. Mrs. Benjamin Reynolds. Mrs. Charles
 E. Rice. Henry Chauncey Ward.

Mauzé. GALLAUDET. New Rochelle.
 Prof. E. M. Gallaudet. General Paul A. Oliver.

GAINEAU, GERNEAUX, GANO.
 La Rochelle. New Netherland.
 Mrs. Fletcher Bangs. Mrs. Charles P. Perkins.

L'Isle de Ré. GARNIER. New Amsterdam.
 Augustus C. Gurnee. Miss Miriam K. Wallis.

Soubise. GAUTIER. New York.
 Dudley G. Gautier.

Saintonge. GERMAINE—MON. New Oxford.
 Mrs. Charles H. Alden. Mrs. C. Addison Mann.

Bergerac. GILET, GILLETT. Connecticut.
 Mrs. Gertrude S. Bolmer. John Gillett Ellis. Mrs. Wm. R. Ellis. Mrs.
 N. A. M. Foote. Mrs. C. M. Gillett. Kirke Lathrop. Mrs. Ellen S.
 Thompson.

Lyonnais. GITTON.
 Miss Julia G. McAllister.

GOUIN.

Mrs. E. McL. Haughey. Mrs. Idabelle S. Kress. Venette Francis Pelletreau.

La Rochelle. GRASSET, GRESET. New York.
W. Grasset Thomas.

La Rochelle. GRATIOT. St. Louis.
Mrs. William D. Bishop. Mrs. A. H. Fowler.

Soubise. GUERRY. New York.
Benjamin Aymar. Miss Elizabeth Aymar. Miss Harriet Aymar. José Aymar. Mrs. F. J. Blodgett. Mrs. John C. Cattus. Aymar Embury. Mrs. Robert Van Buren. Mrs. Helen E. Wardwell.

NOTE.—Is Guerri from Poitou to South Carolina the same as Guerry?

Moise. GUIMAR. New Paltz.
Mrs. William S. Young.

GUION—YON.

St. Martin en Ré. Staten Island and New Rochelle.
Rev. William P. Guion. William Hillman. Oscar Brown Ireland. Mrs. John L. Jerome.

La Rochelle. GUITTON.
Clement Le Boutillier. John Le Boutillier. Mrs. Margaret Le Boutillier. Thomas Le Boutillier. Dr. Wm. Guitton Le Boutillier.

HARGER. Stratford, Conn.
Mrs. Cyrus Berry Peets.

HASBROQUE—BROUCQ—BROUCK, ASBROQUE.

French Flanders. New Paltz.
Wm. Maison Du Bois. James S. Van Courtlandt. Mrs. William S. Young.

HEGEMAN (WALLOON).

Miss Annie E. Hegeman.

La Rochelle. HET. New Amsterdam.
Elmer Ewing Green.

L'Isle de Ré. JAUDON. South Carolina.
Mrs. Thos. Cadwalader Harris. Mrs. Henry Lea.

La Rochelle. JAY. New Amsterdam.
Banyer Clarkson. Matthew Clarkson. Miss M. N. B. Cooper. Edward F. de Lancey. Col. William Jay. Mrs. Lea McL. Luquer. Mrs. R. B. Moffat. Wm. Jay Schieffelin.

JEARAULD—OULD, JÉRAULD, JEROE.

Languedoc. Massachusetts.
Dr. Pearce Bailey.

La Rochelle. JOHONNOT, JOHANNOT. New Oxford.
James W. Clark.

French Flanders. JORISE—SSE—ICE. Esopus.
Miss Annie D. Ferree. Barr Ferree. Samuel P. Ferree. Gustavus D.
Julien. Rev. Matthew C. Julien.

L'Isle de Ré. JOUËT. Narragansett.
Cavalier H. Jouët.

JUILLARD.

A. D. Juillard.

Cardaillac en Guyenne. LABORIE. New Oxford.
Mrs. Gertrude S. Bolmer. Mrs. John H. Snitzler. Mrs. Ellen Sanford
Thompson.

Bordeaux. LANIER. New York.
Charles Lanier.

Antilles. LASTY, LATY. New York.
Mrs. E. McL. Haughey. Mrs. Idabelle S. Kress.

La Rochelle. LA TOUR (DE LA). New York.
Miss Margaret A. Jackson. Philip Rhinelander. T. J. Oakley Rhinelander.
Miss Mary E. Robert.

Oise-en-Béarn. LA TOURETTE (DE LA). New York.
Mrs. Eliot Danforth.

LAURENS, LAURENT.

Mrs. Montgomery Schuyler.

New Amsterdam. LAURIER. New Amsterdam.
Chas. C. Dickinson.

Champagne. LAVILLON. Virginia.
Wm. T. Van Culin.

Bordeaux. LE BARON. Plymouth.
James W. Clark. James L. Johnson. Mrs. Edward Y. Swift. Mrs. Grace
Le Baron Upham. Miss Mary Van Buren Vanderpoel.

LE BLANC. Staten Island.
Gustavus D. Julien. Rev. Matthew C. Julien. Mrs. Wm. Hopkins Young.

LE BOUTILLIER.

Clement Le Boutillier. John Le Boutillier. Thomas Le Boutillier. Dr.
William G. Le Boutillier.

L'Isle de Ré. LE BRUN. Narragansett.
Benjamin Aymar. Miss Elizabeth Aymar. Miss Harriet Aymar. José
Aymar. Mrs. Robert Van Buren.

Rouen. LE COMTE, LE CONTE. New Rochelle.
Mrs. E. Warren Hook. Dr. Robert Le Conte. Mrs. James Pardon Snow.

L'ESPENARD. New Rochelle.

Henry C. Trevor.

- Paris. L'ESTRANGE, STREING. New Rochelle.
 Mrs. Henry C. Payne.
- Manheim. LE FEBRE. Esopus.
 Howard Crosby Brokaw. Irving Brokaw. Isaac V. Brokaw. William V. Brokaw.
- Palatinat. LE FEVRE. New Paltz.
 William H. Du Bois. Peter J. Elting. Gustavus D. Julien. Rev. Matthew C. Julien. Ralph Le Fevre. Mrs. Malcolm Macdonald. Richard W. Stevenson.
- LEGEREAU.
 Miss Catherine Norwood. Frederick W. Stelle. Morton Burr Stelle, Jr. William Watts Stelle.
- Picardie. LE GRAND. Kingston.
 Col. Le Grand B. Cannon.
- La Rochelle. L'HOMMEDIEU. Staten Island.
 Mrs. W. G. Farlow.
- Paris. LE MESTRE. New Rochelle.
 Mrs. Henry C. Payne.
- Normandie. LE MOINE, MAWNEY. Narragansett.
 James B. M. Potter, Jr. William H. Potter.
- La Tremblade. LEQUIÉ, L'ESQUYER. New Netherland.
 Mrs. Elbert Floyd-Jones. Lea McL. Luquer. Nicholas Luquer. Thatcher T. P. Luquer. Mrs. A. E. Orr. Mrs. Chas. Dod Ward.
- La Rochelle. LE ROY. Massachusetts.
 Mrs. Edward King.
- L'Isle de Ré. LE SERRURIER. South Carolina.
 Rev. Robert Wilson, D. D.
- Normandie. LE SUEUR or LOZIER. South Carolina.
 Mrs. George F. Adams. Mrs. F. W. Huidekoper. Mrs. Idabelle S. Kress. Miss Dorothy L. Maltby. Mrs. Charles F. Roe.
- La Rochelle. LUCAS. South Carolina.
 Mrs. Montgomery Schuyler.
- Saintonge. MAGNY, MANY, MAIGNY. Narragansett.
 Benjamin Aymar. Miss Elizabeth Aymar. Miss Harriet Aymar. José Aymar. Mrs. F. J. Blodgett. Miss Emma E. Cattus. Mrs. John C. Cattus. Aymar Embury. Mrs. Robert Van Buren. Mrs. Ellen E. Wardwell.
- MALLET. New Oxford.
 Julien Henry Lee.
- Alsace. MANGEOT.
 Miss Clementine R. Troxell.

- Aunis. MANIGAULT. South Carolina.
Miss Julia G. McAllister.
- Poitou. MARION. South Carolina.
Miss Julia G. McAllister.
- MARQUAND.
Prof. Allen Marquand.
- Languedoc. MASCARÈNE.
Paul Mascarene Hubbard. Mrs. Dean Pierce.
- MASSÉ. Virginia.
Miss Maria S. Anderson. Mrs. James M. Lawton.
- Guienne. MAURY. Virginia.
Charles W. Maury. Col. Richard L. Maury.
- L'Isle de Ré. MAZYCK, MAZICQ. South Carolina.
Rev. Robert Wilson, D. D.
- MELYN.
Mrs. Montgomery Schuyler.
- MERCEREAU—SEREAU.
Moïse en Saintonge. Staten Island.
Mrs. William Barbour. Dr. Charles S. Bull. Mrs. Henry G. Campbell.
Mrs. Elliot Danforth. Mrs. Eugene A. Hoffman. Rev. William Prall.
- Touraine. MERCIER. South Carolina.
William S. Bacot. Charles D. Simons. James D. Simons.
- La Rochelle. MERCIER, MARCIER. New Rochelle.
Philip Rhinelander. T. J. Oakley Rhinelander.
- Normandie. MESIER—ZIER.
Louis Mesier.
- Picardie. MESUROLE, MIZEROL. New Netherland.
Charles S. Richards. F. V. Shonnard.
- Alsace. MICHELET.
Miss Clementine R. Troxell.
- England. MOLINES. Plymouth.
John Balch Blood. Elijah T. Farnham. Alden Freeman. Linus E. Fuller.
William M. Grinnell. Mrs. J. W. Harry James. Mrs. Thomas A. Lawton.
Mrs. C. Addison Mann (2 lines). Mrs. Clara L. McMurtry. Mrs. William
H. Moseley. Mrs. Edmund D. Randolph. Mrs. Thomas A. Reilly. Mrs.
P. M. Shannon. Benjamin Shepard. Mrs. Byron Sherman. Mrs. Rosa
W. Smith. Mrs. H. T. Swan. Geo. W. Thayer (2 lines). Samuel R.
Thayer (2 lines). Mrs. Eliza E. Chandler White (2 lines).

- Touraine. MOREAU. South Carolina.
William S. Bacot.
- MOTTET.
Frederick Mottet.
- NICOL.
Hon. A. T. Clearwater.
- Poitou. OLIVIER. Boston.
James W. Clark.
- L'Isle de Ré PAIRAN. Massachusetts.
James W. Clark. Peter B. Olney. Mrs. Peter B. Olney. Hon. Richard Olney.
- La Rochelle. PAPIN. New York.
James L. Johnson. Mrs. E. G. Putnam.
- Normandie PAPILLON.
Mrs. Mary. P. B. B. Cameron.
- Poitou. PARDIER—DIEU, PARDEE. Connecticut.
Marwell B. Richardson. Miss Elizabeth M. Utley.
- Artois. PARISIS.
Lawrence Turnure.
- Touraine. PASQUEREAU. South Carolina.
George L. Heins. Dr. Abraham E. Helffenstein. Edwin A. Marschalk.
Miss Matilda R. Vaughan.
- Lorraine. PÉCHIN.
Miss Mary Pechin Ashbridge. Miss Lila S. Péchin.
- Saintonge. PELLETREAU. New York.
Venette Francis Pelletreau.
- Normandie. PELLIER.
Clement Le Boutillier. John Le Boutillier. Thomas Le Boutillier. Dr. William Le Boutillier.
- PENGRY.
A. Augustus Smith.
- Island of Jersey. PERRIN—NE. Staten Island.
Mrs. Nathaniel Burruss. Nathaniel Charter Burruss. Mrs. William Coxford.
Mrs. L. Holbrook.
- Aunis. PÉRONNEAU. South Carolina.
William S. Bacot. Charles D. Simons. James D. Simons.
- Bermuda. PERROT, PÉROT. New York.
Miss Annie Hegeman. Joseph S. Pérot. Mrs. Henry Kirke Porter.

- L'Isle de Ré. PERROTAU. Narragansett.
Cavalier H. Jouët.
- La Rochelle. PETIT.
Mrs. Warren Rawson.
- Poitou. PENÉO—NNÉO, PINNEAU. Plymouth.
Samuel D. Brewster. Mrs. Charles A. Nicola.
- La Rochelle. PINTARD. New Jersey.
Robert F. Cutting. William Bayard Cutting.
- Guernsey. POINGDEXTRE, POINDEXTER. Virginia.
Miss Maria L. Anderson. Mrs. James M. Lawton.
- Soubize. POINSET.
Rev. Charles H. B. Turner.
- Normandie. PRAA. New Netherland.
Charles S. Richards. F. V. Shonnard.
- Paris. PROVOOST, PREVOT. New Amsterdam.
Banyer Clarkson. Matthew Clarkson. Mrs. Benjamin S. Church. Alfred
Hodges. Mrs. Montgomery Schuyler.
- Saintonge. PRIOLEAU. South Carolina.
Prof. E. M. Gallaudet. General Paul A. Oliver.
- Saintonge. QUANTIN (see CANTIN—E). New Rochelle.
Benjamin Aymar. Miss Elizabeth Aymar. Miss Harriet Aymar. José
Aymar. Miss Sophie Boucher. Pierre L. Boucher. Mrs. Robert Van Buren.
- QUEREAU.
Benjamin Aymar. Miss Elizabeth Aymar. Miss Harriet Aymar. José
Aymar. Miss Sophie Boucher. Pierre L. Boucher. Mrs. Robert Van Buren.
- Poitou. QUINTARD. New York.
George W. Quintard.
- Bretagne. RAVENEL. South Carolina.
Rev. Robert Wilson, D. D.
- La Rochelle. RENAUD. Narragansett.
Philip Rhineland. T. J. Oakley Rhineland.
- RENAUDET.
Mrs. Cornelia M. B. Ralph.
- Holland. RENEAU, REYNEAU—NAUD. New Rochelle.
Charles F. Darlington. Rev. James H. Darlington.
- Paris. REQUA. New York.
Rev. Daniel R. Foster. William Cary Sanger.

RHINELANDER.

Philip Rhineland. T. J. Oakley Rhineland.

La Rochelle. RICHARD. New Netherland.
 Dr. Paul Richard Brown, Major, U. S. A.

La Rochelle. ROBAR, ROBERT. New York.
 Miss Margaret A. Jackson. Philip Rhineland. T. J. Oakley Rhineland.
 Miss Mary E. Robert.

SANSÉ.

Mrs. Idabelle S. Kress.

Bretagne. SAINT JULIEN (DE). South Carolina.
 Rev. Robert Wilson, D. D.

Marenn. SAUZEAU. New York.
 Elmer Ewing Green.

French Flanders. SÉE. Harlem.
 Mrs. Idabelle S. Kress. Mrs. F. J. Platt Scott.

SEQUIN—GUINE. New Rochelle.
 Dr. Charles S. Bull. Hon. A. T. Clearwater.

Poitou. SÉJOURNÉ, SIGOURNEY. Massachusetts.
 Peter B. Olney. Mrs. P. B. Olney. Hon. Richard Olney.

SELEU, LLEU, SEU, SE LEU, LE SEU.

Bordeaux. Massachusetts.
 Dr. Frederick S. Seleu. Timothy G. Seleu. Mrs. William W. Wilcox.

La Rochelle. SEROT.
 W. Irving L. Adams.

Saint Maixent. SEUL. Pennsylvania.
 Dr. Edward H. M. Sell.

Nieppe. SOHIER. New Amsterdam.
 Theodore M. Banta. Rev. A. Howard Demarest. Rev. Wm. H. S. Demarest. Mrs. F. W. Huidekoper. Mrs. Idabelle S. Kress. Jas. A. La Bach. Paul M. La Bach. Miss Dorothy L. Maltby. Mrs. John W. Moore. Mrs. Charles F. Roe. F. McMillan Stanton. Mrs. John Stanton. John R. Stanton.

NOTE.—The name of Marie Sohier is found in South Carolina, from Normandie.

Poitou. SOULICE. New Rochelle.
 Mrs. John L. Jerome.

St. Christopher. STELLE. New York.
 Miss Catherine Norwood. Frederick W. Stelle. Morton Burr Stelle, Jr.
 William Watts Stelle.

La Rochelle. SYCARD, SICARD. New Rochelle.
 W. I. Lincoln Adams. Morgan H. Seacord.

Picardie. TESTARD.
Theodore Bogert. William Benezet Bogert.

THÉLABALL. Virginia.
Edward W. James. James W. Hunter.

Island of Jersey. THOREL. New York.
Mrs. Nathaniel Burruss. N. Charter Burruss. Mrs. William Coxford. Mrs.
L. Holbrook.

Picardie. TOURNEUR. New Netherland.
Miss E. Cockcroft. Mrs. Emma A. J. Hopkins. Rev. Charles H. B. Turner.
Lawrence Turnure.

Montauban. TRABUE. Virginia.
Wm. T. Van Culin.

Paris. TRICO. New York.
Henry F. Barrell. Mrs. William A. Budd. Henry R. R. Coles. Morris P.
Ferris. George R. Hall. Lea McI. Luquer. Nicholas Luquer. Thatcher
T. B. Luquer. Miss Dorothy L. Maltby. Ch. Kingsbury Miller. Mrs. John
W. Moore. Mrs. A. E. Orr. Mrs. Ellen R. Peabody. Jacob G. Rapelje.
Henry S. Rapelyé. Charles S. Richards (2 lines). Mrs. Susan A. Richards
(2 lines). Mrs. Annie L. Rieman. Miss Amanda M. Smith. Miss Sarah
P. Smith. F. McMillan Stanton. Mrs. John Stanton. John R. Stanton.
Mrs. F. J. Platt Scott (2 lines). Mrs. Allen H. Strong. Mrs. Van Campen
Taylor. Henry Van Kleeck. Mrs. William J. Wright.

L'Isle de Ré. VALLEAU, VALEAU, VALOS. New Rochelle.
Miss Eleanor DuPuy. Herbert Dupuy. Walter Graham. George L.
Heins. Abraham E. Helffenstein. Edwin A. Marschalk. Miss Matilda R.
Vaughan.

Normandie. VASSALL. Massachusetts.
Alden Freeman.

Normandie. VENABLE. Virginia.
Mrs. Joseph J. Casey.

Artois. VERMEILLE.
Mrs. George A. Farnham.
VERMILJÉ—YÉ.
Rev. A. G. Vermilye.

Languedoc. VER NOOY.
Hon. A. T. Clearwater. Clarence A. Rundall.

Vincennes. VERVEELEN.
Mrs. Eliza W. Hook. Jas. O. La Bach. Paul M. La Bach.

Valenciennes. VIGNE, VIGNÉ, VINGE. New York.
Theodore M. Banta. Mrs. Idabelle S. Kress. Mrs. Charles F. Roe. Mrs.
F. J. Platt Scott.

Bergerac. VILLEPONTEUX—TOUX. New Rochelle.
Rev. Edward O. Flagg.

Soubise. VINCENT. New York.
Benjamin Aymar. Miss Elizabeth Aymar. Miss Harriet Aymar. José
Aymar. Mrs. F. J. Blodgett. Mrs. John C. Cattus. Aymar Embury.
Mrs. Montgomery Schuyler. Mrs. Robert Van Buren. Mrs. Helen E.
Wardwell.

VINTMAIRE.
Rev. A. V. Wittmeyer.

WALDO.
Mrs. F. K. Hunter.

The foregoing list of "Family Names of Huguenot Refugees to America" was compiled and revised by Mrs. James M. Lawton, Chairman of Pedigree Committee.

THE HUGUENOT CHURCH LOT AND ITS NEIGHBORS.*

BY WM. S. PELLETREAU.

Among the treasures of the New York Historical Society is a deed bearing the autograph and seal of his Royal Highness, James, Duke of York, once the sole Lord and owner of all the Province of New York.

"Know all men by these presents, that I James, Duke of York and Albany, Earle of Ulster, Lord High Admirall of England and Ireland, Constable of Dover Castle, Lord Warden of the Cinque Ports and Governour of Portsmouth, &c., for and in consideration of the sum of five hundred pounds, to me in hand paid, Have Granted, bargained and sold, and by these presents do fully, clearly and absolutely bargain and sell unto Richard Nicholl, Esq: That my house late belonging to Gillis Petersen Van Brough, situate in the Brewers or Stone street in New York, in America. To Have and to hold the said house with the appurtenances, unto him the said Richard Nicholl, his heires and assigns. To his and their proper use and behoof forever. In Witness whereof I have hereunto set my hand and seal of New York, at St. James, the 5th of July, 1669.

"JAMES. [SEAL]

"Sealed and delivered in presence of

"M. WREN,

"THOMAS HAYWOOD."

The next day Richard Nicoll, the English Governor of New York, sold the same "to Mr. Thomas Delavall, of New York, merchant" for £500, July 6, 1669.

"I, Thomas Delavall, of New York, now resident in the Esopus (Kingston) * * * Do grant and convey, unto my well beloved son John Delavall of New York, merchant, in consideration of the love and affection I bear to him, * * * All that my house and lott situate in the Brewers or Stone street in the city of New York, between the house of Mr. Frederick Phillipse, formerly Jeronimus Ebincks, and the house of the widow De Freeze, and now in the tenure and occupation of Mr. Thomas Codrington and Mr. John White and the said John Delavall. Dated November 24, 1680.

"THOMAS DELAVALL.

"Witnesses :

"EDWARD DYER.

"JOHN FORTUNE."

This was a double lot about 50 feet wide, and extended from Stone street to Marketfield street, or what was afterwards popularly known as "Petticoat Lane." In a deed dated April 23, 1686, the lot is mentioned as then owned by John Delavall, and as the Huguenot Church is said to have been built the same year, we may safely conclude that the church lot was bought of John Delavall.

On August 20, 1667, John Delavall divided the south part of the premises

* Read at the unveiling of the commemorative tablet, May 10, 1902. See page 8.

THE HISTORY OF THE CITY OF BOSTON

BY SAMUEL JOHNSON

THE HISTORY OF THE CITY OF BOSTON, FROM THE FIRST SETTLEMENT TO THE PRESENT TIME. BY SAMUEL JOHNSON, ESQ. OF BOSTON.

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LONDON: Printed by J. DODD, in Pall-mall.

MDCCLXXII.

By Authority.

THE HISTORY OF THE CITY OF BOSTON, FROM THE FIRST SETTLEMENT TO THE PRESENT TIME. BY SAMUEL JOHNSON, ESQ. OF BOSTON.

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into two lots, the east lot was sold to Jasper Nessepat and the west lot to Isaac De Forrest. The French Church was north of the former lot, and was bounded on the west by a lot and warehouse of Paul Richards, a well-known merchant, whose son was afterwards mayor of the city; while next west of him was the land of Ponsett Stiele, who was bounded west by the lot of Isaac Deschamps. This latter individual figures conspicuously in a law suit in the Mayor's Court in 1678. It seems that Theunis De Kay, who owned a wide lot on Whitehall street, had purchased a house and lot on Marketfield street, and sold it to Isaac Deschamps, December 13, 1675. He encroached on the lot of De Kay, who forthwith entered his complaint before the Mayor and Aldermen, "That the said Deschamps not being content to enjoy his own, but out of a covetous avaricious and mendacious spirit, hath extended his fence and building upon the land of the plaintiff, and although forewarned, the defendant denies to remove his fence."

Next east of the French Church was the house and lot of Hendrich Van Verde, concerning whom nothing is known. Next east of Jasper Nessepat was the house and lot of the widow De Freeze. This was afterwards owned by Manuel Hiers, one of the early Jewish colony, and a few years later was owned by Olof Stevens Van Cortlandt, who also owned a still wider lot next east, where he had a house and an extensive brewery.

On Broad Street were the houses of Conrad Ten Eyck, David Wessells, and the "great brick house" of William Merritt, who was Mayor in 1695. Also the house of Capt. Brandt Schuyler; and on the corner of Stone street was the house of Hans Kierstede, afterwards owned by Augustus Jay, and we believe now owned by his descendants.

On the corner of Broadway and Stone street was the mansion of Frederick Phillipse, the richest man in early New York, and next east of him was the dwelling of his son, Adolph Phillipse. North of the house of Frederick Phillipse was the original home of the De Kay family, then owned by Theunis De Kay; while on the corner of Broadway and Marketfield street was the house of Barent Corsen, whose descendants are still found on Long Island.

West of Broadway, nearly opposite Exchange Place, is a very narrow lane, called in ancient times the "Oyster Pasty Lane," but now degraded to "Tin Pot Alley." On the south side of this street were originally houses, and one of them was that of Rev. Pierre Dailie, the Minister of the French Church.

In 1703 the old church had evidently become unsuitable for the purpose, and on June 14 of that year an act of the Provincial Assembly was passed, authorizing its sale. The lot was then described as bounded north by Petticoat Lane, west by Isaac De Forrest, east by Henry Van Feuren, and south by the lot of Jasper Nessepat, deceased. The north side was 27 feet, 7 inches, the south line 26 feet 6 inches, and 48 feet 9 inches in length. There is no record as to whom it was sold, but probably to Harman Rutgers.

The next we know of this lot is, that on February 6, 1729, Anthony and Harmanus Rutgers, "sons of Harman Rutgers, late of New York brewer," sold the same to Rodrige Pacheco, a Spanish Jew. It is described as a "house situate in Petticoat Lane, on which said lot was erected a house for the Publick Worship of God which was commonly called the French Church."

The congregation purchased from Lucas Van Thienhoven a lot on King street (now Pine), and there they built their second church.

The Produce Exchange, like an octopus, has swallowed up about fifteen houses and lots, but as we all can see, has put something vastly better in their place.

THE MARTYRS OF SALIES.*

BY MISS IDA L. H. LAYARD.

To the north of the department of the Basses Pyrénées, where the hills rise and fall in more gentle and peaceful outlines than toward the south, nestles the quaint old-world town of Salies-de-Bearn. It is a toy village of picturesque dwellings huddled one upon the other, crowded within a narrow spot encircled by the swift waters of the river Saleys. The winding alleys follow no rule, except that each leads from the outer circle to the center of the town as speedily as it can contrive to do so. The houses fall against and shoulder each other and look each other in the eyes at a most awkward and unsanitary proximity.

Through the ground floor windows and dark doorways are visible heavy rafters from which hang fat triangular sacking bags revealing by their form the renowned hams of Bayonne pickled in the salt of Salies. Low verandas stretch along the first floors, "*aubant*," as they are called in the local patois, and under their shade, in such streets where the sun's rays can reach, sit all day long the sandal workers, plying their curious trade. They sit astride before their polished boards, shaping interminably the jute soles, to which their women folk add canvas uppers, and embroider them in crude oriental patterns. And all the while a low melodious chant hovers round the swift industrious workers, as one man or another sings plaintive ballads in alternate cadence with his neighbor.

"All roads lead to Rome." All roads in Salies lead to the centre *Place*, the Bedat Bayaa, where stretched the salt water mere, enclosed later in an open tank, and eventually imprisoned in great trap doors. The "*Goucil de la Hount*," or "*Eye of the Fountain*," was the very fount of life to the old town, from the time when the salt pond lay in the midst of the muddy marshes, with only a few huts round it, where lived the primitive community of "*Veziis*" (*Veziis-voisins* — neighbors), until the time when these same neighbors had hedged round their privileges with a network of "*Fors*" or laws and encased their salt fountain with cement.

Salies at the time of the Revocation of the Edict of Nantes and prior to it was but little different in appearance within the town precincts from what it is now. Outside, however, the woods enclosed the town, where now are green meadows interspersed with arable land. Walls surrounded the town on all sides, starting from the ascent to St. Martin's church and cemeteries,—Protestant and Roman Catholic,—and proceeded round to the other church of St. Vincent, on the farther side of the rapid torrent. Both these churches were in possession of the Calvinists when Salies was their stronghold in the days of their supremacy; but in the year 1619 the entry of Louis XIII into Bearn weighed down the balance on the other side, and the Protestants were compelled to build themselves a place of worship on the spot where the present Temple now stands. It was constructed of the stones from the ramparts of the Castle of Belloc, overthrown by d'Epernon, the

* Read before the Society at the Annual Meeting, April 13, 1903.

Roman Catholic governor of the province, and was completed in the year 1623. Close to the church of St. Vincent, which the Protestants had thoroughly fortified, was the extramural enclosure of the *Clauzon*, defended by its own high walls and tower and ditches. From hence the walls followed the circuit of the town, by the bridges of the *Oume* and *Barette*, and rejoined the *Bellevue* gate.

Two castles lorded it over the little town, both belonging, about the middle of the XVIIth century, to Monsieur de Gassion, president of the Parliament of Pau. The one, a fine manorial building, is still enthroned amongst mighty elms above the *Pont de l' Oume*, and the Church of St. Vincent, of which it bore the name, and the other was the "Chateau de St. Pe" (or St. Peter), otherwise called the *Roume* or *Rome*, surrounded by vineyards and gardens. From time immemorial this ancient house was the manufactory, and had the monopoly of the boilers for preparing the salt. The name of *Rome* is said to have originated from a "Romany" or gypsy tinker who first invented the boilers for evaporating the salt.

On the hilly heights around the town, raised above the marshes at their foot, and usually against the sky line, stood—as they still stand—the country seats of the nobility and rich burghers.

On the high road to Bayonne, toward the northwest, peeped from amongst the surrounding trees the "Chateau de Mosqueros"; and facing it on an eminence prominent against the blue heavens rise the brown tower and the old walls of the manor of Bailleux, backed by its gnarled oaks, and inaccessible in bad weather, owing to its steep ascent and deep muddy ruts in the clay soil.

A little farther on to the north, forming a chain of watchers over the town, for good or evil, the Chateau de *Coulomme* crowns the highest point — a long white house with a broad terrace, in the midst of a dense oak park and outlying farms.

Due north, on the summit adjoining the steep ancient highway to the village and Chateau of Belloc, the "*Trinidad*" offered a goal for the pilgrimages of the pious Roman Catholics of Salies town. All around this breezy spot the trees grow thickly upon the hill, leaving an open space where four roads converge. Standing there, at this *carfax*, one sees the northern road drop down the hill to Belloc, and the eye wanders over the swaying tree tops to the broad green surface of the river Adour and the imposing towers of the *Chateau*.

On the south the rapid descent reveals the wide valley trending in illimitable hazy distances to the gray phantom of the *Rhume* mountain; and against the broad southern heavens on the left hand rises the mystery of the rocky barrier between France and Spain.

To the east slopes, amidst tender foliage and thick undergrowth, the wood path to the Forest of Pabaa. This wood covers all this portion of the jurisdiction of Salies, climbing the slopes, dipping into the ravines, an almost impenetrable labyrinth of elms and oaks and ash, with brambles and roses and asphodels at their feet. Unseen birds flash their shadows from thicket to thicket, from branch to branch, traced only by shadow and by song; or a steady outpour of melody from the depths of the gulf of verdure far below one betrays the sanctum of some nightingale.

Even the summer showers scarcely penetrate the shelter; the thunder clouds only intensify the green shadows, and the distant reverberation is lost in the song of the birds. Neither sun nor moon can thoroughly pierce the recesses of this woodland. It is nothing but hill and dale and steep ascent

and deep ravine from this wood to the height where stands the manor of the *Sarrabere*.

Then the hill drops to the narrow valley where dwelt the *Pabaa*, allied to the family of Juson de Saint Aurance. The *Pabaa* were large landed proprietors. The house of *Pabaa*, which Marie du *Pabaa* had brought as dower to Isaac de Sarraude, her husband, consisted of a grange, garden, vineyard, orchard, arable land and coppice of thirty-nine acres and a half, bounded on the east by the Belloc road and on the west by the property of Noble David de Sarrabere. Besides this they possessed an estate called *Moucla*.

There were a great many families of position in the town and neighborhood, men whose names were writ in the "*Livre des chefs de famille*," and who had their portion of salt water by vested right. They bore the name of "*Part prenans*" or shareholders, and these coveted rights descended to the eldest sons and daughters. No unmarried man could be a shareholder, but a son marrying and setting up a household withdrew half the share from his father.

From the year 1678, and onwards, the family of Saint Aurance, of which Jean de St. Aurance was the head, possessed, in the town precincts, in the parish of St. Vincent, a house called St. Aurance, facing eastward on the public road which passed the church and went out through the "*Clauzon*" to the Oithez highway. The house of neighbor Goeytes backed his on the west, with a lane between them, sociably termed "*chemin de voisins*," and on either side to the north and south adjoined the freehold of neighbor Mestemenaut.

Jean de St. Aurance also owned three-quarters of an acre close to the lands of Mosqueros on the other side of the Saleys, near the Chateau de St. Pe, hard by the vineyards of the Seigneur de Madonne, and of Pierre de Hedembaigt, who also rented the land from M. de St. Aurance.

According to the town registers, Jean de Saint Aurance and Jeanne de Borbaste, his wife, were living in 1657, at which date was born a son, Pierre, who at the time of the Revocation of the Edict of Nantes was husband of Anne de Saint Macary, and it is in all probability he in whom the tragic interest of this most tragic period centres.

The Saint Macary were a family of much distinction, occupying important civic posts. They were the Sieurs de Lasalle de Biscay or Viscay in the country of Mixe in Navarre, with a house and gardens in the parish of Saint Martin at Salies, called St. Jean.

The Sieur Samson de Saint Macary married Marie de Casemajor. He also owned property in the outskirts called Carryeder. Jacob de St. Macary possessed a vineyard called Brana, within the town limits, and Jean de St. Macary, surnamed Rache, owned another, called Lacaussade, in front of the Chateau de St. Vincent. He had married on the 11th of August, 1623, Judith de Chibas.

Another family connected with the Saint Macary was that of the Darriades, or D'Arricades. Every family in Salies bore the particle *de* prefixed to its name, which in no wise signified nobility.

Jeanne de Rache married in 1673 Jean D'Arricades, and her brother, Timothée de Rache, surnamed du Bourg, married on the 26th November, 1670, Susanne de Lansalot, daughter of Paul de Lansalot. The house of Paul Lansalot faced the high road which looked on to the *Place du Clauzon*, and was called *Du Pont*, probably from its proximity to the bridge which crossed the Salies in view of its windows. He had another house at the

back, on the north side, divided by a road leading up to the Chateau de St. Vincent, and a third house called *La porte* within the town walls, which he owned in part with his daughter-in-law, Marie des Casaux, wife of Jean de Lansalot.

The family house called Lansalot was owned by Jacob de Lansalot, and the house next door, belonging to the same family, was rented by or had passed into the hands of Pierre Darrigran, with whom the Lansalot intermarried—Zacharie de Lansalot having married Marie Darrigran. They were very close neighbors with Timothée de Rache, whose house was to the north of theirs. The "Maison Lansalot," a fine one-storied mansion, was a freehold. There were other Lansalots in the town. Jean Lansalot-Sarramia, owning the house of Prous, and Jacob Lansalot-Sarramia, who lived next door to Jean Lansalot Bidache, so called from his house of Bidache. Also Isaac Lansalot-Camette, of the house of Lafont, and Maitre Daniel Lausalot-Lavie, of the house Trouville de Caumia. And besides these, Jean Lansalot Loutet, of the house of Lor. The double names appear to arise from marriages, for Jacob de Lansalot had married previous to the year 1657 Anne de la Sarramia, and a Marie de Lansalot as far back as 1626 had married David de Lavie or La Vie. Pierre de Lansalot-Du Pont, to whom belonged the fine family mansion, was married to Isabeau d'Esperbasque, of a noble family who lived on St. Martin's sunny hill, and a Susanne d'Esperbasque is styled first cousin of that Susanne de Lansalot who married Timothée de Rache.

Thus the links of family interests were deeply entwined, and crossed and recrossed in the little old town. Babies were born to one or the other year by year; the Salies homes were full of children and the ties of sponsorship bound the families still closer together. The pastors of the flock, in spite of the threatening clouds on the horizon, kept the registers of births and marriages in their queer narrow books, and the Temple at the foot of St. Martins Hill, owned by Maitre Jean de Cami, lawyer and deputy of the "reformers," continued to fill, unmolested, with its goodly number of worshipers.

In the middle of the XVIth century, during the reign of Jeanne d'Albret, and in spite of her support, the town of Salies had not escaped the agitation of the army of Terride, as is vividly shown by a note in the middle of the register of Baptisms: "Dupuis Juin, jusqu'en Octobre de ceste année de 1569 il n'y eut aucun enfant baptize dans ceste ville a cause de la guerre pour ce que Terride estant venu au pais avec une armee interdit l'exercice de la religion. On portait les enfans a Bidache pour y estre baptizes. Mais Mongomery estant venu aux secours a defait l'armee de Terride, retablit en Octobre l'exercice d'cille."

The promulgation of the Edict of Nantes in 1598, proclaiming religious toleration, had restored outward peace in so far that the chief churches in Salies were in Protestant hands until the year 1619, when they were, as already mentioned, restored to the Romanists.

Then was inserted the thin edge of persecution, at first legally, later by the sword and rack.

In 1680 the meshes began to close tighter round the sturdy flock, and advantages were held out to those who should abjure. For instance, the Edict of 11th November, 1680, authorized that all "Nouveaux convertis" need not pay their debts to their old brothers in the faith (Correligionnaires).

The same Edict prohibited mixed marriages. All sick of the R. P. R. were to be visited by the judges to know if the sick persons wished to die in that religion.

In June, 1681, the abjuration of children of seven years of age was con-

sidered valid. All Protestants were excluded from public offices. The dead might not be buried except secretly before sunrise and after sunset. Doctors were bound to warn the sick to confess, under penalty of three hundred *livres* fine and suspension of office.

Salies-de-Bearn was too close to the capital of the province—Pau—to be overlooked in all these severe measures. On the 6th of August, 1681, the Seigneur de la Farque, jurat, informed the court at Salies that he had, the day before, received a packet and a letter from the first president by which letter he gave orders to the gentlemen aldermen to have posted a Copy of the Decree of the Council by order of the King, on the door of the Temple of those of the “religion pretendrie refformee” (sic).

The town corporation received the packet and letter with all respect and begged to know its contents.

These were weighty and many of the worthy jurats must have trembled as they listened, for most of them were Protestants.

“At Pau, the 31st July, 1681. This is to inform you that it is important for the service of the King that ye take care to post this at once on the door of the Temple of those of the R. P. R. of your jurisdiction, and if possible on an Assembly Day (Jour de presche). And besides which that ye employ all your affection to the service of the King to collect proofs and memoirs of what has been said both at the meeting, and in the private lists (?) of ministers and elders on this occasion. And that ye have the goodness to inform me thereof promptly and carefully. Meanwhile, I am, dear sir, your very affectionate servant La Vie, for, the first President Jurat of Salies.”

Upon deliberation the Corporation decreed that the Edict of which the letter spoke should be published and affixed to the Temple door by Saramia, the bailiff, and by the public town crier, for which they decided to send to Pau for a second copy, and commissioned M. Bouhebert to travel thither, all his expenses being paid.

The Edict was probably that of June, 1681, already cited. M. de Gassion, owner of the two chateaux, was governor of the town, and a bigoted Roman Catholic, strong in his efforts to convert his townspeople. His zeal was not disinterested, for he not only exacted payments from his fellow citizens, but also, at a later date, demanded recompense from the government.

On the 26th October of the same year (1681) there was deliberation upon the payment due to him as governor, and amongst the signatures are those of the Seigneur de St. Macary, of Pierre de Saint-Aurance, Pierre de Lansalot, and Jean de Saint Aurance:

A period of quiet, which nevertheless did not work for peace, followed this meeting. That it was not a silence of goodwill is proved by the fact that the Intendant of the Province of Bearn, Nicolas du Bois, Seigneur de Baillet, was working toward the suppression of fifteen Temples out of the twenty allowed since 1668. This would only have left five places of worship and ten ministers for a population of 6,188 families, or 27,723 souls.

Du Bois was recalled toward the end of the year 1683, and on the 22d of February, 1684, Foucault made his entrance into the Chateau of Pau. Then began for Bearn its reign of terror and the little town of Salies did not escape. Before Foucault had been in the province six months, 1,200 persons had abjured, “his method being, to choose in each borough or village

where the Protestants were in great number, a *nouveau converti* of intelligence, and to promise him a guerdon when he had effected a certain number of conversions. This succeeded well, and these peasants, who went by the name of apostles, worked hard at their conversion."

On the 4th February, 1685, the decree was passed for the suppression of the reformed faith in the fifteen towns, beginning with Pau.

The blow fell upon Salies. By the 31st March its Temple, its beloved "house of God, and gate of Heaven," was doomed. Whilst ordering the suppression and demolition of the Temples, Foucault let fly his other bolt, the "greatest plague" (as the Marechal de Frammont had remarked thirty years previous) which could happen to a province. This was the quartering of the infamous companies of "booted missionaries" on the towns. Forty-seven companies of infantry arrived in April, and the conversions began to be numbered by hundreds and thousands a day. On the 16th of the month only two Temples, out of the twenty, remained in Bearn, namely, those of Belloc and Saint Gladie. On the 18th the former was closed and the pastor had fled.

In the month of May Foucault boasted that the number of Protestants brought into the lap of Mother Church was 5,000, and that before the 15th of June there would be as many more. He reached Salies before the 17th of June on his way to Saint Jean Pied-de-Port. The most active of the converters in the province was the President, Gassion, and his wife. As before said, he possessed great wealth at Salies; and, backed up by eight companies of soldiers, converted almost entirely in the space of a few days this town which was inhabited chiefly by Protestants. The population being strongly attached to its belief, the resistance was greater than elsewhere, and the troops, left to themselves, committed a thousand excesses and ruined the country.

Amongst those converted are many well-known Salesian names. A list of these unfortunate victims to the pressure of persecution is in the "Bibliothèque Protestante à Paris," 54 rue des Saint Peres.

Conversions were paid at a certain price; the coloring given to it was that of a compensation for the damages inflicted by the soldiery.

In the list at Paris, dated 15 July, 1685, are the names of—

"Jacob St. Macary, quatre e'cus par quittance du 21 juin .	12 livres
Pierre Juzon St. Aurance bu.	
Jean de Juzon det St. Aurance du 20 juin . . .	<i>ibod.</i>
Jeanne de Mirassor . . . bu	
Jacob de Lansalot, deux e'cus pour quittance, 21 juin .	6 livres
Zacharie de Lansalot 2 escus pour quittance, 19 juin . .	6 livres."

There are twelve sheets of names.

Foucault writes to M. De Gassion on the 19th of June, the very day of these abjurations:

"I doubted not, sir, but that your presence and knowledge would produce the entire conversion of Salies, but I grieve deeply to hear of the disorders which the officers and soldiers have committed. I order him who commands in that place to see all money be returned under penalty of imprisonment. However, sir, you may in a measure repair the evil by distributing up to 3,000 livres to those poor of the town who have most suffered. I would give them from my own pocket, if the King did not do so, and as affairs have gone

to such a length I send you an order to remove the eight companies to Belloc. Nevertheless I believe it would be better to leave one at Salies, quartered upon the most opinionated. I leave the number blank so that you may fill it as you may judge fit, but I consider it will be necessary to quarter them on the fathers of the children who are not converted, for it is a *ruse* they employ everywhere to convert the old men in order to get rid of the billeting, which is not what we want. It is best to double the billet in the homes of the rebellious, but do it with caution, and try even at the worst to get them to ask for time to get instructed in order to have a pretext not to push them to extremities, and to find means to deliver the town completely of this quartering. I am persuaded that this example will reduce the most rebellious towns, but it was to be desired that things had taken a gentler course; it is the fault of these wretches who would not listen to what one had preached so often, namely, that they would be obliged to yield when they were ruined. . . . Remember sir, to get receipts for the money which you give to the 'convertes' and add to it their abjurations. At St. Jean, this 19 Juin, 1685."

The Corporation, hitherto staunch Protestants, were now to all outer seeming "converted" and they endeavored to show themselves zealous in the religion of the King. M. de Saint Macary was most ardent in his pursuit of his former friends. Such as could fly from the country took every opportunity of reaching a more peaceful shore, but although Bearn was far nearer to the sea than many other provinces, the emigration from thence appears to have been much less than in other regions.

The "Eve of St. Luke"—the Day of the Revocation of the Edict of Nantes, that pivot on which every tale of Huguenot suffering turns—came and went.

The "nouveaux convertis," unable to escape, and more strictly watched than even their stauncher brethren, were prisoners in all but the name. A "relaps" was finer game than an "opincastre."

Meanwhile the Government proceeded to the disposal of the goods left by the refugees. On the morning of the 19th February, 1688, Messieurs Dalon, Debate and others being present at Pau in the House of Parliament, the Advocate General presented the Edict of His Majesty dated in the month of January previous for the annexing the goods of fugitives to the crown. The Edict ran as follows:

"By order of the King.—

"Friends and subjects, we send you our Edict concerning the annexation to our domaine of the goods of the Consistories and of the ministers of the R. P. R., as well as those of the fugitives of the Religion, and we accompany it by this letter by which we order and command you to proceed to register the same pure and simply without concealment or delay; do not fail, for such is our pleasure, given at Versailles, the 27th January, 1688.

"(Signed) LOUIS COLBERT."

and endorsed:

"To our friends and subjects the gentlemen of our Court of Parliament at Pau."

The "affairs of the Religion," as they succinctly termed their proceedings, was the only subject which occupied men's minds at this period.

To the persecuted it was a matter of eternal welfare, to the persecutors a matter of earthly gain. Even the innkeepers kept a good lookout for their own interests.

Marthe Dupij, innkeeper, claims fifty-five livres for having housed for a week the Sieur Darreihly, sub-delegate of Monseigneur the Lieutenant upon the "affairs of religion," and at the same time lodged his secretary, their servants and horses, *which persons* came to confer with Sieur Darreihly. (It may be noted in passing that Marthe Dupij includes the horses as "persons.")

About the middle of the year Monsieigneur Saint-Ruhe, commandant of the king's armies, came into the neighborhood. Saint Macary stayed in the camp to discuss the affairs of the Protestants and was absent for altogether eight days, for which absence he claimed, on the 14th July, the sum of thirty-two livres. He showed himself, like Saul of old time, very zealous in persecuting the church, and wherever a Protestant was to be condemned or hunted out, Monsieur St. Macary was to the fore.

Many, however, of the "nouveaux convertis" were sad at heart at their enforced abjurations. Bitterly did the Huguenots, in those days of fiery trial, bewail before God the signatures which only dire mental or bodily anguish had extorted from them. "They had denied Him with their lips," but it could not be said "that their hearts were far from Him."

Whenever an occasion offered they met together, at the risk of being caught; for a worse fate lay in store for the "relapsed."

In the woods around Salies they met in large numbers to worship the Eternal Father, "their refuge and strength in the time of trouble." Robbing themselves of rest, they crept silently out of the narrow alleys, with their deep shadows and cut-throat corners, across the little bridges where the eddies of the Saleys caught the light of the moon and stars, and reached by little bands, or by twos and threes, the thickets and outlying woods. First one spot and then another was the place of meeting, arranged, as such assemblies always were, by preconcerted arrangements. Amongst so many to whom the secret was confided there always lurked the terrible danger of some one turning traitor, for informers were largely rewarded. In the case of a Huguenot caught in the act of flight, the capturer received his estates as a reward.

Late in June, or in the early days of July, the date is not certain, a great assembly was arranged by Pierre de Saint Aurance and Jacob de Lansalot, to be held at midnight in the Bois de Belloc.

Three or four hundred persons were informed of the meeting and assembled at the appointed hour in the deep wooded ravine near the cross-roads and nigh Belloc. A few were armed with guns and swords — a feeble precaution against any sudden alarm.

There, beneath the overarching trees, scarcely stirred by the warm air, in the fragrant scents of midsummer night's breezes, these earnest souls stood crowded together in the long tangled grass with the roses and honeysuckle blossoming in the darkness, hungering with all their hearts for the Word of God, for the Bread of Life denied to them by their earthly king.

Deprived of their pastors, cast out of their humble Temple, they lifted with one accord their voices to the Shepherd of Israel in the temple not made with hands, in the church of God's wide-spreading presence. Unheeding the danger of the distance to which voices carry in the night, they sang and prayed to the Most High. Possibly they celebrated the "Holy Supper," for in the law-suit against them it is said "other exercises were held."

We can follow, word for word, the simple and pious "use" of the Huguenots, when they assembled to hearken to the word of God. According to the primitive Liturgy of the Church, entitled "*Manieres et fasson qu'on tient es lieux que Dieu de sa grace a visites*" (1553), we know that the "servant of

the people," or in modern parlance, the minister, in the Word admonished all to turn to God, our very merciful Father, beseeching Him to send His Holy Spirit on all, and to have pity on all kings, princes, and governors, and all in dignity and authority, giving them the sword to punish the evil and defend the good. . . . Praying for all who are assembled to hear the word of truth, that our Lord my pardon all their faults and sins, giving His grace and spirit, by which we have full knowledge of all truth, so that purely and holily they may treat, expound and declare; hear, understand, receive and hold the Holy Word, fulfilling the will of this good Father, asking all in the name of His only son Jesus, as he has taught us, saying "Our Father. . . ."

After the prayer followed the sermon, the preacher taking some text of Holy Writ, reading it plainly as our Lord did at Nazareth, and after reading it, he expounded it word for word, explaining it, not with men's words, but with the pure unadulterated word of God. Then, enlarging on the text, the minister exhorted this patient, persecuted flock to be obedient to their sovereign, as far as it was not against God; to put all their heart and trust in God, living honestly and without scandal. "For if our King Jesus was subject and paid to Cæsar that which the rest paid, so likewise should all true and faithful Christians." And after dwelling a long time on the subject of fealty to monarchs he expounded the moral law by reciting the Decalogue, and exhorting them to follow him in the general confession, in words which echo to-day in the Liturgy of the Church of England. "Here we present and cast ourselves before the High Majesty of our God in full confidence and true faith in our Saviour and Redeemer Jesus." . . .

At the end of the confession, the "Lord's prayer" again went up on the solemn solitary voice of the leader of the assembly, while the hearts of the worshippers must have sought to respond to the simple "Thy will be done" and "Deliver us from the Evil One."

When the appeal ceased these children of the Most High, with renewed courage, lifted up their hearts in the grand Symbol of the Faith, the confession of the soldiers of the cross in all ages. With the ring of it in their ears their Leader dropped again into prayer, imploring the help of the Rock of Ages to fill them with truth, grace, and power; to console the desolate, and above all to help and strengthen those who suffer for the faith of our Lord Jesus for His holy gospel, giving them grace to persevere in the Confession of His Name.

The alarm came upon them in the midst of their prayers. What availed then the few swords and guns? The dragoons who had lately been billeted on the town of Salies came down upon the hapless worshippers. In vain did they seek to flee through the wood; the dense undergrowth of thicket toward Belloc, and the ground which drops most rapidly, could allow of no escape on that side. Toward Salies the dragoons enclosed on every hand. A few of the Huguenots succeeded in fleeing toward Belloc and the adjoining villages. The leaders of the assembly fell into the hands of the troops, but of the rest no mention is made.

Pierre de Saint Aurance, Jacob de Lansalot, surnamed Prarran, d'Arricades, surnamed Pedescaux, and Casailot, surnamed Goillaudet, from the neighboring village of La Houtan, were removed at once to the prison at Pau. St. Aurance and Lansalot were committed to the charge of the Sieur de Pededieu, jurat, Guillaume des Casaux, and Jacob de Sorbeig, bailiff. Lansalot and des Casaux were connected by marriage, but at this period "a man's enemies were those of his own household."

Des Casaux and Sorbeig remained with their prisoners at Pau three days,

and Pededieu tarried two days longer. The two former received to defray their expenses nine livres each, and the latter fifteen.

On the 21st July the Sieur de Casse, also of the town and corporation of Salies, was sent by that body to Pau to carry the report made to them upon the matter of *Nocturnal and unlawful* assembly held in the Bois de Belloc, against the prohibition of the Edicts of his Majesty; and having laid the proceedings in the hands of my Lord the Intendant, by the advice of the Council of the Community, and having given information upon the state of things to his lordship the First President, these in their turn gave orders that the witnesses against St. Aurance, Lansalot, and the other prisoners should repair to Pau at once. De Casse and Capdeville were on the point of retiring on account of the commencement of the vacation, but were bidden to remain in Pau until the closing of the proceedings. They were delayed four whole days, they and their horses, and demanded repayment for their absence from home. Capdeville, having been away only four days altogether, received twelve livres, and de Casse, eighteen livres for six days.

Meanwhile, Monsieur de Senay, one of the Councillors of the Parliament at Pau, was sent on the 24th July to Salies and Belloc to gather information against the "nouveaux convertes" who had assembled that fatal night, and especially against the four chief men of their number in the prison at Pau.

Jacob de Sorbeig was also employed again to conduct witnesses to Pau to bear testimony against St. Aurance and Lansalot. He declares on the 22d December, 1688, the expenses incurred by himself and the witnesses, but as he had been sent off on his despicable journey with eighteen livres in his pocket, the Corporation only allowed him ten more.

On the 28th July, 1688, a Wednesday morning, the Council assembled at Pau in the great Hall of Parliament, there being present Messieurs Dalon, D'Esquille, Feydan (intendant), Lasalle, Damade, Belloc, Bordes, Borderes, Labourt and Senay.

Desquille, the President, and de Feydan, the commissioner, were called expressly to sit in judgment on the proceedings against Saint Aurance, Lansalot, d'Arricades de Pedescaux, and Casailot de Goillaudet. The events of the nocturnal meeting were recapitulated, the testimonies of the witnesses weighed, and the foregone conclusion arrived at, that Saint Aurance and Lansalot, as leaders and initiators, were to be condemned to death. The sentence was to be carried out at Salies. Casailot was left in the prison in the Chateau de Pau. Ten months afterwards he was still there, and very ill, which was not surprising, for the prisons at Pau, located in the Tour Gaston Phebus, were in such a ruinous condition that the roofs let in the rain and reduced the prisoners to a wretched plight. Casailot, in the month of May, 1689, had to be removed to the hospital, with the strict injunction that when cured he must return to his captivity.

The death warrant of St. Aurance and Lansalot was signed by M. de Seney, and Monsieur de Mesples, the advocate general.

Then, as was the custom, the prisoners would be brought to hear the sentence of death passed upon them. Stripped to their shirts, bareheaded, barefooted, a placard with their indictment hung round their necks, and a lighted taper in their hands, they were made to kneel before their judges, and having heard the sentence, to confess their fault before God, the King, and the Blessed Virgin Mary, and before justice.

The two gentlemen of Salies were condemned to be broken on the wheel, and their bodies to be exposed upon the public highway. Of d'Arricades there is no mention.

After the sentence was read, the two gentlemen were conveyed back to Salies.

At the same period other prisoners were caught and sent to Pau. An unfortunate woman, by name de Gixon, was captured and sent from Belloc to Pau under the charge of the Sieur de Tachies, she and her gaoler both being Salesiens. With them journeyed three witnesses to confront with her.

M. Isaac de Capdeville, procurator, another Salesien, was sent by the Count de Gange, and a part of the corporation, to the villages of Saint Crig and Lahontan, and other places in the neighborhood, to hunt up certain persons who were present at the unlawful assemblies contrary to the service of God and the King, and who were said to have taken refuge in the aforesaid places. Five days he hunted and made fifteen livres by his pursuit.

On the 29th or 30th of July, 1688, the two prisoners, St. Aurance and Lansalot, were fetched from their gaol by two carters, Jean de Basiart and Pierre de Loulier, and put into their bullock carts. With slow and stately tread the beautiful Bearnais bulls drew them to their place of torture within the town. There, in sight of the whole populace, the two men were stripped and bound on the horizontal wheel which was to extract from them a confession of guilt.

Mortier, clerk of the Court (greffier) of Pau, and Tolon, usher (huissier), presided at the execution of the decree, in order to carry back a full account to the Parliament.

The people were very still while they looked on, "full of a great feeling of obedience to the authority of the King and the Court of Parliament." Then the blows fell crushing upon the extended limbs of the naked victims, and between each blow was wrung from them some avowal which these enemies twisted into a confession of Catholicism and repentance. "They died," said Mortier and Tolon, "repentant and good Catholics, having recognized their fault, and declared with their dying breath, that what was said at the torture was faithful and true. Mortier took down their deposition and remitted it to the greffe de la cour, but a fire in modern days burnt up the lie.

After the executioners had done their worst, the shapeless, mangled corpses were thrown into the carts, and Basiart and Loulier laid their rods over the heads of their patient beasts and turned them in the direction of the pilgrim way to La Trinidad.

Up that steep *Via Dolorosa* labored the animals and men with their awful burden, and there, on the Cross Roads, within sight of the green bowers which had echoed with their "schwanenlieder," the wheels were again hoisted and the bodies of the martyrs left exposed as a witness to all who should seek to worship the Almighty in a fashion contrary to the forms prescribed by His most Christian Majesty.

The carters, like all the rest, made money by the transaction and received two francs apiece for the revolting job, which Saint Macary made over to them a few months afterwards.

When the public health required it, and vengeance was satisfied, M. de Casaux saw to the burying of the remains in a nameless grave, which business, he averred, took him three days, and cost him nine livres.

From this time the dragoons filled the town, which accounts for the "silent and humble obedience." Even the Corporation, servile and zealous in their new zeal of "nouveaux convertes," were anxious to be rid of these terrible guests.

Daniel de Guillem Hedembaig, an inn-keeper, lodged Captain de Vocairene

a day and a night, besides two officers and four dragoons, but he made money out of them, viz., nine livres ten sols.

M. David de Lannabie, Josué de la Badens, and Lacarie Dondatz were compelled to work fifty-seven days on end, from the 8th August to the 3d October, 1688, to supply the company with hay and oats.

Sarramia was bound down to receive the dragoons' horses, in his grange, which was converted into a stable with mangers by Lartique Postoli, Nassiet, and Daraguers, carpenters of Salies.

The Sieur de Ganges, their colonel, behaved most overbearingly to the inhabitants in exacting from them supplies of forage and payment for his troops. The town was being ruined with the lodgings, for which the municipality had to pay, of Monseigneur de Saint Ruhe and Monseigneur l'Intendant, for housing and transport of prisoners and their witnesses to Pau in execution of the decrees of the Court, for the quartering of the dragoons of the Languedoc regiment, and sundry other things. The accounts of the municipality were sorely needing verifying and the remaining store of hay and oats, which had not been entirely consumed by the cavalry prior to their departure, was being reduced effectively by rats and by the rain which filtered through the gutter-pipes and roofs.

Also the rent of these barns had to be paid. The unfortunate Corporation was compelled to decide that all the forage should be sold as well as the mangers and stabling, in order to defray the expenses as much as possible.

The Sieur de Tachies and Monsieur Darriendat, "grand vicar general," went to Pau for four days to ask for help and assistance from M. le premier President and from the Reverend Father, Rector of the Jesuits, in order to get rid of their unwelcome guests.

The Sieur de Tachies also went to Andaux on the 6th August to thank M. Gassion for his endeavors to relieve the town of the garrison. He extended his journey on the 10th to Caresse to buy hay from "Anthoine," and on the next day proceeded along the fair country side to La Hontan, Labatut, and St. Crieg, still in search of the poor victims of the memorable nocturnal meeting. But only one is mentioned as caught, a man of the name of Hourcase, whom it took himself and four riders (recors) to conduct to Bereux near Othez, by order of Colonel de Ganges. There he committed him to the care of the Comte de Brouilck, and later, having treated the riders to a drink at the rate of ten sols, he returned by command of the Court to Caresse on the 17th of the month to buy a cartload of hay from Sarrabere.

Thus, between prisoners and dragoons there was no peace for friend or foe. M. Darriendat, Vicar-general, who accompanied the Sieur de Tachies, was most assiduous in behalf of his flock. To beseech for the removal of the dragoons he made diverse journeys to persons in authority to testify to the fidelity and innocence of the generality of his parishioners. He visited Mont-de-Marsan, Saint-Ferme and Blaye to appeal to M. de Truse, lieutenant-general, and to "de Pruges," Bishop of Dax, and "de Lalanne," his predecessor. He repaired to Pau several times to speak to M. le Lieutenant.

The Municipality were most grateful to him, and Messieurs de St. Macary and de Capdeville made a respectful visit to the Vicar to pay their compliments to him, and to beg his acceptance for the nonce of the sum of fifty livres from the inhabitants and community to refund him a small portion of the expenses he incurred. Later they would make it up to a hundred.

The most trivial proceedings of the "Nouveaux convertes" were watched. On the 30th October Daniel de Perbost came under prosecution. In the words

of the deliberation of the Corporation of Salies, 3d November, 1688, the affair was as follows :

“Les seigneurs de Saint-Macary et de Pededieu, jurats, rapportent au corps de ville qu'ayant eu avis que M. Daniel de Perbost, nouveau converti a la foi catholique, mangeait viande les jours prohibes par l'Eglise et notamment les vendredis et samedis, ils se seraient transportes au devant sa maison, le 30 October dernier, entre cinq et six heures d'apres-midi, jour de samedi, et ayant senti qu'on faisait cuire de la viande, firent entrer Paul de Tauzin et Jean de Capdeville dans sa maison, ils auraient trouve la veuve de Loustau qui rotissait une becasse par ordre de la fille dudid de Perbost ; lesquels dits sieurs jurats auraient ordonne aux dits de Tauzin et de Capdeville de porter la dite becasse embrochee dans la maison de ville ; de quoy ils ont dresse procedure, et apres avoir examine le dite procedure, le corps deliberant, a ete arrete que la dite procedure sera incessamment portee en mains de M. l'Intendant. Et pour cet effet le dit sieur de Pededieu ira a Saint Palais ou est le seigneur intendant.”

Strange to say, the warrant was only issued against Perbost after some years, but was not carried into effect.

The “nouveaux convertis” continued to be looked upon askance, and to be mistrusted.

On the Wednesday preceding the 5th December of the same year, 1688, Saint Macary and the Sieur de Cousteres, having deprived all the “nouveaux convertis” of such weapons as they possessed, proceeded to the town of Navarreux, whither they carried the arms on five horses furnished by Pierre de Pabaa, three men being in charge. The arms were shut up in the King's magazine. Owing to the bad weather the expedition took two days. On the 1st January, 1689, the town Council was solemnly opened by the celebration of a Te Deum. The King broke up the old order by the mouth of Maitre Pierre de Casemajor, King's councillor and lieutenant-general in Bearn, at Sauveterre. The “nouveaux convertis” were to hold office no longer. Those of four years' standing might continue to sit, but as a rule they were to be superseded by old Catholics.

A nemesis fell upon those who had prosecuted their friends and countrymen, on those who had hunted up and down the country, signed their death warrants and witnessed their tortures.

De Capdeville was replaced by Maitre Cyprien de Lafargue ; de Cousteres by Me. Jean de Lavie, “practicien” ; de Tachies was succeeded by his son. Me. Matthieu de Tachies, de Casses, by Me. Bernard de Labadens, and the President of the Corporation, Saint Macary himself, had to go through the ignominy of naming his own successor, Noble Jacques de Davant. Crushed and wounded, branded as rebels, heretics and bastards, the faithful remnant at Salies worshiped God in secret, until the hour of deliverance came ; and silence fell upon the annals of the little old town in the heart of the sunny hills.

APPENDIX—PIÈCES JUSTIFICATIVES.

ARCHIVES DE SALIES. *Censier*. 1678 et 1780.

1678—10 Sept. sous Louis x14.

Censier fait devant Cyprien de Bordenave, Cons: du Roi présence de M. Pierre de Lafitte jurat.

Noble Jean de Vic Bachoué député des hab : de Salies retenu par Jean de Tachies not: public de la ville fait le 8 sept. dans l'assemblée de (entr'autres) Noble Jean de Mosquert Madonne, Macary ci-devant jurat, Miramont Lafont, etc.

Premièrement, ils déclarent que . . . Salies . . . est dans un terroir consistant la plupart en cotaux de petite valeur, sur lequel territoire il y a un petit hameau appelé les Antes dont les habitants sont voisins de la dite ville, morts et vifs . . . d'orient, des terres appelées Lembeye, terre de la métairie appelée Capdandure, possédée par Jean de Sarrabere de Salies, . . . taillies et fougere d'occident avec la terre de la maison de Lahontan, une partie du bois commun chemin public entre deux terres de la maison de Sayons de Diette, de Cavaillet le tout de Lahontan, . . . jusqu'au appelé le Salies du midi . . . jusqu'au ruisseau entre deux terres dépendant de la commanderie de Cledes, terres de Casenave, terre, bois taillés dépendant de la maison de Carryeder possédées tant par le Sr. St. Macary que Bordeu . . . chemin royal . . . du septentrion avec le bois de Berenx, jusqu'au pied de la terre de Mondran, . . . jusqu'au chemin royal . . .

Item déclarent que dans l'enclos de la dite ville et au milieu d'icelle il y a une fontaine salée le gros Cuig appartenant à Sa Majeste laquelle fontaine est couverte d'une grande et longue maison avec vuide du côté d'occident, sous laquelle maison outre la source et puits de l'eau salée il y a deux puits d'eau douce avec deux côtes pour purger l'eau salée, et de tenir ce puits en nombre de trois on en tire l'eau avec des pompes tant douce que salée : confronte la dite maison et place d' . . . avec le ruisseau du moulin appelée de Trotecau, d'occident avec maison appelée Dutrai Arremondine de darrer maison de Bordeii, maison de Lostalot et un peu de vue publique, du midi avec rue publique et font du pont du moulin, et de septentrion avec un bout de la paisselle du dit moulin de Trotecan et ruisseau appelé le Saleis, lequel gros Cuig Sa Majesté a accoutumé d'affermir comme les autres lieux.

Item déclarent . . . que jointes à la grande place appelée le Bedat-Bayaa, sont deux petites places appelées de Confort, anciennement boutique d'apothicaire donnant du nord et orient sur le Saleys. d'occident, une et place de Lacodebere de Moneinget de Banere et de midi avec maens de Faget, de Montesquient, de St. Jacques, Laclaie et de Peborde.

Item déclarent . . . que la place Bayaa est si étroitement vedée que personne n'y peut entrer avec boeuf, charrette ni autres bestiaux sans permission aux peines portées par le Statut etc. (Loi 1535). Item déclarent, dans la place Clauson se trouve une maison commune qui sert à tenir les écoles, aussi se trouve un pressoir à . . . Item . . . on descend à la fontaine par quatre divers endroits dont les trois sont bâtis de ponts de pierre et le quatrième de bois. Deux comptes d'eau salée ont pris le jour de Mardi comme droit de . . . par les jurats.

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HABITANTS.

Coulomme Labarthe, possède la maison nouvellement bâtie en la paroisse de St. Martin appelée Labarthe.

Persillon de Lescar, possède une maison dans la P. de St. M. maison et place de Lescar, d'orient avec rue publique.

Pierre de Laffite, procureur du roi, fils de Me Jacques de L. vivant procureur du roi, possède une maison appelée Faget.

Samson St. Macary, Sieur de Lassalle de Biscay au pays de Mixe en Navarre, possède la maison, jardins, app: St. Jean, Par: St. Martin etc.

Paul Lansalot . . . une maison appelée du pont d'occident avec rue publique, du midi avec la place du Clauson et maison de Prebot, septentrion, avec l'autre maison Dupont et chemin public affranchie de fret.

Paul Lansalot, item possède aussi avec Marie de Casaux, sa belle-fille une maison appelée la poste de la ville, dans l'enclos de la ville.

Laugt dit Baron . . . pos: maison app: Lastrilles sur la rue publique.

Jean de Ste Orance . . . poss: dans l'enclos de la ville, paroisse de St. Vincent, maison appelée Ste Aurance, contient demi place, confronte d'orient avec rue publique, d'occident avec maison de Goeytes, chemin de voisins entre deux, du midi et septen: avec maison app: Mestemenaut, affranchie de fret.

Item, une vigne app: de Ste Orance, contient trois quarts d'arpent, confr: d'orient avec terres de Mosqueros poss: par Pierre de Hedembagt, du midi et occ: avec vigne de Madone, et du dit Hedembagt et de sept: avec chemin public. Fait de fret neuf deniers.

Jacob de St. Macary, poss: dans l'enclos de la ville, la vigne appelée de Brana, d'occ: au chemin public.

Jacob de Lansalot etc. moitié de la maison app: de Lansalot, d'orient avec autre maison de Lansalot, poss: par Pierre Darrigrand, d'occ: avec maison de Pouy, poss: par Daniel Drascon, d'occ: et midi avec rue publ., sept: avec maison de Timothee de Raxo, affr: de fret.

DECLARATIONS NOBLES.

N. Pierre de Domecq, Capitaine d'Orthez, poss: de Lardas.

N. David de Sarrebere . . . la maison de Sarrebere.

N. Jean, Sieur de Mosqueros . . . la maison de Mosqueros.

N. David d'Esperbasque . . . la maison d'Esperbasque.

N. Pierre Marquis de Gassion . . . châteaux de St. Vincent et de St. Martin . . . la maison de St. Pe de Caremboucy et Souleux.

N. Pierre de Mosqueros . . . maison et Homeiyadure app: de Lembeye.

N. Bertrand de Colome . . . de Coulomé, et moulin Tournecapeigt.

N. Sieur de Montesquieut, labourome, m. de Labourome.

Me. Jean de Came praticien et depute R. P. R. poss: le temple ou se font leurs exercices publics, avec le cimetiere affranchi de fref, de contenance de demi arpent, onse escat, confronte de l'ouest, de midi, d'occident avec rue public, les murs de la ville entre deux, et du sept: avec maison de Coudat, de Borde de Casaux- etc.

Marie du Pabaa . . . poss: avec Isaac de Sarraude, son mari, la maison appelée du Pabaa, consistant en grange, jardin, vigne, verger, terre labourable, bois taillis . . . 39 arpent et demi, demi quart, confronte d'or. avec le bois de Bellocq, d'occ: avec terres de Sarrabere: du midi et sept: avec chemin public, 39 sous du denier et deux caquettes tournois.

. . . (aussi pres du bois, un terroir app : Moucla)

Jean Lansallot Sarremia. la maison : de Prou. d'or : et nord à la rue, du midi a celle de Laplace, d'occ : à celle de Borden Laprabe.

Jean Lansallot Bidache . . . poss : la maison de Bidache.

Jacob Lansallot Sarremia . . . confrote d'occ : à celle de Jean Lansalot.

Isaac Lansalot Camette . . . poss : la maison de Lafont.

Jean St. Macary dit Roche . . . poss : la vigne de Lacaussade, conf : d'occ : à terre du chateau.

Me Daniel Lansalot Lavie . . . poss : maison app : Trouillh de Caumia.

Jean Lansalot Loutet . . . poss : la maison de Lor.

Mr. le Marquis de Tons . . . poss : une piece de terre au Padu.

Mlle. de St. Macary . . . poss : la maison de Somafer, confrote d'orient au jardin du sieur de Majendie, d'occ : à place du Cloison, et du nord du dit Sr de Majendie . . . contient 53 13. p. etc. etc.

Job Miressou de Larousse, poss : une maison, cote St. Martin.

Pierre de Mathieu Lagisquet et Morlaas Espelette, poss : maison et place du vey . . . conf : d'orient a vigne rouge, du midi à la maison de Caumont, d'occ : à vue public et du nord à la maison de David St. Guily. Ct. 51. 12 p. etc.

Salies. B. B. 16 . . . page 21 verso. 1681. 6 aout.

Item, le Seigneur de la Fargue, jurat, a dit que le jour d'hier un paquet de lettres luy fust rendu de la part de Monseigneur, le premier president par laquelle lettre donne ordre aux sieurs jurats de faire afischer une coppie darrest du conseil par l'ordre du roi a la porte du temple de la religion pretendue refformee, lequel pacquet et lettre le dit corps de ville a recue avec tous les respects aurait requins et laquelle lettre est de la contenue suivante :

A Pau, 31 Juillet 1681. Monsieur vous tienn bon cy joint den Imprimer qu'il est important pour le service du Roy que vous prissiez soin de faire afischer incontinent et a jour de presche s'il se rencontre à la porte du temple de ceux de la religion prétendue réformée de votre jurisdiction. Et en outre que vous employiez toute votre affection au service du Roi pour recueillir des preuves et memoires de ce que qui a este dit en dans les presches et dans les listes particulieres par les ministres et antiens sur cette occasion et qu'il vous plaise M'en referer promptement et soigneusement et que attendant je suis cher Mr. vostre tres affectionne serviteur.

LAVIE, *pr. M. le premier president jurat de Salies.*

Sur quoy, délibération le Corps a este arreste que le dit arrest dont est parlé en la dite lettre sera publié et afiché à la porte du temple de la R. P. R. par Saremia Cayle, et par le crieur public de quoy fin désirons délibérations. d'une coppie du dit arrest pour être envoyé à Pau à Mondit Sgr. le pre. président et pour pourter le dit a este avec l'esport; est comis le Sgr. de Bouheben, jurat et du temps qu'il vaquera sera payé à despens commun.

LAFARGUE,
.
jurat.

B. 4540. Pau. p. 12. verso.

19 febr. 1688, au matin sont entres.

M. M. Dalon. Debatre etc.

Mr. l'advocat general a présenté l'Edit de sa Majeste du mois de janvier dernier pour la réunion des biens des fugitifs au domaine . . . lu et publié à l'audience du matin.

THE HISTORY OF THE UNITED STATES OF AMERICA

The first of these is the fact that the United States is a young nation, and that its history is a history of growth and development. It is a history of a people who have been able to build a great nation out of a small colony, and who have been able to maintain their independence and freedom in the face of all odds. It is a history of a people who have been able to overcome all the difficulties and hardships of a new nation, and who have been able to build a great and powerful nation out of a small colony.

The second of these is the fact that the United States is a nation of immigrants. It is a nation of people who have come from all over the world, and who have brought with them their own languages, customs, and traditions. It is a nation of people who have been able to blend their own cultures with the culture of the United States, and who have been able to create a new and unique American culture.

The third of these is the fact that the United States is a nation of pioneers. It is a nation of people who have been able to overcome all the difficulties and hardships of a new nation, and who have been able to build a great and powerful nation out of a small colony. It is a nation of people who have been able to overcome all the difficulties and hardships of a new nation, and who have been able to build a great and powerful nation out of a small colony.

The fourth of these is the fact that the United States is a nation of freedom. It is a nation of people who have been able to maintain their independence and freedom in the face of all odds. It is a nation of people who have been able to overcome all the difficulties and hardships of a new nation, and who have been able to build a great and powerful nation out of a small colony.

The fifth of these is the fact that the United States is a nation of progress. It is a nation of people who have been able to overcome all the difficulties and hardships of a new nation, and who have been able to build a great and powerful nation out of a small colony. It is a nation of people who have been able to overcome all the difficulties and hardships of a new nation, and who have been able to build a great and powerful nation out of a small colony.

The sixth of these is the fact that the United States is a nation of peace. It is a nation of people who have been able to maintain their independence and freedom in the face of all odds. It is a nation of people who have been able to overcome all the difficulties and hardships of a new nation, and who have been able to build a great and powerful nation out of a small colony.

The seventh of these is the fact that the United States is a nation of justice. It is a nation of people who have been able to maintain their independence and freedom in the face of all odds. It is a nation of people who have been able to overcome all the difficulties and hardships of a new nation, and who have been able to build a great and powerful nation out of a small colony.

Lettre accompagnant l'édit.

De par le Roy.

Nos amis et féaux, nous vous envoyons nostre édit concernant la réunion à notre domaine des biens tant des consistoires et Ministres de la R. P. R. que des fugitifs de la dite religion et nous l'accompagnons de cette lettre par laquelle nous vous mandons et ordonnons de procéder à son enregistrement pur et simple sans restriction ny retardement, ny faites donc faute car tel est nostre plaisir donné à Versailles le 27 Janvier 1688. Signe Louis et plus bas Colbert et au dos à Nos amis et féaux les gens tenant nostre Cour de Parlement de Pau.

Salies de Bearu B. B. 17, p. 29 verso. 14 Avril 1688.

Item c'est Marthe dupij de la prêt : ville laquelle nous a dit et répété que par ordre des Sieurs Jurats elle aurait forni et administré le despence pendant huit jours au Sr. Darreeihly subdélégué de Monsgr. lieutenant au sujet des affaires de la religion au Sr. de St. Guirons son greffier leurs valets et chevaux étant personnes qui furent obligés de confere avec le dit Sr. Darrechty laquelle despence monte la somme de cinquante cinq livres tous ainsi que nous a apparu des mémoires exhibées par la dite dupij hostesse de la prêt : ville, demandant qu'il plaise au corps ordonner payment sur Josué de Labadens receveur. Sur quoy eue délibération et après avoir murement examiné la dite mémoire a este arresté que la dite dupij sera payé de la somme de quarante et huit livres à quoi le dit mémoire a esté réduite et moderee et ce en vente d'eau sallée veu la nature de la cause enjoint au dit de Labadens receveur d'en fe la liquidation etc. etc. etc. . . . 14 Avril 1688 . . .

MACARY.

Salies de Bearn B. B. 17, p. 58. 14 juillet 1688.

Item le dit Sieur de St. Macaj a fait raport que suivant la comition verbale a lui baillée il reste au camp pour parle monseigneur de St. Ruh comandant des armées du Roy pour lui rendre conte des affaires de la religion et prendre ses ordres où il a vaqué en ce compris l'aler et le retour huit jours demandant estre payé de ses journées sur quoy eue délib : il a esté arresté d'une commune voix que le dit Sr. de St. Macarj sera payé de la somme de trente et deux livres qui est à raison de quatre livres par jour par Labadens, receveur et ce sur les deniers destignés pour les comitions ainsi a este arresté le dit jour et an.

MACARY,

Jurat.

Salies de Béarn. B. B. 17, p. 64 verso. 1688 6 Oct.

Item. le Sieur de Pededieu jurat raporte que suivant l'ordre du corps de ville tant lui que Me : Guillaumes de Casaux de . . . et Soubeg baile ont esté en la ville de Pau pour surveiller à la conduite des nommés Ste Aurance et Lansalot, prisonniers en quoi ils vaquerent scavoir le dit Casaux et Soubey chacun trois jours et le dit Sieur de Pededieu cinq jours demandant pourvoir au payement. Sur quoy eue dél : a esté arresté que le dit Sieur de Pededieu sera payé de quinze livres et le Sieur de Casaux et de Sourbeig de neuf livres chacun pour leurs salaires et journées et à ces fins eau sallée sera vendue par Labadens etc. etc.

Casse jurat et président à l'assemblée.

Salies. B. B. 17, p. 64. Au nom de Dieu . .

1688, 6 Oct. Casse président.

Item. le Sr. de Casse jurat raporte qu'en conséquence de la comition à luy verbalement donnée le vingt un juillet dernier il se transporta en la ville de Pau pour y porter la procédure faite par les dits Sieurs jurats au sujet de l'assemblée nocturne et illicite tenue au bois de bellocq contre la prohibition

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des édits de sa majesté et ayant remis la dite procédure en main de Monsgr. l'intendant de l'avis du conseiller de la communauté et donné cognoissance de l'estat des choses à monseigneur le P. P. ils donnèrent ordre de faire venir incessamment les témoins qui devaient être accarrés aux només St. Aurance et Lansalot et autres prisonniers decretes sur les dits procédures et ordonnèrent tant au dit Sr. de Casse qu'à Me. Isaac de Capdeville procureur qui estait sur le point de se retirer à cause de laouverture des freies de rester en la dite ville de Pau jusques après la clousture des procédures sur recols et comfrontaon de sorte qu'ils restèrent à cette occasion pendant quatre jours entiers avec leurs chevaux et par cet ordre il se trove que le dit Sieur de Casse a vaqué six jours et le dit de Capdeville procureur quatre dont il est juste qu'ils soient payés à despens commun. Sur quoi eue délib : etc. etc.

de Casse, de Capdeville.

Archives de Pau B. 4540 . . . folio 6.

(livre secret de la cour du parlement de Navarre,
commancé le premier de Janvier 1688.
Greffier M. de Morter.)

Le Sapmedi matin 24 juillet, sont entrés Messieurs Dallon, Laballe, Claverie, Belloc, Amades, Bordes, Borderes, Labourt, Seney.

Sallies. Le dit 24 juillet 1688 Monsieur de Saney, Conseiller, a esté commis pour se transporter incessamment à la ville de Sallies et à celle de Belloc por informer contre des nouveaux convertis qui ont fait une assemblee nocturne et exercise de la R. P. R. au Bois de Belloc, dont il y a quatre hommes en prisons royales de Pau, nommés St. Aurance dit Jusan, Lansalot dit Prarran, Arricades dit Pedescaux de Sallies, et Casailot dit Goailaudet de Lakhontan, l'arrest de commission est sur le registre.

verso, le 27 juillet. (Sur l'arrivée de Monsieur de Rebenac, Lieutenant de Roy.)

incidentelles mentions (le Sieur de St. Macary, conseiller était malade.)

Archives de Salies. B. B. 17 p. 89 1688.

Item S'est présenté Me. Jacob de Sorbeig baile qui a dit que par l'ordre de Messieurs les Jurats et en exécution des ordres de la cour il a esté à Pau conduire des témoins pour estre accares a St. Aurance et Lansalot il a esté obligé de fournir à la despence des dits témoins et autres frais par les chemins allant et revenant a forni vingt et deux livres six sols dedu ou faite de la somme de dix et huit livres qu'il a receu de Labadens avant de partir. Sur quoy eue délibération atendu les dits de Sorbeig acorde avoir receu dix et huit livres . . . a esté arresté qu'il lui sera payé par le dit Labadenx la somme de dix livres tant seullement lesquelles lui seront alloués en son conte avec les dits dix et huicts livres qu'il a déjà avancé au dit de Sorbeig et en tout vingt et huict livres ainsi a esté arresté en conseil ordinaire le jour vingt et deuxième décembre 1688 et portant copie de la pres : avec quittance à telle somme lui sera alloué.

SR. MACARY,

jurat.

XI folio 63 B. 4540.

le mereredy matin 28 juillet 1688 sont entrés M. M. Dala, D'Esquille, Feydau intendant, Lasalle, Amade, Belloc, Bordes, Borderes, Labourt, Peney.

Contre les nouveaux convertis de Salies.

Ce jour Monsieur le Président Desquille et Monsieur de Feydau commissaire de party ayant esté appellés extraordinairement pour procéder au jugement du procès des nommés St. Aurance, Lansalot, Arricades, de Pedeseaux,

de Sallies et Casaillet de Lahontan a esté pris arrest de condamnation à mort contre St. Aurance, Lansalot et délibéré contre les autres comme au Registre les prevenus estoient accusés d'avoir fait une assemblée nocturne ou d'avoir assisté à la dite assemblée quy estoit de trois ou quatre cens personnes quelques étant armées d'espées et de fusilhs et d'avoir chanté les pseumes et fait d'autres exercices de la religion prétendue réformée dans le Bois de Bellocq pour raison de quoy l'exécution de l'arrest a esté renvoyée sur le lieu.

Pau. B. 4540 p. 123. 5 Mai 1689.

Sur la requisition de Mr. le President général qui a raporté que le nommé Casaillet de Lahontan, prisonnier détenu aux prisons de la Conciergerie depuis dix mois, estait malade, la Cour par arrest l'a élargi pour estre mis à l'hôpital pour le faire traiter et penser à la charge de réintégrer en prison après la guerison.

Et ensuite le dit Casaillet a esté mis hors de prison et envoyé à l'hôpital.

B. 4540 Pau p. 2 verso. Janvier 7 1688.

Ce fait par Mr. l'avocat général a esté dit qu'il avoit esté aux prisons où il avoit trové qu'il y pleuvait sy fort que les prisonniers avoient dy demeurer qu'il avoit trové que la plupart des prisonniers avoient fait leurs dévotions pendant les festes et qu'il y en avoit un Huguenot qui n'avoit pas encore fait son abjuration et avoit donné ordre de le faire instruire.

Par Monsieur le Premier President il a esté dit que la cour le loue de son zèle et que devant visiter les prisons suivant l'ordonnance il n'y pouvait mieux faire que de veiller aux mœurs et religions des prisonniers comme à leur sureté, et que si les réparations nécessaires aux dites prisons et pour la couverture d'icelles ne sont pas encore faites il devait en quelque façon se l'imputer puisque la cour luy avait commis avec M. de Claverie pour visiter les dites prisons etc etc.

p. 65.

Item. Le Sieur de Fachies a dit que le vingt cinquième juillet dernier s'estant trové à Bellocq pour y remettre une procédure en main de Monseigneur l'intendant, il fut chargé de la conduite vers Pau de la femme de Gixon et de trois tesmoins accarables pour la despence desquels et du valet de ville qui estait à la suite il paya quatre livres onze sols six deniers demandant en estre remboursé et payé du salaire de quatre journées par luy vaquées, Sur quoy etc. (reçut seize livres onze sols six deniers) etc. CASSE.

6 oct : p. 69 verso B. B. 17 Salies.

Item a esté proposé que Capdeville controle a esté par ordre de Mr. le Conte de Gange et d'une partie du corps de la ville vers les endroits de St. Crig Lahontan et autres endroits aux environs pour veiller à découvrir certaines personnes qui se sont trouvés aux assemblées illicites contre le service de Dieu et du Roy qu'on disait estre réfugiés aux dits endroits où il a vaqué cinq jours serait à propos de luy ordonner paye. Sur quoy a esté arresté que le dit Capdeville sera payé de la somme de quinze livres à raison de trois livres par jour etc. etc. CASSE—*jurat*.

Archives de Salies de Béarn . . . B. B. 17. p. 88, verso . . . 1688.

Item, se sont par devant le corps de ville Jean de St. Gaudens, Paul de Lafitte, Pierre de Loulier, Jean de Basiart, charretiers, de la présente ville qui ont dit que par l'ordre du corps de ville ils ont esté vers la ville d'Orthez avec leurs boeufs et charrettes porter les hardes de Monsieur le Conte de Ganges et ses officiers qui ont séjourné en la dite ville et y ont vaqué deux jours demandant estre payés de la somme de seize livres et outre les dits de Basiart

et de Loulier ont employé leurs boeufs et charrettes à aller prendre Sr. Aurance et Lansalot et les porter au supplice et de la ayant après la mort des dits condamnés ils ont porté leurs cadavres au chemin de Bellocq, d'y exécuter entier l'arrest de la Cour demandant si bien estre payés à despens communs. Sur quoy eue délibérations attendu est notoire au corps de ville que les sus dits personages ont fait leur charois par l'ordre du dit corps a esté arresté qu'ils seront payés de la somme de dix livres dix sols pour le voyage par eux fait vers Orthez qui est pour chacun trois francs quatre sols six deniers et en outre aux dits de Basiart et Loulier quatre francs pour avoir porté les cadavres au dit chemin de Bellocq qui est deux francs à chacun des dits Loulier et Basiart revenant tout à la somme de treize livres dix sols lesquelles leur seront payées par Labadens receveur auquel telles seront allouées en portant copie de la présente délibération avec quittance des dits personages chacun pour ce qui leur concerne ainsi a esté arresté en conseil à Salies le dit jour vingt et deuxieme decembre 1688.

SR. MACARY,

Pr. jurat.

Pau B. 4540 folio 64.

Le second aout 1688 jour de lundy au matin sont entrés Messieurs Dalou, Lasalle, Oroignen, Bordes, Bordere.

Salies. Et le dit jour Monsieur de Lasalle cons : a référé à la cour qu'en conséquence de l'arret de la cour du 28 juillet il fut donné la question aux nommés Pierre St. Aurance et Jacob Lansalot de Salies condamne à mort comme il conste du Procès verbal du dit jour signé de luy de Monsieur de Seney et de Monsieur de Mesples adv : général qu'il a remis au greffe.

Morter, greffier de la cour et Tolon huissier estant revenus de leur commission concernant l'exécution de l'arrest de la cour faite à Salies contre St. Aurance et Lostalot (sic) ont référé que l'arrest avoit esté pleinement exécuté sans qu'il ayt connu dans l'esprit des peuples d'autres sentiments que ceux d'une grande obéissance à l'autorité du Roy et celle de la cour et que les condamnés estoient morts repentants et bons catholiques, ayant reconnu leur faute, et ont déclare en mourant que ce qu'ils avoient dit à la question estait véritable, suivant le procès verbal fait par le dit Mortier graffier et par luy remis au greffier de la cour. . . .

p. 62. verso. B. B. 17. Salies. 15 Sept. 1688.

L'an mil six cent quatre vingt et huit et le quinze de sept : en la ville de Salies et commune au mari et assignation de Pierre de Pabaa garde ont été assemblé pour tenir conseil ordre les seigneurs de Casse, de Capdeville, de Pededieu et de Consteres, jurats, A, de Mr. Perauge de Casaux de Coustalle, de Seremia, de Menvielle, Larue, députés.

Par devant lesquels le dit de Casaux depute fait raport que suivant la com : a lui baillée verbalement par le corps de ville il a esté à Pau porter à Monsieur le P. P. la procédure faite par les sieurs jurats au sujet de l'enterrement fait des corps exposés sur la route en exécution de l'arrest de la cour du 28 juillet dernier ainsi qu'est notoire au dit corps de ville en quoi il a vaqué trois jours demandant estre payé de son salaire sur quoi le corps délibérant a esté arresté d'une commune voix que le dit de Casaux sera payé par Labadens receveur en vente d'eau sallée de la somme de neuf livres tournoises et portant le mandement que lui sera expédié avec quittance telle somme de neuf livres sera allouée au dit de Labadens en son conte.

CASSE,

jurat et president a l'assemblee.

NOTE: St. Macary ne signe plus après le 1 sept ; il fut absent. note p. 63 verso en bas.

Page 90. Archives de Salies.

Item. Daniel de Guillem Hedembaig hoste de Salies présente qu'il a logé Mr. de Vocairene capitaine un jour et une nuit . . . aussi deux officiers et quatre dragons. fut payé 9 livres 10 sols.

Item. p. 88 . . . requête par Mr. David de Lannebre, Jonsue de Labadens et Zacarie Dondatz, concernant la compagnie de dragons qui ont séjourné en la présente ville par délibération du huit aoust dernier. Ils ont vaqué à la distribution du foin et avoine depuis le 8 aout jusqu'au 3 oct : cinquante et sept jours continuellement en travailh.

Le Major du régiment de Sernon de Cavalerie fit son quartier d'hiver à Salies. (voir p. 85, Assemblée du 22 dec : 1688.)

P. 87 verso. Les chevaux des dragons furent logés dans la grange de Seremia préparée en écurie, rateliers etc. par Lartigue, Postoli Nassiet et Daraguers charpentiers de Salies. Nassiet et Darraguers ont bati aussi des frontances sur la place publique et sur le chemin de Belloc.

30 sols a Lartigue et Postoli ; 3 livres chaque à Nassiet et Darraguers.

Salies de Béarn B. B. 17 page 72 verso.

Item sur ce qui a esté représenté par Josué de Labadens receveur qu'il a divers rôles de despence faites tant à l'occasion de Monseigneur de Ruhe et de Monseigneur l'intendant qu'à l'occasion de divers emprisonnements, transports de prisonniers et tesmoins vers la ville de Pau en exécution des arrests de la cour qu' à l'occasion enfin du logement des dragons du régiment de Languedocq etc. etc. il a esté arrêté qu'il sera incessamment travaillé à vérifier les rolles de despence, mesme les levées qui ont été faites pour le logement des dragons d'autant qu'il y a quelque fourrage qui n'a pas été consommé consistant en foin et avoine qui pent tous les jours et que se réduisent enfin à peu de chose tant avec des rats qu'avec des goutiers qui se trouvent aux toits où ils sont mesme à du louage qu'il faudrait payer de qu'ils occupent, il a esté arrêté que ceux seront vendus avec tout ce qui aura peu resté en nature ou qui sera de nul prix, comme rateliers, mangeoires ou autrement pour le prix en provenant estre employé à remplacer autant que faire se pourra les dits despences.

ST. MACARY, *pr. jurat.*

Salies B. B. 17 p. 65 1688 6 oct :

Pierre de Paban garde, Seigneur de Casse, de Capdeville, de Tachies de Pededieu et de Cousteres, jurats, M. M. Bernard de Labadens, Jean de Coustalle, Guillaume de Casaux et Pierre de Serremia, députés.

Item le dit Sieur de Tachies a raporté que suivant la commission verbale à lui donnée par le corps de ville il a esté en la ville de Pau en compagnie de M. Darriendat grand vicaire général pour y réclamer le secours et assistance de M. le premier president et du révérend père, recteur des Jésuites, aux fins d'estre soulagés du logement dont les habitants ont été accablés en quoy ils vaquèrent quatre jours demandant estre payé de son salaire suivant la contume d'une part et de cinq livres treize sols six deniers qu'il a esté obligé de fournir pour les frais qui sont connus au corps de ville sur quoy etc. (recu 12 l. p. le salaire de 4 jours et 5 l. 13 sols 6 deniers pour le remboursement des dits frais)

CASSE.

p. 65 verso.

M. Tachies raporte qu'il fut allé à Andaux le 6 aout pour remercier M. Gassion (président) des nouvelles obligations qu'il a voulu nous imposer se donnant du mouvement pour nous faire obtenir le délogement des dragons et luy prier très humblement nous favoriser des protections en quoy le dit a vaqué un jour et pour le mesme ordre le dix du mois a esté à Carresse pour acheter

deux charrettes de foin au nommé Anthoine où il a vaqué un jour ensuite et le onzième du dit mois par l'ordre susdit de corps de ville le dit Seigneur de Tachies a esté à Lahontan Labatut et St. Crieg à la recherche de certaines personnes coupables pour avoir été à l'assemblée nocturne et suite illicite qui a esté tenu au bois de Belloc contraire aux édits de sa Majesté où il a vaqué un jour ensuite et le treize du dit mois d'août dernier par l'ordre de M. de Ganges colonel fait conduire avec quatre recors le nommé Hourcase au lieu de Berenx pour le remettre en main de M. le Conte de Brouilh où il le mena et fut obligé de faire boire les recors et ce forni dix sols et finalement par l'ordre du sus dit a esté encore au dit de Caresse le vingt et setp : du dit mois d'août y acheter une charrette de foin au nommé Sarabere à l'exécution desquels ordres il a vaqué cinq jours scavoir quatre dans le resort du parlement de Navarre et un jour au dit lieu de Lahontan, Labatut et St. Crieg, demandant estre payé du salaire des dits cinq jours suivant la coutume des dits sols par lui avancés au dit lieu de Berenx. Sur quoy, etc. (reçu 12 l. pr. 4 jours à Andaux Carresse et Berenx et 4 L. pour le cinquieme jour et en outre dix sols,—en tout seize L. 10 sols. enjoint M. Josue de Labadens de les lui payer)

CASSE.

Archives de Salies B. B. 17 p. 73 verso.

Item a esté représenté que M. Darriendat, vicaire général, s'est beaucoup intéressé pour les habitants de la présente ville pendant le logement des dragons et s'est exposé à des frais très considérables pour les soulager dans leurs souffrances ayant fait divers voyages pour rendre témoignage par devant les personnes d'autorité de l'innocence et fidélité du général des dits habitants et il est notoire qu'il a vaqué pendant quinze jours et davantage à la priere de M. M. les jurats et de l'avis des bourgeois notables vers Mont de Marsan, S. Ferme et Blaye aux fins de parler M. M. de Truse lieutenant général de l'autorité enquel le dit logement avoit esté établi de Calanne et de Pruges, evesque, ancien et nouveau au diocese d'acqs que ent accordé des lettres de faveur sur le dit témoignage il a encore fait divers voyages vers Pau aux fins de parler M. lieutenant si bien qu'attendant qu'on soit en estat de donner d'autres marques de reconnaissance il serait juste de donner ordre au remboursement d'une partie des dits frais et présenter un ou deux M. M. les jurats pour faire les remerciements en tel cas requis. Sur quoy eue deliberation a esté arrêté daune commune voix que les Sieurs de S. Macary et de Capdeville, jurats, seront priés de visiter le dit Sieur D'Arriendat dans son logis pour lui faire les compliments qu'ils jugeront à propos au sujet dont est question et luy prièrent de la part des habitants et communauté de se contenter pour le present de la somme de cinquante livres de rembourser d'une partie des dits frais et à ces fins la dite somme de cent livres lui sera incessamment délivré par M. Josué de Labadens, receveur, auquel icelle sera allouée dans la reddition de son conte attendu le privilège et légitimité de l'empoi.

S. MACARY, *pr. jurat.*

6 sept. Occupation de Salies par les Dragons.

Le préjudice pour nourrir les boeufs des laboureurs, chevaux des voituriers et le commerce pour le trafic du sel . . . Les habitants souffrent de la présence des soldats qui prennent tout le fourrage quoique ce soit payé par les officiers. Délibération à cet egard.

Salies B. B. 17 p. 67 6 set : 1688.

Item. le dit sieur de Capdeville et de Pededieu, jurats, ont raporté que le cinquième août dernier ils se transportèrent au lieu de Came par ordre du corps de ville tant pour faire recherche de certains décrets qu'on disait estre

réfugiés au dit lieu de Came que pour faire l'achat des foins et avoine mentionnés en la délibération du huitième août dernier, tenue à l'assistance de plusieurs bourgeois, en quoy ils ont vaqué deux jours et furent obligés de fournir trois livres pour la despence de certains habitants des lieux qui les aydoient aux fins de la recherche des dits fugitifs, etc. (concernant le foin ils reçurent chacun 24 L. 10 sols)—CASSE.

verso Le 25 août, Capdeville, se rendit à Pau en compagnie de M. Capitaine Commissaire de guerre pour soutenir les intérêts des habitants contre la prétention du Sieur de Ganges, colonel, au sujet du payement des soldats de ses dragons et fourniture de fourrage et il rendit compte de sa conduite au corps de ville le 6 oct : comme apert par del : du 1 sept : Il reçut 12 L. p. 68 le 25 août.

S. Macary et le S. de Tachies furent allés à l'assemblée des Etats généraux à Lescar absents 33 jours inclus. reçurent 32 ecus.

p. 69 Les furent à Salies deux mois et demi.

Item. Le Seigneur de Pededieu, jurat, rapporte que il a esté à Bergoney pour choisir et acheter du foin pour le faire mener en la présente ville pour l'entretien des chevaux de la compagnie des dragons qui y ont séjourné commandé par M. le conte de Ganges, en quoy il a vaqué deux jours (reçut six livres) CASSE.

1688-3 nov : sous S. Macary p. 71 verso se trouve l'affaire de la bécasse.

Salies de Béarn. B. B. 17 p. 78. 1688 10 nov :

Le Seigneur de Pededieu, jurat, fait rapport que suivant la commission en l'assemblée ordinaire tenue le 3 du present mois de nov : il a esté à St. Palais trouvé Monseigneur l'intendant de la part du corps de ville et luy remettre en main la procédure qui a esté faite contre M. Daniel de Perbost de la présente ville en quoy il a vaqué trois jours. (demande et reçut 3 livres par jour c. à, dire neuf livres en vente d'eau sallée.) S. MACARY.

P. 83 verso 5 dec : 1688.

Item. le dit S. de S. Macary et le S. de Cousteres ont fait que suivant etc, ils furent mercredi dernier à Navarrenx pour y conduire les armes remises par les nouveaux convertis et les faire serrer dans le magasin du Roy lesquelles furent portées sur cinq chevaux forni par Pierre du Pabaa avec trois hommes pour les conduire pour la despence desquels hommes et chevaux le dit S. de Macary fournit pour l'aller et retour cinq livres et ont vaqué deux jours à cause du mauvais temps qu'il fit. Sur quoy eue délibération a esté arr : que le dit S. de Macary et de Cousteres seront payés de six livres chacun et le dit S. de S. Macary remboursé des dits cinq livres par Labadens etc.

S. MACARY.

A SHORT SKETCH OF TWO SOUTH CAROLINA HUGUENOTS OF THE FOURTH GENERATION.*

BY THEODORE GAILLARD THOMAS, M. D.

When in the year 1685, that most colossal of national blunders, The Revocation of the Edict of Nantes, sullied the fair fame of one of the greatest countries of the world; France, which to her sorrow, was governed by an aged king of tottering intellect and a fanatical woman of determined purpose, suffered a calamity which has enfeebled her for centuries and from the effects of which she has not, even in our day, completely recovered.

At that time, according to the estimate of the historian, John Fiske, she not only lost the support and aid of seven per cent of her whole population, but scattered throughout the world her best, most worthy, and most able sons; nobles of high degree, merchants of great ability, artists of renown, artisans of eminent skill, and laborers who constituted the very bone and sinew of her people. Not only did she drive the best of her sons ruthlessly from their homes; she drove them forth outraged and embittered, to train their descendants to hatred and hostility against her which it required many years to soothe.

Among those who left France in or about the year 1685, the date of the revocation, were Pierre Gaillard, of Cherneux, Poitou, and his immediate family, who settled in what was called the Orange Quarter in South Carolina, which was situated upon the banks of the Santee River in what subsequently became the parish of St. James's, Santee.

The following quotation from "A Journal of a Thousand Miles, Travelled Through Several Nations of the Indians, &c." by Mr. John Lawson, in the year 1700, will present the refugees to the reader in their new home and surroundings:

"There being a strong current in the Santee River, caused us to make a small way with our oars. With hard rowing, we got that night to Mons. Eugée's, [Huger's], house which stands about fifteen miles up the river, being the first Christian dwelling we met withal in that settlement, and were very courteously received by him and his wife.

"About four in the afternoon, we passed over a large cypress run in a small canoe. The French Doctor sent his negro to guide us over the head of a large swamp, so we got that night to Mons. Galliar's, [Gaillard's], the elder, who lives in a very curious contrived house, built of brick and stone, which is gotten near that place. Near here comes in the road from Charlestown and the rest of the English settlement, it being a very good way by land, and not thirty-six miles, although more than one hundred by water; and I think the most difficult way I ever saw, occasioned by reason of the multitude of creeks, lying along the main, keeping their course through the marshes, turning and winding like a labyrinth, having the tide of ebb and flood twenty times in less than three leagues going.

* Read before the Society's Annual Meeting, April 13, 1904. The author of this paper was born near Charleston, S. C., November 21, 1831, and, coming to New York City, achieved great distinction as a surgeon. He died at Thomasville, Ga., February 25, 1903.

"We intended for Mons. Galliar's, Jr., but were lost, none of us knowing the way at that time, although the Indian was born in that country, it having received so strange a metamorphosis. When we got to the house we found our comrades [who had in the journey become separated from them], and several of the French inhabitants with them, who treated us very courteously, wondering at our undertaking such a voyage, through a country inhabited but by none but savages and them of so different nations and tongues. After we had refreshed ourselves, we parted from a very kind, loving, and affable people, who wished us a safe and prosperous voyage."

The Mons. Gaillars, Sr. and Jr., spoken of by Mr. Lawson, in his now obsolete work, were Pierre Gaillard, the refugee, and one of his four sons, as they appeared in the year 1700, just fifteen years after the arrival of the family in America.

John and Theodore Gaillard, the subjects of this sketch, were the great-grandsons of the emigrant Pierre, whose son Theodore was father of John, who was their father.

According to that venerable and charming historian of the Huguenot settlement upon the banks of the Santee River, Samuel Dubose, John Gaillard, the father of the John and Theodore of whom I write, was the owner of the plantation called Windsor, in St. Stephen's parish, where he resided with his wife, née Judith Peyre, his two sons, John and Theodore, another named Peyre, and four daughters. One of these daughters married Mr. Edward Croft, of Aiken, South Carolina, of whose family Dr. Theodore Gaillard Croft is now a distinguished representative; another, Major Randall, of the British army, and a third, Mr. Thomas Hunt. The Hunts had four sons: Randall, whom Chief Justice Chase pronounced to be "King of the bar of Louisiana"; Thomas, Professor of Physiology in the New Orleans Medical College and President of the University of Louisiana, now Tulane University; Theodore Gaillard, who was District Attorney and Judge of the Criminal Court of Louisiana, and William, who was Secretary of the United States Navy, and subsequently Ambassador to Russia.

At an early period in the lives of the subjects of my sketch it was determined to send them to Europe for the acquirement of their education; and in accordance with this resolve, they went to England, where they received the very best advantages which the world afforded at that time, a finish and adornment to which was given by study in what has been styled "the very oracular temple, the Inns of Court in London."

Returning to the United States, John Gaillard lived for some time at his father's plantation, and married Mary Lord, by whom he had two children, a son and a daughter. At this time a terrible sorrow fell to his lot. One night his wife with her infant daughter in her arms, was being paddled across the Santee River in a canoe and both were drowned. His son, called after his brother, Theodore, became a physician, combined the occupations of planter and practitioner of medicine for many years in St. John's, Berkeley, South Carolina, and was widely known as a genial, hospitable and charming man, the very type of the country gentleman of the period in which he lived; a type surpassed by none which has been met by the writer in his wanderings. He left at his death thirteen children, many of whom still live in South Carolina.

For many years John Gaillard represented St. Stephen's Parish in the Legislature of South Carolina. In 1804 he was elected to the United States Senate to fill the unexpired term of Pierce Butler, and kept his seat in that body for twenty-two years. His career, from this appointment to his death,

was so remarkable a one that it has passed into the keeping of history, and upon that I rely for the accuracy of my statements.

Senator Thomas H. Benton, in his work entitled "Thirty Years in the United States Senate," compliments John Gaillard by devoting to him the whole of the twenty-seventh chapter of his book. The brevity of this may be appreciated by my statement that I here transcribe the whole of it to these pages.

"He was Senator from South Carolina and had been so continuously from the year 1804. He was five times elected to the Senate, the first time for an unexpired term, and died in the course of a term. So that the years for which he had been elected were nearly thirty. He was nine times elected president of the Senate *pro tempore*—and presided fourteen years over the deliberations of that body. The deaths of two Vice-Presidents during his term (Clinton and Gerry) and the prolonged absence of another (Gov. Tompkins) making long-continued vacancies in the president's chair, which he was called to fill.

"So many elections and such long-continued service terminated at last only by death, bespeak an eminent fitness both for the place of Senator and that of presiding officer over the Senate. In the language of Mr. Mason, he seemed born for that station. Urbane in his manners, amiable in temper, scrupulously impartial, attentive to his duties, with exemplary patience, perfect knowledge of the rules, quick and clear discernment uniting absolute firmness of purpose with the greatest gentleness of manners, setting young Senators right with a delicacy and humanity which spared the confusion of a mistake,—preserving order not by authority of rules but by the graces of deportment,—such were the graces which commended him to the presidency of the Senate and which facilitated the transaction of business while preserving the decorum of that body.

"There was probably not an instance of disorder or a disagreeable scene in the chamber during his long-continued presidency.

"He classed democratically in politics, but was as much the favorite of one side of the house as of the other, and that in the high party times of the war with Great Britain which so much exasperated party spirit.

"Mr. Gaillard was, as his name would indicate, of French descent, having issued from one of those Huguenot families of which the bigotry of Louis XIV, dominated by an old woman, deprived France for the benefit of other countries.

"John Gaillard was born in 1765, about eighty years after the arrival of Pierre, the refugee, in America, and died in 1826 at the age of sixty-one years. His mortal remains are entombed in the Congressional Cemetery at Washington, D. C.

"Theodore Gaillard, the younger of the two brothers, upon his return from Europe, took up his abode in Charleston, S. C., married Miss Cornelia Marshall, of Pensacola, Fla., a relative of Chief Justice Marshall, and devoted himself to the practice of law."

It is very difficult for one writing, as the author of this article is doing, about near relatives who died some years before his birth, to pretend to any well-balanced opinion or just estimate of their characters or mental qualifications. He has but two sources from which to draw his deductions: first, household tradition; and second, written testimony. Both are uncertain, both very fallacious. Using them to the best possible advantage, I would compare these two men, both of whom were unquestionably gifted beyond the average, in this way: The elder brother had the deeper, the more pro-

found, probably the better-balanced mind ; the younger possessed the quicker, the more brilliant, the more dashing, and the more aggressive mental qualities. Calm, reflective, cautious and philosophical, the elder was more to be counted upon in times where deductions were to be drawn from experience, unimpassioned reasoning and profound thought. The younger was the superior—greatly the superior—where eloquence, wit, courage, intrepid assumption of responsibility and that peculiar combination of qualities which is styled “genius” is demanded.

Theodore Gaillard’s chief success in life was gained as a lawyer, where his eloquence, wit, originality, and courage stood him in good part ; but many able thinkers have declared that his more promising field would have been found in the career of politics. One of his most able contemporaries has left this opinion of his qualities as a lawyer :

“At the period of Mr. Gaillard’s arrival in Carolina, her bar could boast of some of the finest and greatest lawyers in the United States. This being a matter of history, I need but refer your recollection to the splendid catalogue. It was a constellation whose effulgence can not be outshone. Many congenial luminaries through all times of our liberty reflect an equal light on the system which surrounds them. To be bright among such as then adorned the profession is no equivocal stamp of sterling celebrity. To be prominent among brilliant orators, erudite jurists, finished scholars, and accomplished gentlemen is an insurance of posthumous fame which can never be weakened or endangered, while history is disinterested but in transmitting the truth, and men take concern in what has passed, as well as in the present, and in that which is to come. As a practitioner at the bar he was unsurpassed in uprightness, in judicious zeal, in ability in the cause of his clients ; many of whom still spared to our society, I have heard speak of him with raptures of satisfaction.”

In the year 1800 a very important political crisis occurred in South Carolina, and at that time Theodore Gaillard was pressed into service for the second time as a candidate for the Legislature. He went triumphantly into office, and it was probably this fact and the additional one that he was made Speaker of the House, which led his admirers to feel that he would have succeeded in the field of politics. Certain it is that he confined himself to his profession and that eminent success in this rewarded his choice.

He served for sixteen years as Chancellor of South Carolina. Later he became one of the judges of the Court of Common Pleas, and this position he held until his death, which occurred in the spring of 1829. At the death of Judge Gaillard a committee of the bar appointed Mr. William Lance to deliver a eulogium upon him. The acceptance of this duty resulted in a most brilliant and eloquent address, from which I quote the following : “As an orator, whether in the forum, in the Senate, or in a popular assembly, his rank was among the most eloquent. He was both persuasive and overwhelming. His style was perspicuous, easy, forcible and glowing, far removed from effeminacy, redundancy, or the slightest seemingness of preparation. It was decorated by the suitable ornaments of a most finished education, and exhibited a fine and classical taste, acquirements which must always command a superiority. It was fervid without extravagance, florid without inflation, chaste and elegant without conceit or affectation. His language, where the occasion required it, could rise to the loftiest elevation of eloquence—it was always striking and pointed, never below the dignity of a most fastidious

and refined understanding. It could flow in a majestic stream, and like the Pactolus, roll golden particles in its current."

He spoke and wrote the French language as freely as he did the English, and tradition tells of his having defended a client before a jury of Frenchmen in their native tongue. No one will wonder at this when he remembers the fact that his grandfather, Theodore Gaillard, was brought up by Pierre, the refugee, and must have been master of French, and that between him and the Theodore Gaillard of this sketch only John his father intervened, to whom French must have been perfectly familiar.

In the domestic circle Judge Gaillard was one of the most perfect of men; gentle, cheerful, loving, and full of affectionate interest and kindly regard for those who surrounded his hearth. His family circle consisted of a wife, four daughters, and three sons, by whom he was deeply and sincerely beloved and upon whom his death fell as an appalling blow and an overwhelming grief.

His remains lie in the old burial ground of the Gaillard family in St. Philip's Church-yard in Charleston, South Carolina.

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PROCEEDINGS

OF THE

HUGUENOT SOCIETY OF AMERICA

APRIL 29TH, 1904, TO MAY 23D, 1906

VOLUME V

PRINTED FOR THE SOCIETY
BY AUTHORITY OF THE EXECUTIVE COMMITTEE
NEW YORK, OCTOBER, 1906

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Issued by the Publication Committee.

WILLIAM MITCHELL, Chairman.

October, 1906.

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ABSTRACTS OF THE MINUTES OF COMMITTEE AND ANNUAL MEETINGS, 1904-1906.

Executive Committee Meeting, November 25, 1904.

A meeting of the Executive Committee was held in the Library at 4 P. M. November 25th, 1904.

The Chairman of the Publication Committee, Professor Jackson, tendered his resignation.

The Secretary was requested to express the deep regret of the Committee in regard to Professor Jackson's decision, and to ask him to allow his name to remain until the next election.

Treasurer's report read, accepted and ordered placed on the minutes.

The Hon. Henry W. Bookstaver was, by virtue of Section 8, Article IV of the Constitution, duly elected Vice-President for Staten Island in place of the Rev. Alfred Demarest, D. D., deceased.

Executive Committee Meeting, January 7, 1905.

The Secretary reported a letter from Rev. Mr. Barnabas asking on what date he could address the Society.

Resolved, That on the 16th of February a meeting of the Society be held and that Mr. Barnabas be asked to address the meeting on the Huguenot Crypt at Canterbury.

Treasurer's report read, accepted and ordered placed on the minutes.

Monsieur Weisse promises to send the Society some sixty duplicates from the French Library.

Executive Committee Meeting, January 28, 1905.

Treasurer's report read, accepted and ordered placed on the minutes.

On motion, Mrs. Lawton appointed Chairman, with Mr. Freeman to assist her, of a Committee to decide on the prices of the Publications of the Society.

The meeting of the Society will take place on February 18th, and Mr. Barnabas, Rector of the Huguenot Crypt in Canterbury, will deliver the Address, with Stereopticon Views.

The business of the meeting being over, the Secretary read a letter from Mrs. Thomas Lawton (formerly Mrs. Robinson) in regard to some most interesting discoveries made at Matanzas Inlet. Mrs. Thos. Lawton desires, if possible, to have a medal found in the same place presented to the Society.

The Secretary requested to send thanks to Mrs. Thomas Lawton.

Resolution offered by the Secretary that the Society erect a monument to mark the graves of these Martyrs was laid on the table.

A meeting of the Executive Committee was held in the Library at 4 P. M. on April 5, 1905.

No report from the Secretary.

Treasurer's report read, approved and ordered placed on the minutes.

The election of Members being now in order, the Chairman of the Pedigree Committee asked the action of the Executive Committee in regard to the lack of marriage records and dates of the Chaillé family. Decided, that as the French Society had approved of same and had pedigree printed in their Proceedings, the Committee would accept the pedigree, but that efforts must be made to secure those dates with authorities of Church records.

The Secretary realizes that a great mistake was made in breaking the unwritten rule of allowing some names to be presented without the pedigrees, and she asks for a resolution amending the Constitution.

Resolution offered by Judge Bookstaver, seconded by Mr. Chas. Dickinson, and passed, that no names of candidates shall be presented to the Executive Committee unless accompanied by the written pedigrees of such candidates.

The Secretary read another letter from Mrs. Thomas Lawton, in relation to the skeletons and medal found at Matanzas Inlet by Mr. Middleton.

Resolved, That until there is conclusive proof that these are the remains of the Huguenots under Ribaut who were massacred by Menendez on Matanzas Inlet in 1565, the Executive Committee can not recommend the erection of any monument.

Letters read from Mr. Arnaud and Mr. Weisse. Mr. Arnaud and Mr. Weisse to be thanked for their generous gifts of books. In regard to Mr. Weisse's Library offered to the Society, to ask price of same.

Hon. Judge Bookstaver moved that the Annual Meeting be held on Thursday the 13th, at 4 P. M.

The Nominating Committee presented a list of Officers for the coming year. This list was approved and the Officers recommended for election at the Annual Meeting.

Society Meeting.

A meeting of the Society was held in Assembly Hall, on February 18th, at 8.30 P. M. President in the chair.

After the reading of the minutes of the last meeting, Monsieur Barnabas was introduced and delivered a most instructive and entertaining address on Huguenot History and the settlement in Canterbury. This was followed by stereopticon views of salient points in the History of Canterbury, its Cathedral and Crypt, Mr. Barnabas explaining fully each picture. Thanks were voted to the Lecturer for his excellent address and a copy requested for publication by the Society.

Meeting adjourned and refreshments served.

Executive Committee Meeting.

A meeting of the Executive Committee was held at the Library on April 13, 1905. There being no quorum, the business of the meeting was transacted subject to ratification at the next meeting.

Annual Meeting of 1905.

The Annual Meeting was held at the Library on April 13, 1905, at 3 P. M. President in the chair.

Minutes of the last Annual Meeting read and approved.

Before making her report, the Secretary announced that Mrs. Fannie J. Platt Scott had been recommended as Corresponding Member by the Executive Committee, on April 29, 1904.

13. Supplément aux Symodes du Désert, par Eug. Arnaud.
14. Histoire des Protestants du Vivaris et du Velay, pays du Languedoc, (deux volumes) par Eug. Arnaud.
15. Yearly bulletins of Histoire du Protestantisme en France.
16. Proceedings of London Society.
17. Proceedings of German Society.
18. One part of a volume of Walloon Society.
19. Year book of Holland Society.

Some ten thousand names were added to the card catalogue of Huguenot names.

REPORT OF THE PUBLICATION COMMITTEE :

Professor Jackson resigned from the chairmanship of the Publication Committee early in the summer. The Secretary and Mr. Mirabel took up the work, and the result is the last volume of Proceedings published by the Society and distributed to Members. The index to this Volume is entirely the work of Mr. Mirabel, who also revised the papers of Miss Layard.

The Pedigree Committee, through the Secretary, report that twelve Huguenot names have been added to our list : Mahieu, De Léchailles, Laurier, Bonne, Das, Balet, and Pelletreau from Saintonge ; de Rességuier from Dauphiné ; Fouchereau and Poinsett from Soubise ; Vassal from Normandie ; Papillon from Paris.

Report approved and ordered printed.

Election of the Officers now in order. The ballot approved by the Executive Committee was submitted and Mr. Linas E. Fuller and Mr. Marschalk appointed tellers by the President. The tellers declared the officers on the the ballot unanimously elected.

PRESIDENT :

Frederic J. de Peyster.

VICE-PRESIDENTS :

Manhattan	Col. Wm. Jay.
Staten Island	Hon. Henry W. Bookstaver.
Long Island	Rt. Rev. J. H. Darlington.
New Rochelle	Henry M. Lester.
New Paltz	Hon. A. T. Clearwater.
Boston	Nathaniel Thayer.
New Oxford	Hon. Richard Olney.
Narragansett	William Ely.
New Jersey	Prof. Allan Marquand.
Delaware	Col. H. A. Du Pont.
Pennsylvania	Herbert Dupuy.
Virginia	Col. Richard Maury.
South Carolina	Rev. Robert Wilson.

SECRETARY :

Mrs. James M. Lawton.

TREASURER :

T. J. Oakley Rhinelander.

The President thanked the Society for his election and for that of the Secretary and promised to do all in his power for the good and prosperity of the Society during the coming year.

Discussion between the Members present and the Officers as to the necessity of another room.

On motion of Mr. Merrill, duly seconded by Mrs. Holbrook, a Committee was appointed, consisting of the Members present, with power to add to their number, to discuss ways and means of awakening an enthusiasm in the Society and to make a report of their deliberations to the Executive Committee with recommendations.

On motion of Mrs. Kress, duly seconded by Mrs. Holbrook, Mr. Merrill was made chairman of the said Committee.

On motion of Mr. Edwin Marschalk, seconded by Mrs. Kress and Mr. Merrill, the following resolution was adopted:

"Whereas, our Fellow Member, the Rev. James H. Darlington, Ph. D., D. D., has been elected and is soon to be consecrated Bishop of Harrisburg, Pa., *Resolved*, that the Society tender him our hearty congratulations and wish him good speed in his great work."

Mrs. Lawton gave the Members the choice of one of two papers—the History of the Huguenots by Rear-Admiral F. A. Roe, and an article by Mr. Middleton on the Massacre of the Huguenots under Ribaut on Matanzas Inlet in 1565. The Society preferring the latter paper, Mrs. Lawton read it and showed the photograph of medal and skeletons found at Matanzas Inlet in 1902. This land is now owned by Mr. Middleton.

On motion, *Resolved*, that this article be published by the Society in their Proceedings.

After a very pleasant social talk, the Annual Meeting of 1905 was adjourned.

A meeting of the Executive Committee was held in the Library on May 9, 1905, at 4 P. M. President in the chair.

The Secretary read the Minutes of the last meeting, which were accepted.

The Secretary announces that the following gentlemen have been appointed by the President on the Executive Committee for the year ending April 13, 1906: Hon. W. C. Sanger, Mr. Henry B. Dominick, Mr. William Mitchell, Mr. Rieman Duval, Mr. Charles Darlington; and the Chairmen of the following Committees: Mr. Cornelius B. Mitchell, Chairman of Finance Committee; Mr. Alden Freeman, Chairman of Publication Committee; Mrs. James M. Lawton, Chairman of Library and Pedigree Committee. Auditing Committee—Henry C. Swords, Charles Darlington and Frederic W. Stelle.

Treasurer's report read, approved and ordered placed on the minutes.

The Secretary announces that, according to the resolution passed at the last meeting, Judge Bookstaver has sent a very careful and well-prepared change in the Constitution. In relation to these changes, as the Library has on hand sixty copies of the Constitution (circular information), the Secretary respectfully submits that these changes be held over for action until the Fall, and that the following words be inserted after the sentence: "The pedigree blanks should be filled out in the most exact manner possible, and all dates given *Before the Applicant can be considered by the Executive Committee.*"

On motion of Mr. Freeman, seconded by Mr. Wm. Mitchell, *Resolved*, That, the changes in the Constitution be laid over for action until the Fall, and that the above addition be authorized. The Secretary reported that about \$48.97 were left over from sale of tickets for the lectures by Mr. Boisse, several years since. As this money had not been spent on the printing of that year as decided by the Executive Committee, it was decided that \$50.00 could be spent on such publication for this year. The paper sent by Rev. Barnabas was placed for inspection in the hands of the Chairman of the Publication Committee.

The Secretary introduced Mr. Merrill, who read the Resolution making him Chairman of the Committee of Ways and Means. The Committee held one meeting, but after discussion no plan was formed.

The courteous invitation of the Huguenot Association of New Rochelle given through the Vice-President, Mr. Lester, was read, and it was decided to accept it.

The Chairman of Publication Committee asks permission to have printed on gummed paper: List of Officers, Committees standing and Sub-Committees, New Members, Deceased Members and the Amendment to Constitution.

A special Meeting of the Executive Committee was held at the Library, on May 12, 1905, pursuant to a call of Col. William Jay, Vice-President for New York.

Members present: Col. Wm. Jay, Mr. Rhinelander, Mr. C. B. Mitchell, Hon. Henry W. Bookstaver, Mr. Alden Freeman, Mr. Rieman Duval and Mrs. James M. Lawton, Col. Wm. Jay in the chair. At the request of the presiding officer, the Secretary announced to the Executive Committee the death of Mr. Frederic J. De Peyster,—and that this Meeting was called for the purpose of taking action on the death of our beloved President—That the Secretary, on receiving the news, telephoned or telegraphed to every Vice-President and every member of the Executive Committee and all committees;—That, through the kindness of Mr. C. B. Mitchell, notices have been inserted in to-day's papers, requesting the Society to attend his funeral:

"HUGUENOT SOCIETY OF AMERICA.

The Society are requested to attend the funeral of their late President, Mr. Frederic J. De Peyster, who died suddenly. For funeral notice, see daily papers. By order of Col. William Jay, Vice-President for New York.

MRS. JAMES M. LAWTON,
Secretary."

and that Mr. C. B. Mitchell had prepared a Resolution to be laid before the Executive Committee. Presiding Officer asked Mr. Mitchell to read the Preamble and Resolution.

"It has been the good fortune of the Huguenot Society of America to have had as President for many years Mr. Frederic J. De Peyster, who, during all these years has devoted to the Society his untiring interest and sound judgment. His active participation in all matters pertaining to its welfare, his genial companionship, and his devotion to all that concerned its interest and advancement have been of the greatest benefit. His uniform courtesy and kindness of heart endeared him to all with whom he came in contact. His great literary ability and vast fund of knowledge were widely recognized and were employed by him whenever he could by their exercise confer a benefit on his friends and fellow beings. It has been the will of our Heavenly Father that Mr. De Peyster should be removed while in the apparent enjoyment of good health and in the midst of the activities in which he was engaged. In the death of Mr. De Peyster, the Huguenot Society of America recognizes the great loss that it has sustained and the Members will keenly feel his loss personally. In testimony of the high esteem in which his memory is held, *be it Resolved*: That the Society tender its sincerest sympathy to the Family of its late President in this their hour of deep sorrow and bereavement;—that the Officers attend the funeral services in a body;—that these Minutes be inscribed on the records of the Society;—and that a copy be sent to his Family."

On motion *Resolved*, That with some few changes these Resolutions be adopted as read.

Resolved, on motion of Mr. Rhinelander, seconded by Judge Bookstaver, that these Resolutions be printed in nine of the daily papers, and that Mr. C. B. Mitchell be requested to attend to the matter. *Resolved*, On motion of Judge Bookstaver, seconded by Mr. Rieman Duval, that a copy of the foregoing Resolutions be handsomely engrossed, bound and properly lettered on the outside and presented to the Family. Col. Wm. Jay offered to attend to the carrying out of this resolution. It was voted to place the matter in his hands. On motion of Mr. Rhinelander, seconded by Mr. C. B. Mitchell, *Resolved*, That a handsome wreath of flowers tied with ribbon of the Society be sent to the funeral of the deceased. *Further, Resolved*, That Mr. Rhinelander be requested to attend to the ordering of the flowers. Col. Wm. Jay moved that copies of Mr. Mitchell's Resolution be sent to the newspapers of the various Huguenot centres. On the suggestion of Mrs. Lawton, this Resolution was amended by Col. Jay to read. *Resolved*, That the Secretary send to each Vice-President a copy of these Resolutions with the request that they publish them in the newspaper of the Huguenot settlement which they represent. The Treasurer requested that all bills for printing, etc., be sent to him.

The business for which the Meeting was called having been attended to, the Secretary read a letter from Mrs. Fannie J. Platt Scott presenting a bound book of 27 valuable pedigrees and notifying Mrs. Lawton that she leaves by will to the Library of the Huguenot Society of America thirty-four volumes.

Meeting of the Executive Committee, held at the Library, on October 24th, 1905.

Colonel Du Pont in the chair. The Secretary read the Minutes of the last Meeting, May 9th, and the last special Meeting; they were approved subject to ratification at the next meeting, there being no quorum. Treasurer's report read, approved and ordered placed on the Minutes. Mr. Rhinelander made a motion that the \$50.00 appearing on the Tablet fund be transferred to the Library, at the option of the Chairman of the Library Committee. Col. Du Pont asked if the Society had published a Volume of Collections this year. Mrs. Lawton answered that the Narragansett papers in English and in French were ready for publication, waiting for more material and money.

Publication Committee.—The list of prices of the books to be placed in hands of Mr. Alden Freeman, Chairman of Publication Committee.

Election of Officers.—The election of officers being in order, according to Section 8, Article IV of the Constitution, authorizing the Executive Committee to appoint in case of death or resignation, Colonel William Jay was elected President, in place of Mr. Frederic J. De Peyster, deceased. As Rt. Rev. Bishop Darlington, who was Vice-President for Long Island, is now in Harrisburg, Pa., thus having vacated this office, Mr. Theodore M. Banta was elected to fill his place. There having been no nomination of Chaplain at the last Annual Meeting, Rt. Rev. Bishop Darlington was elected Chaplain of the Society. The Secretary announces that the maiden name of "Hester, the Walloon wife of Francis Cooke" with date of marriage has been found, and asks if it is the wish of the Committee that the Chairman of the Pedigree Committee write to those who were refused admittance on account of not having name.—*Resolved*, That they can now be admitted and that the Chairman so inform them. After discussion it was *Resolved*, That a Monument Committee be appointed—that Mrs. Lawton be made Chairman with power to select her own Committee.

Meeting of the Executive Committee, at the Library, on November 28, 1905, at 3.30 P. M.

President in the chair. The Secretary read the Minutes of the last meeting, and a resume on May 9th, and the special meeting, which had to be ratified at this meeting. Judge Bookstaver moved that these Minutes be accepted. Treasurer's report read, approved and ordered placed on the Minutes. Election of Vice-President for New York.—According to authority given to the Executive Committee by Section 8, Article IV of the Constitution, Mr. George S. Bowdoin was unanimously elected Vice-President for New York. Mrs. Lawton read a letter of Bishop Darlington accepting his nomination as Chaplain of the Huguenot Society and saying that he can form a branch of the Huguenot Society in Central Pennsylvania. In regard to his suggestion, Mr. Rhinelander, seconded by Judge Bookstaver, moved that the Secretary write the Chaplain suggesting that he confer with the Vice-President of Pennsylvania as to the advisability of forming a branch Society at Harris-

burg. Adopted. The Secretary read a letter of Rev. Wittmeyer, Chairman of the Tablet Committee, saying that in addition to the three large tablets given by the Society, Mrs. Lawton and the French Church, three small tablets have been placed in the Church and they have not been unveiled. Mr. Dominick suggested that the President write to Mr. Wittmeyer that he appoint a day for the unveiling of the Tablets; seconded by Mr. Charles Darlington and passed. Mr. Charles Lanier appointed on Executive Committee by the President in place of Hon. Mr. Sanger who can not accept the appointment this year.

Meeting of the Executive Committee at 37 Fifth Avenue, on January 17th, 1906, at 4 P. M. President in the chair.

The Secretary's Report.—The Secretary takes just pride and pleasure in announcing that, thanks to the unfailing courtesy of her much-loved Committee, she has secured a room next to the office. The cost of the room is about \$523 a year. She has furnished the entire room at her own expense and lent a desk and a screen. On Saturday, December 16th, she gave a five-o'clock tea which was attended by Colonel Wm. Jay, Mr. Rhineland, Judge Bookstaver, Mr. C. B. Mitchell and Mr. William Mitchell, with regrets from the other Members of the Executive Committee and some of the Vice-Presidents. The Secretary reports that, regarding the desire upon the part of Bishop Darlington to organize a branch Huguenot Society in Pennsylvania, she has written letters to Bishop Darlington and to Mr. Herbert Dupuy, Vice-President for Pennsylvania.

Treasurer's report read, approved and ordered placed on the Minutes.

The Chairman of the Monument Committee reports that at a meeting held on Thursday, January 11th, Colonel William Jay, Mr. Rhineland, Professor Jackson, Mrs. Lawton, Chairman, and the Secretary of the Committee, Mr. Merrill, were present. The Committee reserve their report until something definite has been found out.

Meeting of the Executive Committee held at 37 Fifth Avenue, on March 14th, 1906, at 4.30 P. M. President in the Chair.

The Secretary read the Minutes of the last meeting; no objection; approved and accepted.

The Secretary read the letters of Mr. Dupuy and Bishop Darlington in relation to the formation of a branch Society in Pennsylvania. No action called for.

The Secretary reported from Mr. Dupuy a gift to the Society of a bronze medal struck in commemoration of the Tercentenary of the Promulgation of the Edict of Nantes in France. The Secretary was requested to tender to Mr. Dupuy the thanks of the Committee.

Treasurer's report read, approved and ordered placed on the Minutes.

Publication Committee.—Mr. Freeman, Chairman, having been ill for several months requested Mr. Merrill to make arrangements with Rev. Mr. Grose—sent by Mr. Wittmeyer to the Library—to deliver an address before the Society, on April 17th, at the Annual Meeting. Mrs. Lawton intends giving a lunch to the Members of the Huguenot Society of America on the same day, and asked that the Business Meeting, the Annual Meeting and the Address take place before this lunch. Approved and accepted. Mrs. Lawton asked that a Committee with Mr. Merrill as Chairman, be appointed to introduce and place the guests. On motion of Mr. C. B. Mitchell, seconded by Colonel Jay, Mr. Merrill was appointed Chairman with power to choose his own Committee.

Report of "Ways and Means" Committee. Mr. Merrill, Chairman of this Committee, reported that there had been two meetings of that Committee. As the Society has now a new room, Mr. Merrill asked that this Committee be discharged. *Resolved*, on motion of Col. H. A. Du Pont, seconded by Mr. William Mitchell, that the Committee be disbanded.

The Secretary asks if the Executive Committee will give the first tea in the Library on a date to be decided on hereafter; this to be followed by teas in the Library once a week during the month of May. *Resolved*, on motion, that these teas be given and due notice sent to the Society.

The President appointed Mr. Charles Darlington (Chairman), Mr. Wm. Mitchell and Mr. Merrill as the Nominating Committee.

The Secretary wishes here to express her deep appreciation and thanks for the constant and most faithful services of Mr. Mirabel. The work has gone on as regularly as if she had been present every day, and he made daily notes in January and February, as he knew she would like to know every detail, even as to who called. Such services are priceless, showing the love he has for the work and for the Officers of the Society.

Colonel William Jay moved that this resolution of thanks and appreciation be adopted and placed on the Minutes. Seconded by Mr. C. B. Mitchell and passed.

A meeting of the Executive Committee was held at the Library, on April 5th, 1906, when the ballot prepared by the Nominating Committee was approved and ordered printed.

Society Meeting.

A tea was given at the Library by the Executive Committee on April 5th. The President, Officers and several Members of the Executive Committee were present. About forty Members attended, and enjoyed very much the first of the social Meetings.

Business Meeting.

The Business Meeting of the Executive Committee of the Huguenot Society of America was held at Delmonico's, on Tuesday, April 17th, 1906, at 4 P. M. President in the chair. On motion, the reading of the Minutes of the last meeting were omitted. In regard to Candidates whose pedigrees have no dates of marriages, Mr. Rhinelander, seconded by Mr. C. B. Mitchell, moved that "When conclusive evidence be given that the Church's records have been lost or destroyed, the Committee may accept other satisfactory evidence." No objection; Resolution adopted. Changes in the Constitution presented at this Meeting adopted, subject to ratification at the Annual Meeting. *Further, Resolved*, That Judge Bookstaver, Mr. Rhinelander, Mr. Wm. Mitchell and the Secretary, be appointed a Committee to correct the wording of some of the sentences, without in any degree changing their meaning.

Annual Meeting of 1906.

The Annual Meeting was held at Delmonico's, on April 17th, 1906, at 4.30 P. M. President in the chair. As soon as the Meeting was called to order, the President introduced the orator, Dr. Grose, who asked that he be permitted to give his address at once. The order of proceedings was changed,

which is the only one of the kind in the world. It is a very old building, and has been the scene of many of the most important events in the history of the city. It is a very old building, and has been the scene of many of the most important events in the history of the city.

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CHAPTER IV

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CHAPTER V

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CHAPTER VI

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and Dr. Grose gave a very enjoyable address on "Huguenot Influence upon our Early Colonial Life." Thanks of the Society were voted to Dr. Grose and a copy of his paper requested for publication in the Proceedings. This was followed by the address of the President.

REPORT OF THE PRESIDENT.

The report of the President gave a résumé of the work done since the death of the late President, Mr. Frederic J. De Peyster, May 10th, 1905. Colonel William Jay was formally elected President on October 24th, 1905. He announced that on October 24th, a Monument Committee was organized to investigate thoroughly the authenticity of the report sent to the Society from Florida in relation to the bones found on Matanzas Inlet (Florida) to determine the exact place of the massacre of the Huguenots under Ribaut by Menendez in 1565—whether the bones found are those of the Huguenot Martyrs—etc. When the Executive Committee are convinced that the claim is just and historically correct, the Society will be asked for funds to mark this sacred spot by erecting a monument over the bones of the first Huguenot Martyrs in America. The Committee have done good work and the result of the investigation will be reported to the Society from time to time. In December, the Executive Committee authorized that a room next to the Library be taken. This will be used for books which had long been homeless, and also for a place of business and social meetings. This room was furnished by one of the Members, and it is hoped that the dues of the new Members of this year will pay the extra rent. For the work of the past year, the various Committees have reported at the Annual Meeting. For the work done by Mr. Mirabel, the clerk in the Library, the following synopsis will be interesting. April 13, 1905, to April 13, 1906, he has copied some 2,000 names (Huguenot); so the Library has now 50,000 names card-catalogued, from the books in the Library. He has carefully collected the names of all Huguenots, ancestors of the Members, as well as other branches of the same names not represented in the Society's list—; their home in France—or the place where the name as Huguenot is first found—date of leaving—where they went before coming to this country—date of arrival here—with place of landing and settlement—giving book and page for authorities. All of these, ancestral and otherwise, are brought down through two generations. So that in the future if any of the descendants of any other branches of these names wish to enter the Society, the data is all there. In January and February, Mr. Mirabel kept a diary which is invaluable for reference. He has classified and filed all letters and papers—searched, corrected and verified all pedigrees of new members, giving authorities in full in all cases, thereby making the work of the Chairman of the Pedigree Committee very much less onerous. Now it is, as it always should have been, simply a verification by the printed authorities of these searched and verified Pedigrees.

REPORT OF THE SECRETARY.

The Secretary has the honor to submit the following :

Since the last Annual Meeting, there have been eight Executive Committee Meetings and a Special Meeting of the Executive Committee, held on May 12th, pursuant to a call of Col. Wm. Jay, Vice-President for New York, to take action on the death of the late President, Mr. Frederic J. De Peyster. Two teas were given at the Library. Meetings of Monument Committee, 4 ;

and the Meeting of the Nominating Committee. Resignations not reported ; Deaths, 6 ; Insignia sold, 8 ; Marigold pins and buttons, 8 ; Certificate of Membership, 3. No Society Meeting has been held, owing to the illness of the Chairman of the Publication Committee, who, by the Constitution, arranges for such meetings.

List of Members elected since April 13th, 1905 :

Mrs. James B. M. Potter (Le Moine).	Mrs. Helen de Forest Griffin (de Forest, du Cloux, du Trieux).
Mrs. Edith Crane Lefferts (Blanchan).	Mrs. Eugene A. Du Pont (Samuel Du Pont).
Mr. Frank Herbert Hillman (Louis Guion Malherbe).	Mr. Rufus George Shirley (Provoost, de la Maistre, du Bois, Blanchan, Jorisse).
Mr. John E. Dumont (Wallerand Dumont).	Mrs. George Tuttle Brokaw (Broucard, Lefèvre).
Miss Eleanor G. Hewitt (Garnier, Doublet).	Mrs. Ella Lowe Gunckel (de Rapalié, Trico).
Mr. Louis Stackpole Dabney (Robert D'Aubigny).	Mr. Geo. Paull T. Sargent (Benezet, de la Majenelle).
Mr. Eug. Dubose Boudurant (Bondurant, Dubose, Couilandeau).	Mrs. Edward Lowden Parris (du Bois, Bentyn).

Treasurer's Report read and approved and ordered placed on the minutes.

REPORT OF THE LIBRARY COMMITTEE.

Books received from April, 1905 :

1. Transactions of the Huguenot Society of South Carolina.
2. Transactions of the Huguenot Society of South Carolina, upon the occasion of Centennial Celebration, July 25, 1904.
3. Monthly Bulletin of the "Société de l'Histoire du Protestantisme Français.
4. Year book of Huguenot Society of London.
5. Year book of Holland Society.
6. Genealogical record of St. Nicholas Society.
7. History of New Paltz, given by Mrs. Lawton.
8. Protestant Exiles from France, by Agnew, 2d edition, given by Mr. Rieman Duval.
9. The French Church at Haarlem, given by Mr. Wildman as a supplement to his article written for the Tercentenary of the Promulgation of the Edict of Nantes, which was published by the Society in the Tercentenary volume.
10. The Eldest Church book of the English Congregation in The Hague (Holland), given by Mr. Wildman.
11. Year Bulletin of Huguenot Society of Germany.
12. Year book of the Society of Sons of the Revolution.
13. Seven pictures, framed, sent by Rev. Barnabas.
14. One part of a Volume of Walloon Society.
15. Twenty-seven valuable pedigrees, from our Corresponding Member, Mrs. Fannie J. Platt Scott.
16. A medal in bronze representing Henry the Fourth (troisième centenaire de l'Edit de Nantes) given by Mr. Herbert Dupuy.

17. Le bon Roy Henri IV, given by Mrs. Lawton.
18. Baptism and Marriages in Loudun (France), given by Mrs. Lawton.
19. All the furniture in the new room, given by Mrs. Lawton.
20. Collections of New York Genealogical and Biographical Society, Vol. 3—Baptisms from 1731 to 1800 in the Reformed Church, New York, bought by the Society.

No report from the Publication Committee.

REPORT OF THE PEDIGREE COMMITTEE.

The Chairman of the Pedigree Committee reports that six new Huguenot names have been added to our list: Ballet, wife of Pierre Das, from Saintonge; Doublet, wife of Isaac Garnier, from La Rochelle; Bondurant, Dubose, Couillandeu; Rivasson, wife of Villeponteux. Corrections made in "Huguenot Names" will appear in the next edition.

Election of the Officers now in order. The ballot approved by the Executive Committee was submitted, and Professor Jackson and Mr. Merrill appointed tellers by the President. The tellers declared the Officers on the ballot unanimously elected.

PRESIDENT:

Colonel William Jay.

VICE-PRESIDENTS:

Manhattan	George S. Bowdoin.
Staten Island	Hon. Henry W. Bookstaver.
Long Island	Theodore M. Banta.
New Rochelle	Henry M. Lester.
New Paltz	Hon. A. T. Clearwater.
Boston	Nathaniel Thayer.
New Oxford	Hon. Richard Olney.
Narragansett	William Ely.
New Jersey	Prof. Allan Marquand.
Delaware	Col. H. A. Du Pont.
Pennsylvania	Herbert Dupuy.
Virginia	Col. Richard Maury.
South Carolina	Rev. Robert Wilson.

SECRETARY:

Mrs. James M. Lawton.

TREASURER:

T. J. Oakley Rhinelander.

CHAPLAIN:

Rt. Rev. J. H. Darlington.

The President thanked the Society for his election and for that of the Secretary, and promised to do all in his power for the good and prosperity of the Society during the coming year.

The President read the proposed changes in the Constitution, which had been approved by the Executive Committee subject to ratification at this meeting. Adopted, subject to some minor changes in the wording which will in no way change the meaning.

TREASURER'S REPORT.

*Huguenot Society of America in Account with T. J. Oakley Rhinelander, Treasurer,
April 13, 1905, to April 13, 1906.*

1905-6	RECEIPTS.	1905-6	PAYMENTS.
April 13, 1905, Balance on hand as follows:		Salary of Clerk at Library . . .	\$ 565 00
New York Life Insurance		Office Rent	615 01
& Trust Company . .	\$4,500 00	New York Telephone Co. . . .	70 05
Real Estate Trust Com-		Postage	25 74
pany	892 52	L. Aaronson, Chair Repairs . .	8 25
	<u>\$5,392 52</u>	Vanse & Son, Awning Work . .	2 00
From dues, 1903-5 . .	35 00	Sundry Disbursements in re fun-	
" " 1905-6 . .	1,426 00	eral of President De Peyster . .	182 05
" " 1906-7, etc. . .	40 00	Stationery and Postage . . .	54 75
	<u>1,495 00</u>	Treasurer's Salary paid J. S. Ed-	
" Fees	120 00	wards	50 00
" Life Memberships	100 00	William Fowler, Refreshments	
" Certificates	9 00	for Meeting, April 5th	21 25
" Collection charges	30	Secretary's Disbursements as per	
" Interest N. Y. Life Insur-		Bill	25 05
ance & Trust Co.	135 00	Collection charges	1 60
" Real Estate Trust Co. . . .	31 28	Produce Exchange Safe Deposit	
		Co.	9 00
		Latham, Lettering on Door . . .	1 70
		Engrossing Membership Certifi-	
		cates	85
		Silman & Whittle, Carpenters . .	5 50
		Typewriter Ribbons	40
		Expressage	9 87
		J. L. Weinert, Painting etc. . . .	68 25
		Balance on hand as follows:	
		N. Y. Life Insurance &	
		Trust Co.	\$4,500 00
		Real Estate Trust Co.	1,066 78
			<u>5,566 78</u>
	<u>\$7,283 10</u>		<u>\$7,283 10</u>
Balance brought down:			
N. Y. Life Insurance &			
Trust Co.	\$4,500 00		
Real Estate Trust Co. . . .	1,066 78		
	<u>\$5,566 78</u>		

Examined and found correct:

H. W. BOOKSTAVEN,
CORNELIUS B. MITCHELL,
CHARLES F. DARLINGTON,
Auditing Committee.

T. J. OAKLEY RHINELANDER,
Treasurer.

A Reception and Tea followed the Annual Meeting, at which about seventy-five Members and Guests were present. This tea and reception were tendered to the Society through the kindness and generosity of its Secretary, Mrs. James M. Lawton, and Mrs. Lawton's hospitality was most heartily appreciated and enjoyed by all present.

JOHN LENORD MERRILL,
Chairman Reception Committee.

The following is a program of the very agreeable reception extended to our Society by the Huguenot Association of New Rochelle on May 22, 1906 :

NEW ROCHELLE, N. Y. 1688-1906

INFORMAL RECEPTION

To the Members of

The Huguenot Society of America

By the Members and Friends of

The Huguenot Association of New Rochelle

TUESDAY, MAY 22, 1906

After an interval of twenty years, the Huguenot Association of New Rochelle has the pleasure of welcoming once more their friends of the Huguenot Society of America, and although some of the faces then revered and honored among our guests have passed away, we are again happy in greeting the descendant of the former President in the Society's present Executive Officer. To the Secretary, our old friend, who has labored so hard for the organization, we extend our cordial congratulations ; and to all our guests, both old and new, a most hearty welcome.

This afternoon we propose to take our friends on a tour of visitation to points of interest in and around the city.

On North Avenue are several of the Huguenot houses still standing as they have stood for nearly two centuries. On this road was the original settlement.

In the city proper, some of the churches are worthy of a passing glance. Trinity Church stands near the site of the old Huguenot place of worship, which is marked by a silver birch-tree on the property of Miss Moulton. In Trinity Church are to be seen associations of the early days.

The First Presbyterian Church has close connection with the early Huguenot Church, being in direct succession to the Church organized by the minority, who dissented when the majority formed the present Trinity Church.

A tablet on Bonne Fois Point marks the spot where the Huguenot landing was made 1688, and from this point, also, a most beautiful view of the Sound and New Rochelle harbor is obtained.

If the weather permits, a short trip to Larchmont harbor and the lower harbor at New Rochelle is to conclude the afternoon's tour.

Reception Committee—Dr. Charles F. Canedy, Mr. Thomas Drake, Mr. Joseph Lambden, Mrs. A. E. Cornell, Mrs. Sarah LeCount, Mrs. C. E. Carville, Miss S. J. Coutant, Miss Ida S. Foggin, Miss Flora Neely, Mr. Newbury D. Lawton, Mr. Frederick H. Seacord, Dr. C. C. Guion, Mr. H. M. Lester, Mrs. J. D. Sparkman, Miss Gertrude LeCount, Miss Catherine J. C. Carville, Mrs. Charles G. Banks, Miss Marie LeCount, Miss Caroline D. Lester, Mrs. Newbury D. Lawton.

Committee on Refreshments—Mrs. Charles Pryer, Mrs. J. W. Lester, Mrs. Samuel Barling, Mrs. David F. Davids, Mrs. Joseph Lambden, Mrs. George F. Flandreaux, Mrs. Stuart Stephenson, Mrs. George A. Peck, Mrs. Francis S. Hutchins.

Committee on Visit to Points of Interest—Mr. George T. Davis, Mr. George F. Flandreaux, Mr. Charles Pryer, Mr. John F. Lambden.

Committee on Decorations—Mr. H. A. Siebrecht, Mr. Eugene Lambden, Mr. John H. Harmer, Mr. Morgan Seacord.

A Meeting of the Executive Committee was held at the Library on May 9th, 1906, at 4.30 P. M. Judge Bookstaver in the chair. The Secretary read the minutes of the last Meeting ; no objection ; approved. Judge Bookstaver, as Chairman of Committee on "Changes in the Constitution," reported a Meeting of his Committee held at the Library on Saturday, May 5th.

According to authority given them by the Society at the Annual Meeting—the minor changes in the wording were made, and the revised Article III was now ready for the printer. No report from the Secretary. Treasurer's report read, adopted and ordered placed in the Minutes. On motion of Mr. Rhinelander, the closing of the Library during the summer, etc. etc., was left to the discretion of Mrs. Lawton. The Chairman of Monument Committee reported that she had written to the President of the Historical Society of Florida appointing him an Honorary Member of the Committee. He is thoroughly in touch with the work the Committee wish to accomplish. Rev. Dr. Huntington has been added to the Monument Committee. The Secretary asked what amount the Executive Committee would give for the Publications. On motion of Mr. Rhinelander, seventy-five dollars were appropriated for the Publications.

As Chairman of the Committee of Arrangements on the visit to New Rochelle, May 22, 1906, I beg to report that the Huguenot Society accepted the kind and cordial invitation of the Huguenot Association of New Rochelle, to be their guests on that date. The trip was a very enjoyable and delightful one. About forty Members of the Huguenot Society of America attended, headed by their President, Colonel Wm. Jay, the Secretary, Mrs. James M. Lawton, and the Treasurer, Mr. T. J. Oakley Rhinelander. They left New York on the 11 A. M. train and were met at New Rochelle by a Committee of the entertaining Association, who escorted them to the house of the Trinity Church, where luncheon was served and an address of welcome was given by the Rector and also a greeting by the President of the New Rochelle Association, Mr. Henry M. Lester. These addresses were responded to by Colonel Jay. After the luncheon, the Members were shown around the city on trolley cars, chartered for the occasion. And then, the Society was shown the harbor on launches. The hospitality of the hosts was appreciated thoroughly by the Members of the Huguenot Society of America.

JOHN LENORD MERRILL,
Chairman Committee of Arrangements.

REPORT OF THE CHAIRMAN OF THE HOUSE COMMITTEE.

The report of the Chairman of the House Committee can not be very interesting for so little of interest has happened during the past season with the exception that during the month of May four teas were given at the rooms of the Society which were fairly well attended, but it is hoped that if they are to be continued another year, the Members of the Society will be more interested.

MRS. E. L. DEP. CLARKSON,
Chairman.

OFFICERS OF THE SOCIETY, 1906-1907.

PRESIDENT:

Col. William Jay, New York City.

VICE-PRESIDENTS:

For New York George S. Bowdoin, Esq., New York City.
 For Staten Island Hon. Henry W. Bookstaver, New York City.
 For Long Island Theodore M. Banta, Esq., Brooklyn, N. Y.
 For New Rochelle Henry M. Lester, Esq., New Rochelle, N. Y.
 For New Paltz Hon. A. T. Clearwater, Kingston, N. Y.
 For Boston Nathaniel Thayer, Esq., Boston, Mass.
 For New Oxford Hon. Richard Olney, Boston, Mass.
 For Narragansett William Ely, Esq., Providence, R. I.
 For New Jersey Prof. Allan Marquand, Princeton, N. J.
 For Delaware Col. H. A. Dupont, Montcharin, Del.
 For Pennsylvania Herbert Dupuy, Esq., Pittsburg, Pa.
 For Virginia Col. Richard L. Maury, Richmond, Va.
 For South Carolina Rev. Robert Wilson, D.D.

TREASURER:

T. J. Oakley Rhinelander, Esq., New York City.

SECRETARY:

Mrs. James M. Lawton, New York City.

CHAPLAIN:

Right-Rev. James H. Darlington, Harrisburg, Pa.

CHAIRMAN PUBLICATION COMMITTEE:

Mr. William Mitchell.

CHAIRMAN FINANCE COMMITTEE:

Mr. Cornelius B. Mitchell.

CHAIRMAN LIBRARY AND PEDIGREE COMMITTEES:

Mrs. James M. Lawton.

EXECUTIVE COMMITTEE:

Gen. Fred. D. Grant, Mr. Rieman Duval, Rev. Dr. Edward O. Flagg,
 Mr. William Mitchell, Mr. Charles Darlington.

SUB-COMMITTEES:

Monument Committee:

Colonel Wm. Jay, T. J. Oakley Rhinelander, Professor S. Macaulay Jackson,
 Rev. Wm. R. Huntington, D.D., LL.D., John L. Merrill, *Secretary*,
 Mrs. James M. Lawton, *Chairman*.

House Committee:

Mrs. Eliza L. de P. Clarkson, *Chairman*, Mrs. Montgomery Schuyler, Miss Emily
 M. de Peyster, Miss Julia Chester Wells.

*Lecture Committee:*Miss Julia McAllister, *Chairman*.

LIST OF MEMBERS.

Members are requested to notify the Secretary of any change of address or if there be any errors in this list.

The names in parenthesis at end of each entry are those of the Huguenot families from which the member claims descent. The first is the name through which the member entered,—supplementals following in order in which they were given.

The Pedigree Committee does not certify to those admitted prior to 1894.

* This mark is prefixed to the names of Life Members.

—o— This mark follows the names of members who have given no pedigrees.

† This mark after the names in parenthesis of some of the early members indicates that these names have not yet been proved Huguenot.

ANNUAL AND LIFE MEMBERS.

A

1900	Adams, Mrs. George F. . .	Indianapolis, Ind. (Demarest, Le Sueur, Sohler, Cresson, Cloos)
1894	Adams, Washington I. L. .	Montclair, N. J. (Flandreau, Sycard)
1897	Alden, Mrs. Charles H. . .	Washington, D. C. (Cazneau, Germon)
1893	Allen, Dr. Paul	New York City (Byssel)
1897	Anderson, Miss Maria L. . .	Washington, D. C. (Bayard, De Peyster)
1904	Ashbridge, Miss Mary P. . .	Rosemont, Pa. (Péchin)
1888	Atterbury, Mrs. Anson P. .	New York City (Bayard)
1887	Atterbury, John T.	New York City (Boudinot, Carré)
1894	Atterbury, Lewis B.	New York City (Boudinot, Carré)
1883	Atterbury, Rev. W. W. . . .	New York City (Boudinot, Carré)
1898	Aymar, Benjamin	East Orange, N. J. (Aymar, Belon, Magny, Vincent, Guerry, Quereau, Le Brun, Quantin)
1900	Aymar, Miss Elizabeth . . .	New York City (same as above)
1899	* Aymar, José	West New Brighton, S. I. (same as above)

B

1894	Bacot, Wm. Sinclair	East Orange, N. J. (Bacot, De Sausure, Mercier, Péronneau)
1897	Bailey, Pearce, M. D. . . .	New York City (Jéralud, Dutée)
1885	* Balch, Thos. Willing . . .	Philadelphia, Pa. (de Frouville)
1899	Bangs, Mrs. Fletcher	New York City (Gaïneau)
1886	Banta, Theodore M.	New York City (Demarest, Schier, Cresson, Vigné, Cuvilyé, de Ruine)
1886	Barbour, Wm. Delamater . .	New York City (de la Maitre, du Bois)
1891	Barbour, Mrs. William . . .	New York City (Mercereau)
1903	Barrell, Harry Ferdinand . .	Morris Plains, N. J. (Rapalié, Trico)
1904	Bascome, Mrs. Western . . .	St. Louis, Mo. (De Lancey)
1898	Bent, Mrs. Richard M. . . .	New York City (Dombois)
1903	Berrien, William Mitchell . .	New York City (Berrien)
1900	* Bishop, Mrs. Wm. D., Jr. .	Bridgeport, Conn. (Gratiot)

- 1891 Bissell, Mrs. Sanford . . . New York City (Byssel)
 1891 Blackwell, Miss R. R. . . . New York City (Bayard)
 1891 Blackwell, Wm. Bayard . . . New York City (Bayard)
 1900 Blodgett, Mrs. F. J. . . . New York City (Aymar, Belon,
 Magny, Vincent, Guerry.)
 1898 Blood, John Balch . . . Boston, Mass. (Molines)
 1896 Bogert, Wm. Benezet . . . Evanston, Ill. (Benezet, de la Maje-
 nelle)
 1904 Bolmer, Mrs. Gertrude . . . New Haven, Conn. (Laborie, Durand,
 Gilet)
 1906 Bondurant, Eugène Dubosc . . . Mobile, Ala. (Bondurant, Dubosc,
 Couillandean)
 1883 Bontecou, Fred. T. . . . New York City (Bontecou, Collinot)
 1885 Bookstaver, Hon. Henry W. . . . New York City (Bodine, Felter)
 1902 Boucher, Miss Sophie . . . New York City (Quentin, Quereau)
 1901 Boughton, C. V. . . . Buffalo, N. Y. (Bouton)
 1899 Boughton, Wm. Hart . . . Buffalo, N. Y. (Bouton)
 1885 * Bowdoin, George S. . . . New York City (Baudoin)
 1890 Bowdoin, Miss Isabel G. . . . Baltimore, Md. (Baudoin)
 1898 * Bowdoin, Temple . . . New York City (Baudoin)
 1900 Boyd, Herbert Hart . . . Philadelphia, Pa. (Chevalier)
 1905 Braunersreuther, Mrs. W. . . . Fort Hancock, N. J. (Chaillé)
 1900 Brewster, Samuel Dwight . . . New York City (Pinnéo)
 1900 Brokaw, Howard C. . . . New York City (Broucard, Lefèvre)
 1892 Brokaw, Irving . . . New York City (Broucard, Lefèvre)
 1891 Brokaw, Isaac Vail . . . New York City (Broucard, Lefèvre)
 1891 Brokaw, William Vail . . . New York City (Broucard, (Lefèvre)
 1906 * Brokaw, George Tuttle . . . New York City (Broucard, Lefèvre)
 1895 Brown, Dr. Paul Richard . . . Ithaca, N. Y. (Richard, De Bruyn)
 1883 Bull, Dr. Charles S. . . . New York City (Seguin, Mercereau)
 1897 Burruss, Mrs. Nathaniel . . . Norfolk, Va. (Perrin, Thorel)
 1898 Burruss, N. Charter . . . Norfolk, Va. (Perrin, Thorel)

C

- 1904 Cameron, Mrs. M. P. B. B. . . . New York City (Papillon)
 1889 Campbell, Mrs. H. Godwin . . . Paterson, N. J. (Mercereau)
 1885 Cannon, Col. La Grand B. . . . New York City (Le Grand, Cannon,
 Bouton)
 1900 Casey, Mrs. Joseph J. . . . New York City (Venable)
 1902 * Cattus, Miss Emma E. . . . New York City (Aymar, Belon,
 Magny)
 1901 Cattus, Mrs. John C. . . . New York City (Aymar, Belon,
 Magny, Vincent, Guerry)
 1897 Church, Mrs. Benjamin S. . . . New York City (Provoost)
 1884 * Clarkson, Banyer . . . New York City (Jay, Bayard, Fran-
 çois, Provoost)
 1896 Clarkson, Mrs. E. L. De P. . . . New York City (De Peyster)
 1888 Clarkson, Matthew . . . New York City (Jay, Bayard, Fran-
 çois, Provoost)
 1883 Clearwater, Hon. A. T. . . . Kingston, N. Y. (Baudoin, Bridon,
 Corquet, Doiau, Nicol, Seguire,
 Ver Nooy)

- 1896 Clinch, Rev. N. Bayard . . Rockford, Ill. (Bayard, De Peyster, Chevalier)
 1902 Cockcroft, Miss E. . . . New York City (De Vaux, Tourneur, Colyer)
 1898 Coles, Henry R.R. New York City (De Peyster, De Rapalyé, Le Maître, Trico)
 1905 Colver, Frederic L. Tenaflly, N. J. (Hasbrouck, Deyo)
 1894 * Cooper, Miss Marian N. B. Bloomfield, N. J. (Jay, Bayard, De Kay)
 1885 Coutant, Dr. Richard B. . . Tarrytown, N. Y. (Coutant, Bonnefoy)
 1898 Coxford, Mrs. William . . . New York City (Perrin, Thorel)
 1891 Cutting, Robert Fulton . . New York City (Bayard, Pintard)—o—
 1891 Cutting, William Bayard . . New York City (Bayard, Pintard)—o—

D

- 1906 Dabney, Lewis S. Boston, Mass. (D'Aubigny)
 1899 Danforth, Mrs. Elliot . . . New York City (Mercereau, La Tourette)
 1896 Darlington, Charles F. . . . New York City (Reyneau)
 1896 Darlington, Rt. Rev. Jas. H. Harrisburg, Pa. (Reyneau)
 1905 Darlington, Miss Marion G. . New York City (Reyneau)
 1905 Darlington, Dr. Thomas . . . New York City (Reyneau)
 1904 Dashiell, Nicholas L. . . . Baltimore, Md. (De Léchailles)
 1904 Daw, George W. Troy, N. Y. (Das, Ballet)
 1890 De Benneville, James S. . . Philadelphia, Pa. (De Benneville, Bertholet)
 1884 De Forest, Robert W. New York City (De Forest)
 1891 De Lamater, Ezra Doane . . . Hudson, N. Y. (Le Maître)
 1900 De Luze, Philip Schuyler . . . New Rochelle, N. Y. (De Luze)
 1905 Demarest, Cornelius B. . . . Brooklyn, N. Y. (Demarest, Sohier)
 1897 Demarest, Rev. Wm. H. S. . . New Brunswick, N. J. (Des Marets, Cresson, Sohier)
 1898 Demonet, Eugene A. Brooklyn, N. Y. (Faure)
 1899 De Peyster, F. Ashton New York City (De Peyster)
 1899 De Peyster, Miss Augusta . . New York City (De Peyster)
 1896 De Peyster, Miss Emily M. . . New York City (De Peyster)
 1899 De Peyster, Miss Frances G. . New York City (De Peyster)
 1899 De Peyster, Miss H. Van C. . New York City (De Peyster)
 1883 *De Peyster, Gen. J. Watts . . New York City (De Peyster, De Lancey)
 1883 Depew, Hon. Chauncey M. . . Washington, D. C.—o—
 1896 De Votion, Miss Harriet . . . New York City (De Votion)
 1894 De Votion, Miss Sarah New York City (De Votion)
 1885 Deyo, Robert Emmet New York City (Doyau, du Bois)
 1898 De Zouche, John J. Philadelphia, Pa. (de Souche)
 1904 Dickinson, Charles C. New York City (Laurier)
 1899 Dodge, Francis Edward New York City (d'Espard)
 1891 Dominick, Bayard New York City (Dominique, Blanchard)
 1891 Dominick, Henry B. New York City (Dominique, Blanchard)

- 1885 * Du Bois, Wm. A. New York City (Du Bois)
 1891 * Du Bois, Wm. Maison . . . White Plains, N. Y. (Du Bois, Le
 Fèvre, Hasbrouck, Duyou, Blan-
 shan)
 1886 Dumont, John B. New York City (Dumont)
 1906 Dumont, John E. Rochester, N. Y. (Dumont)
 1906 Du Pont, Mrs. Eugene A. . . Wilmington, Del. (Du Pont)
 1897 Du Pont, Col. Henry A. . . Winterthur, Del. (Du Pont)
 1893 Dupuy, Miss Eleanor G. . . West Erie, Pa. (Du Puy, Chardavoyne,
 Valleau)
 1883 * Dupuy, Herbert Pittsburg, Pa. (same as above)
 1902 Duryee, Rev. Joseph New York City (Durié)
 1898 * Duval, H. Rieman New York City (Duval)

E

- 1905 Eaton, Theodore Horatio . . Detroit, Mich. (Berrien)
 1884 * Eckard, Rev. L. W. Easton, Pa. (Bayard)
 1903 Ellis, John Gillett New York City (Gilet, Byssell)
 1897 Ellis, Mrs. Wm. R. New York City (Gilet, Byssell)
 1896 Elting, Peter J. Yonkers, N. Y. (Du Bois, Le Fèvre)
 1884 * Ely, William Providence, R. I. (Bernon)
 1885 Ely, William D. Providence, R. I. (Bernon)
 1899 Embury, Aymar New York City (Aymar, Belon,
 Magny, Vincent, Guerry)
 1900 English, William E. Indianapolis, Ind. (Du Bois, Blanshan)

F

- 1886 * Faber, Reginald Stanley . . London, England (De Dibon)
 1899 Falconer, Wm. H. New York City (Fauconnier)
 1888 Farlow, Mrs. W. G. Cambridge, Mass. (L'Hommedieu)
 1900 Farnham, Elijah S. Elizabeth, N. J. (Molines)
 1903 * Farnham, Mrs. George A. . Yonkers, N. Y. (Vermeille)
 1900 Faulkner, Dr. Richard B. . . Pittsburg, Pa. (Du Puy, De Vaux)
 1897 Ferree Miss Annie D. . . . Philadelphia, Pa. (Ferree, Blancon,
 Deyo, Jorice, Du Bois)
 1899 Ferree, Barr New York City (same as above)
 1897 Ferree, Samuel Patterson . . Philadelphia, Pa. (same as above)
 1883 Flagg, Rev. Edward O., . . . New York City (Villeponteux, Rivas-
 son)
 1885 Flandreau, Felix E. Brooklyn, N. Y. (Flandreau)
 1894 Floyd-Jones, Mrs. E. Long Island, N. Y. (L'Escuyer)
 1897 Fontaine, William M. Charlottesville, Va. (de la Fontaine,
 Boursiquot, Chaillon)
 1898 Foote, Mrs. N. A. M. New Haven, Conn. (Gilet)
 1894 Foster, Rev. Daniel Requa . . Trenton, N. J. (Requa)
 1900 * Fowler, Mrs. A. H. Washington, D. C. (Gratiot)
 1900 * Freeman, Alden East Orange, N. J. (Molines, Vassall,
 Bonne)
 1901 Freeman, Joel Francis East Orange, N. J. (Bonne)
 1883 * Frizzell, William H. New York City (De Courcy, Fri-
 zell)—o—
 1900 Fuller, Linus H. New York City (Molines)

G

- 1883 Gallaudet, Prof. E. M. . . . Washington, D. C. (Gallaudet, Prie-
leau)
1903 Garden, Hugh R. . . . New York City (De Saussure)
1895 Garretson, Mrs. J. B. . . . Morris Plains, N. J. (Delaplaine, Cres-
son)
1884 Gautier, Dudley G. . . . New York City (Gautier)
1891 Gillett, Mrs. C. M. . . . Detroit, Mich. (Gilet, Byssel)
1899 Goddard, Mrs. F. W. . . . Colorado Springs (Cortelyou)
1884 Goldthwaite, Mrs. C. C. . . . Utica, N. Y. (Flandreau)
1903 Graham, Walter . . . Philadelphia, Pa. (Chardavoyne, Du-
puy, Valteau)
1897 Grant, Gen. Fred D. . . . New York City (De la Noye, de
Lille)
1895 Green, Elmer Ewing . . . Trenton, N. J. (Du Bois, Het, Sauzeau)
1905 Griffin, Mrs. Helen De For- Lawrence, L. I. (De Forest, Du Cloux,
est Du Trieux)
1896 Grinnell, Wm. Milne . . . New York City (Molines)
1895 Gross, Samuel Eberly . . . Chicago, Ill. (Du Bois, Blanshan)
1885 Guion, Rev. Wm. B. . . . New York City (Guion)
1906 Guncel, Mrs. Ella Lowe . . Dayton, Ohio (De Rapelié, Trico)
1890 Gurnee, Augustus C. . . . New York City (Garnier, Doublet)

H

- 1900 Hall, George P. . . . New York City (De Rapalié, Trico)
1903 Harris, Mrs. Thos. Cadwala- Philadelphia, Pa. (Jaudon)
der
1897 *Hartley, Mrs. Marcellus . New York City (de Boncourt, Byssel)
1898 Haslock, William F. . . . New York City (Dombois)
1897 Haughey, Mrs. E. McLean . New York City (Coutant, de Pré, De
Ruine, Gouin, Bonnefoy, Erouard,
Friquet, Laty)
1891 Hegeman, Miss A. M. . . . Pittsburg, Pa. (Hegeman, de Camp,
Pérot)
1895 Heins, George L. . . . New York City (Fauconnier, Valteau,
Chardon, Pasquereau)
1897 Helffenstein, Dr. A. E. . . Philadelphia, Pa. (Fauconnier, Val-
teau, Chardon, Pasquereau)
1892 Heroy, William W. . . . New York City (Erouard, Coutant)
1906 *Hewitt, Miss Eleanor G. . New York City (Garnier, Doublet)
1906 Hillman, Frank Herbert . . Evanston, Ill. (Guion, Malherbe)
1895 Hillman, William . . . Mount Vernon, N. Y. (Guion, Mal-
herbe)
1901 Hodges, Alfred . . . Brooklyn, N. Y. (Provoost)
1897 Hoffman, Mrs. E. A. . . . New York City (Mercereau, Chadaine)
1897 Holbrook, Mrs. L. . . . New York City (Perrin, Thorel)
1891 Holland, Rev. William J. . Pittsburg, Pa. (Benezet, de la Majen-
elle)
1898 Hopkins, Mrs. E. A. J. . . New York City (De Vaux, Tourneur)
1899 Hook, Mrs. E. Warren . . Trenton, N. J. (Le Maistre, Du Bois,
Le Comte)
1904 Hubbard, P. Mascarène . . Boston, Mass. (Mascarène)

- 1893 * Huidekoper Mrs. F. W. . Washington, D. C. (de Mandeville, des
Marets (3 descents), de Ruyns (2 de-
scents), Sohier, Cresson, Le Sueur)
1892 Hunter, Mrs. F. K. Pelham, N. Y. (Waldo)
1900 Hunter, Jas. W. Norfolk, Va. (Thélaball)
1897 Huntington, Rev. Wm. R. . New York City (Baret)

I

- 1900 Ireland, Oscar B. Springfield, Mass. (Guion)

J

- 1891 Jackson, Miss Margaret A. . New York City (Robert, de la Borde,
de Sille) —o—
1898 Jackson, Samuel Macaulay New York City (under Art. 3, Sec. I,
Part 4)
1891 James, Edward W. Norfolk, Va. (Dauge, Thélaball)
1902 James, Mrs. J. W. Harry . . Media, Pa. (Molines)
1883 Jay, Col. William New York City (Jay, François, Bay-
ard)
1897 Johnson, James L. New York City (Le Baron, Bayeux,
Boudinot, Papin)
1892 Joline, Mrs. Adrian H. . . New York City (Coutant)
1885 Jones, Mrs. F. Cazenove . . New York City (De Cazenove, de la
Mar)
1885 Jouet, Cavalier H. Roselle, N. J. (Jouet, Coursier, Cava-
lier, Perroteau)
1889 Julien, Gustavus D. Hoboken, N. J. (Cantine, Blanchan,
Jorise, Le Fèvre, Deyo, Bevier, Le
Blanc)
1888 Julien, Rev. Matthew C. . . New Bedford, Mass. (same as above)
1891 Juillard, A. D. New York City (Juillard) —o—
1891 Juillard, Mrs. A. D. New York City (Cossit)—o—

K

- 1898 Kendall, Mrs. S. L. Du Bois Irvington, N. Y. (Du Bois, Bentyn)
1891 Kingsland, Mrs. J. Bayard . Jersey City, N. J. (Bayard) ✓
1897 Kress, Mrs. Idabelle S. . . New York City (Des Marest, Baton,
Bonneyfof, Cloos, Coutant, Cuvilyé,
Cresson, De Lorme, De Ruine (3 ✓
descents), de Pré, de Mandeville,
De Vaux, Erouard, Friquet, Gouin,
Laty, Le Sueur, Sansé, Seé, Sohier,
Vigné)

L

- 1901 La Bach, Jas. O. Lexington, Ky. (Des Marest, Sohier,
de Ruine, de Baum)
1900 La Bach, Paul M. Pittsburg, Pa. (same as above)
1887 Lanier, Charles New York City (Lanier)—o—
1896 Lathrop, Miss Emma G. . . Newark, N. J. (de Forest, du Trieux)
1897 Lathrop, Kirke Detroit, Mich. (Gilet, Byssell)

- 1897 Lawton, Mrs. G. Perkins . . . Saratoga, N. Y. (De Forest, Du Cloux, Du Trieux)
 1889 * Lawton, Mrs. James M. . . New York City (Bayard, de Peyster)
 1897 Lawton, Mrs. Thomas A. . . Newport, R. I. (Molines)
 1901 * Lea, Mrs. Henry . . . Philadelphia, Pa. (Jaudon)
 1883 Le Boutillier, Clement . . . High Bridge, N. J. (Le Boutillier, Guitton, Le Maistre, Pellier)
 1883 Le Boutillier, John . . . New York City (same as above)
 1884 Le Boutillier, Mrs. Margaret . . New York City (Guitton)
 1887 Le Boutillier, Thomas . . . New York City (Le Boutillier, Guitton, Le Maistre, Pellier)
 1884 Le Boutillier, Dr. Wm. G. . . New York City (same as above)
 1889 Le Conte, Dr. Robert G. . . Philadelphia, Pa. (Le Conte)
 1898 Lee, Julian Henry . . . Baltimore, Md. (Mallet)
 1905 Lefferts, Mrs. Edith C. . . New York City (Blanchan)
 1884 * Lester Henry M. . . . New Rochelle, N. Y. (under Art 3, Sec. 1, part 4)
 1896 Loomis, Mrs. H. P. . . . New York City (Boudinot Carré)
 1893 Luquer, Prof. Lee McI. . . New York City (L'Escuyer, de Rapalié, Trico)
 1895 Luquer, Mrs. L. McI. . . . New York City (Jay, Bayard)
 1897 Luquer, Nicholas Washington, D. C. (L'Escuyer, de Rapalié, Trico)
 1897 Luquer, Thatcher T. P. . . Brooklyn, N. Y. (same as above)

M

- 1897 Macdonald, Mrs. Malcolm . . Lake Placid, N. Y. (Ferree, Le Fèvre)
 1895 * Maddox, Mrs. Virginia K. . San Francisco, Cal. (D'Aubigny)
 1899 Maltby, Miss Dorothy L. . . New Haven, Conn. (Rapalié, Trico, de Baun, de Ruine, de Marest, Fabrique, Lozier, Sohier)
 1896 Mann, Mrs. C. Addison . . Plainfield, N. J. (Cazneau, Germon, Molines, 3 lines)
 1899 Marschalk, Edwin A. . . Brooklyn, N. Y. (Fauconnier, Valleau, Pasquereau, Chardon)
 1889 Marquand, Prof. Allen . . Princeton, N. J. (Marquand)—o—
 1903 Martin, Mrs. Howard J. . . Tivoli, N. Y. (De Peyster, de Lancey)
 1884 Maury, Charles W. . . . New York City (Maury, de la Fontaine, Chaillon, Boursiquot)
 1891 Maury, Col. Richard L. . . Richmond, Va. (same as above)
 1896 McAllister, Miss Julia G. . . New York City (De Lancey, Manigault, Marion, Gitton, Cordes)
 1897 McMurtry, Mrs. Clara L. . . Allegheny, Pa. (Molines)
 1905 Merrill, John L. . . . Orange, N. J. (Merle)
 1891 Merritt, Mrs. Schuyler . . . Stamford, Conn. (Du Bois, Blanshan)
 1903 * Miller, Charles Kingsbury . . Chicago, Ill. (Rapalié, Trico)
 1898 Mitchell, Cornelius B. . . New York City (Berrien)
 1903 Mitchell, Hon. Edward . . New York City (Berrien)
 1903 * Mitchell, William . . . Yonkers, N. Y. (Berrien)
 1895 Moffat, Mrs. R. Burnham . . New York City (Jay, Bayard)
 1902 * Moore, Mrs. John W. . . Atlantic Mine, Mich. (De Marée, Sohler, Cresson, Cloos, Rapalié, Trico)

- 1883 Morris, John E. Hartford, Conn. (Bontecou, Collinot)
 1897 Morris, Robert Oliver . . . Springfield, Mass. (Bontecou, Collinot)
 1903 Morrison, Mrs. G. Austin . New York City (De Camp, de Mandeville)
 1897 Moseley, Mrs. William H. . New Haven, Conn. (Molines, Gaillard or Gaylord)
 1884 Mottet, Frederic Tacoma, Washington (Mottet)—o—
 1885 * Mount, Miss C. A. New York City (De Gray†)—o—
 1885 * Mount, Miss Susan New York City (De Gray†)—o—
 1893 * Murray, Charles H. New York City (Bascom)

N

- 1898 Nicola, Mrs. Charles A. . . Cleveland, Ohio (Pinnéo)
 1900 Norwood, Miss Catherine . New York City (Stelle, Legereau)

O

- 1888 * Ogden, Wm. B. New York City (Bernon)
 1887 Oliver, General Paul A. . . Oliver's Mills, Pa. (Ambrose†, Prieau, Gallaudet)
 1884 Olney, Peter B. New York City (Sigourney)—o—
 1884 Olney, Mrs. Peter B. New York City (Sigourney)—o—
 1885 Olney, Hon. Richard . . . Boston, Mass. (Sigourney)—o—
 1898 Orr, Mrs. A. E. Brooklyn, N. Y. (L'Escuyer, Rapalié, Trico)

P

- 1906 Parris, Mrs. Edward L. . . . New York City (Du Bois, Bentyne)
 1905 Partridge, Dr. Edward L. . . New York City (Baret)
 1899 Payne Mrs. Henry C. . . . Milwaukee, Wis. (L'Estrange, Le Mestré)
 1896 * Peabody, Mrs. Ellen R. . . Paris, France (de Rapalié, Trico)
 1900 Péchin, Mrs. Edmund C. . . Torea, Va. (Gaillard or Gaylord)
 1901 Péchin, Miss Lila S. . . . Philadelphia, Pa. (Péchin)
 1898 Peets, Mrs. Cyrus B. . . . New Haven, Conn. (Harger†)
 1904 Pelletreau, Vennette F. . . Brooklyn, N. Y. (Pelletreau, Gouin, Benoist)
 1903 Perkins, Mrs. Charles P. . . Philadelphia, Pa. (Gaineau)
 1904 Pierce, Mrs. Dean Brookline, Mass. (Mascarène)
 1901 * Pinney, Mrs. Maria W. . . Derby, Conn. (Gaillard or Gaylord)
 1903 Plummer, D. Bowdoin . . . Lakewood, N. J. (Beaudoin)
 1891 Porter, Mrs. Henry K. . . . Pittsburg, Pa. (De Camp, Perrot)
 1885 * Potter, James B. M., Jr. . . Kingston, R. I. (Le Moine)
 1905 * Potter, Mrs. James B. M. . Kingston, R. I. (Le Moine)
 1885 Potter, William H. Kingston, R. I. (Le Moine)
 1888 Prall, Rev. William Detroit, Mich. (Mercereau)
 1896 Putnam, Mrs. Erastus G. . . Elizabeth, N. J. (Boudinot, Bayeux, Papin)

Q

- 1885 Quintard, George W. New York City (Quintard, Fumé)

R

- 1904 Ralph, Mrs. C. M. B. . . . Utica, N. Y. (Chevalier, Renaudet)
 1904 * Randolph, Mrs. Edmund D. New York City (Molines, Mahieu)
 1896 * Rapelje, Jacob G. . . . Bismarck, N. Dakota (de Rapelyé, Trico)
 1885 Rapelye, Henry S. . . . Mt. Vernon, N. Y. (de Rapelyé, Trico)—o—
 1897 Rawson, Mrs. Warren . . . Cincinnati, Ohio (Petit)
 1888 Rees, Prof. John K. . . . New York City (Du Bois, Blanshan)
 1898 Reilly, Mrs. Thomas A. . . Philadelphia, Pa. (Molines)
 1899 Remsen, Miss Margaret S. . New York City (De Peyster)
 1900 Reynolds, Mrs. Benj. . . . Wilkes-Barre, Pa. (Gaillard or Gaylord)
 1903 Rhineland, Philip . . . New York City (Rhineland, Robert, La Tour, Renaud, Mercier)
 1894 * Rhineland, T. J. Oakley New York City (same as above)
 1900 Rice, Mrs. Charles E. . . . Wilkes-Barre, Pa. (Gaillard or Gaylord)
 1898 Richards, Charles S. . . . New York City (Mesurole, Praa, Rapelje, Trico, 2 lines)
 1902 Richards, Mrs. Susan A. . . New York City (Rapelyé, Trico, 2 lines)
 1903 * Rieman, Mrs. Annie Lowe Baltimore, Md. (de Rapelje, Trico)
 1900 Rivers, Capt. W. C., U. S. A. Manila, P. I. (Flournoy)
 1897 Robert, Miss Mary E. . . . New York City (Robert, La Tour)
 1897 Roe, Mrs. Charles F. . . . New York City (Des Marest, Le Sueur, Byssel, Cloos, Cresson, Sohier, de Mandeville, Vigné, Cuvilyé)
 1897 Roosevelt, Mrs. James . . Hyde Park, N. Y. (de la Noye, de Lille)
 1900 * Rumsey, Mrs. William . . New York City (de Kay)
 1895 Rundall, Clarence A. . . . Brewster, N. Y. (Doyou, Du Bois, Blanshan, Ver Nooy)
 1885 * Russell, Mrs. Henry G. . . Providence, R. I. (Bernon)

S

- 1896 Säuler, Miss Florence L. . . New York City (Du Bois, Blanshan)
 1889 Sanger, Hon. Wm. Cary . . Sangerfield, N. Y. (Requa)
 1894 Sargent, Mrs. Charles S. . . Brookline, Mass. (Bernon)
 1905 Sargent, Rev. Cristopher S. . Indianapolis, Ind. (Benezet, de la Majanelle)
 1906 Sargent, Geo. Patll . . . Indianapolis, Ind. (same as above)
 1902 Schaufler, W. G. . . . Lakewood, N. J. (Byssel)
 1893 * Schieffelin, W. Jay . . . New York City (Jay, Bayard, François)
 1895 Schuyler, Mrs. Montgomery New York City (Prévost, Vincent, Felle)
 1899 Seacord, Morgan H. . . . New Rochelle, N. Y. (Sicard, Arneau, Bonnet, Coutant)
 1885 * Sell, Dr. Edward H. M. . . New York City (Seul)
 1884 Sellew, Dr. Frederic S. . . . New York City (Selleu)
 1900 Shannon, Mrs. P. M. . . . Buffalo, N. Y. (Molines)

- 1899 Shelton, E. De Forest . . . Brooklyn, N. Y. (De Forest, Du Trieux, du Cloux)
 1891 Shelton, Miss J. De Forest . Derby, Conn. (De Forest, Du Trieux, du Cloux)
 1903 Shepard, Benjamin . . . East Orange, N. J. (Molines)
 1896 Sherer, Mrs. John . . . Bronxville, N. Y. (De Votion)
 1898 Sherman, Mrs. Byron . . . Morristown, N. J. (Molines)
 1906 Shirley, Rufus George . . . New York City (Provoost, Blanshan, Jorisse, de la Maistre, Du Bois)
 1894 Shomard, F. V. . . . New York City (Mizerol, Praa)
 1897 Simons, C. Dewar . . . New York City (Bacot, Mercier, de Saussure, Péronneau)
 1897 Simons, J. Dewar . . . New York City (same as above)
 1900 *Smith, Miss Amanda M. . Wilkes-Barre, Pa. (Rapalié, Trico)
 1887 Smith, A. Augustus . . . Salem, Mass. (Pengry)
 1888 *Smith, Miss L. Cotheal . . Newark, N. J. (de Cotèle)
 1902 Smith, Mrs. Rosa Wright . Fort Hancock, N. J. (Molines)
 1903 *Smith, Miss Sarah Porter . Wilkes-Barre, Pa. (Rapalié, Trico)
 1904 Snitzler, Mrs. John H. . . Chicago, Ill. (Laborie, de Rességuier)
 1898 Snow, Mrs. James Pardon . Elizabeth, N. J. (Le Comte)
 1898 Spencer, Mrs. L. V. B. . . New York City (Benin)
 1902 *Stanton, F. Mc. M. . . Atlantic Mine, Mich. (De Marée, Sohler, Cresson, Cloos, Rapalié Trico)
 1900 *Stanton, Mrs. John . . . New York City (same as above)
 1902 Stanton, John R. . . . New York City (same as above)
 1897 Stelle, Frederic W. . . . New York City (Stelle, Legereau)
 1903 Stelle, Morton B., Jr. . . . New Rochelle, N. Y. (same as above)
 1897 Stelle, Wm. Watts . . . Trenton, N. J. (same as above)
 1884 Stevenson, Richard W. . . New York City (Le Fèvre, Duryee)
 1888 Stimson, Frederic J. . . . New York City (Boudinot, Carré)
 1886 Stimson, Mrs. Henry C. . . New York City (Boudinot, Carré)
 1897 Strong, Mrs. Allen H. . . . New Brunswick, N. J. (de Rapalié, Trico)
 1901 Swan, Mrs. H. Tilden . . . New York City (Molines)
 1891 Swift, Mrs. Edward Y. . . Detroit, Mich. (Le Baron)—o—
 1897 *Swords, H. Cotheal . . . New York City (de Cotèle)
 1899 Swords, Miss P. Caroline . New York City (de Cotèle)

T.

- 1898 Taylor, Mrs. Van Campen . New York City (Rapalié, Trico, Cortelyou)
 1902 Thayer, Geo. W. . . . Rochester, N. Y. (Molines, 2 lines)
 1897 Thayer, Nathaniel . . . Boston, Mass. (Bayard)
 1902 Thayer, Samuel R. . . . New York City (Molines, 2 lines)
 1898 Thayer, Mrs. Stephen Van R. Boston, Mass. (Bernon)
 1905 Thom, Mrs. Mary Isabel . . Baltimore, Md. (de Rapalié, Trico)
 1887 *Thomas, W. Grassett . . . Bryn Mawr, Pa. (Grassett)
 1904 Thompson, Mrs. Ellen S. . . New Haven, Conn. (Laborie, Durand, Gilet)
 1894 Townsend, Mrs. Howard . New York City (Bayard)
 1894 *Trevor, Henry Graff . . . New York City (L'Espenard)

- 1902 Troxell, Miss Clementine R. Wilkes-Barre, Pa. (Michalet)
 1904 Turner, Rev. C. H. B. . . . Lewis, Del. (Tourneur, Poinsett, Fouchereau, Durouzeau)
 1888 Turnure, Lawrence New York City (Tourneur, Parisis)

U

- 1902 Utley, Miss Elizabeth M. . Philadelphia, Pa. (Pardieu)

V

- 1899 Van Buren, Mrs. Robert A. Norwalk, Conn. (Aymar, Belon, Magny, Vincent, Guerry, Le Brun, Quereau, Quantin)
 1899 Vanderpoel, Miss M. V. B. New York City (Le Baron)
 1900 Van Deventer, Mrs. L. F. . Knoxville, Tenn. (Flournoy)
 1895 * Van Kleeck, Henry . . . Denver, Col. (de Rapelle, Trico, Du Bois, Du Bruyn)
 1894 Van Rensselaer, C. S. . . . New York City (Bayard)
 1904 Vaughan, Miss Matilda R. . Philadelphia, Pa. (Fauconnier, Pasquereau, Valleau)
 1883 Vermilye, Rev. A. G. Englewood, N. J. (Vermilye)—o—

W

- 1887 * Wagner, Henry London, England (Godde, Teulon)
 1896 Wallis, Miss Miriam K. . . San Francisco, Cal. (Garnier, Doublet)
 1901 Ward, Mrs. Charles Dod . . New York City (Lequié)
 1899 Ward, Henry Chauncey . . . Middletown, Conn. (Gaillard or Gaylord)
 1900 Wardwell, Mrs. Helen E. . Stamford, Conn. (Aymar, Belon, Magny, Vincent, Guerry)
 1895 Warner, George C. Great Barrington, Mass. (De Forest)
 1883 * Weisse, Dr. Faneuil D. . . New York City (Faneuil)—o—
 1903 Wells, Miss J. Chester . . . New York City (Baret, 4 lines)
 1898 White, Mrs. Eliza M. C. . . Brooklyn, N. Y. (de la Noye, De Lille, Molines, 3 lines)
 1898 Wilcox, Mrs. Wm. W. . . . Middletown, Conn. (Seleu)
 1897 Williams, Miss Annie S. . . . Glastonbury, Conn. (De Votion)
 1889 Williams, Mrs. Catherine P. Glastonbury, Conn. (same as above)
 1899 Wilson, Rev. Robert Charleston, S. C. (Mazyck, Ravenel, Le Serrurier, de St. Julien)
 1896 Woolsey, Prof. Theodore S. New Haven, Conn. (Chevalier)
 1898 Wright, Mrs. William J. . . New York City (Rapalié, Trico, Cortelyou)

Y

- 1897 * Young, Miss Elizabeth F. Baltimore, Md. (Du Bois, Ferree, Deyo, Blanshan)
 1897 Young, Mrs. Emilia F. . . . Baltimore, Md. (same as above)
 1895 Young, Mrs. Wm. Hopkins Poughkeepsie, N. Y. (Hasbrouck, Doyau, Bevier, Le Blanc, Du Bois, Blanjean, Guimar)

HONORARY MEMBERS.

1884	Baird, Prof. Henry M. . . .	Yonkers, N. Y. (Du Bois)—o—
1904	Beringuier, Le Docteur . .	Berlin, President German Huguenot Society.—o—
1885	Browning, A. Giraud, F. S. A.	London, Eng. (Giraud, Léger, De Chasteaux, Hervé, Gagnion)
1885	De Schickler, Le Baron Fer- nand	Paris, Président, de la Société de l'Histoire du Protestantisme Français.—o—
1885	Meschinet de Richemond . .	La Rochelle, France. (Meschinot, Bernon, Rivet, Boue, de la Fite, de Missy)1
1904	Van Courtland, James S. . .	Manor House, Groton, N. Y. (Hasbrouck, de Trieux, Blanshan, De Peyster, Du Bois, Deyo, de la Grange)
1898	Vedder, Rev. Charles S. . .	Charleston, S. C. (Pastor of the Huguenot Church in Charleston)
1898	Weiss, Le Pasteur N. . . .	Paris, Secrétaire de la Société de l'Histoire du Protestantisme Français.—o—
1883	Wittmeyer, Rev. A. V. . .	New York City (Vintmaire)—o— Founder of the Society.

CORRESPONDING MEMBERS.

1903	Layard, Miss Ida Lucy Helen	London, Eng. (Raymond, De Layarde, de Caumont Croze, Savary, de Brissac, Froissac, Rambouillet, Boisragon)
1885	Le Fèvre, Ralph	New Paltz, N. Y. (Le Fèvre, Du Bois, Freer, Blanshan, Cantine)—o—
1904	Scott, Mrs. Fannie J. Platt .	Rochester, N. Y. (De Rapalié, Trico, two lines, Vigne, Cuvilyé, Sée, Vassall.)
1898	Wildeman, Marinus, God- friden	The Hague, Holland. (Member Genealogical and Heraldic Societies, etc.)

DECEASED MEMBERS.

Elected.		Died.
1883	Aborn, Robert W.	(Bernon, Tourtellot) 1893
1894	Adams, W. Irving	(Flandreau, Sycard, Serot) . 1896
1889	Allaire, Hall	(Allaire) 1901
1885	Allen, Ch. Bernon	(Bernon) 1899
1885	Allen, Miss Candace	(Bernon) 1901
1891	Anderson, Mrs. Gen. Robt. .	(Bayard, De Peyster) 1905
1885	Arnaud, Rev. Eugene	—o—Hon. Mem. 1905
1899	Aymar, Miss Harriet	(Aymar, Belon, Magny, Vincent, Guerry, Quereau, Le Brun, Quantin) 1906
1883	Bacot, Robert C.	(Bacot, de Saussure, Mercier, Péronneau) 1902

1896	Bailey, Mrs. M. B. McK.	(De Peyster)	1898
1883	Baird, Dr. Charles	(Du Bois)—o—Hon. Mem.	1887
1890	Barnett, Dr. Amelia	(Barnett)—o—	1897
1883	Bartow, Maury Hale	(Bertaut)—o—1st Treas.	1887
1885	Bayard, Dr. Edward	(Bayard)—o—	1889
1883	Bayard, Hon. Thos. F.	(Bayard) —o—Hon. Mem. and 1st V. P. for Dela.	1898
1883	Bonnet, Jules	(no name)—o—Hon. Mem.	
1897	Booraem, Miss F. D.	(Petit)	1900
1900	Boucher, Pierre L.	(Quentin, Quereau)	1905
1893	Bowdoin, Wm. Graham	(Baudion)	1904
1886	Brez, J. D.	(Brez, Vincent, La Rivière)	1899
1890	Brimmer, Hon. Martin	(Séjourné, Germaine) 2d V. P. for Boston	1896
1891	Brokaw, Frederic	(Broucard, Lefèvre)	1891
1884	Brown, Joseph O.	(Vigné, Du Bois, de Kay, Cuvilyé)	1894
1884	Budd, Mrs. William A.	(Bruyn, Du Bois, de Rapalié, Trico)	1905
1892	Buford, Clark Howe	(Julian)	1893
1892	Buford, Mrs. J. M.	(Julian)	1904
1898	Burruss, Wm. Cicero	(Perrin, Thorel)	1902
1888	Cannon, H. Le Grand	(Cannon, Le Grand, Bouton)	1895
1885	Carrington, Mrs. C. C.	(no name)—o—	1890
1883	Charlier, Prof. Elie A.	(Charlier)—o—Corresp. Mem.	1896
1883	Cobb, Mrs. C. Lynman	(Guiou)	1901
1883	Collett, Robert L.	(no name)—o—	1890
1883	Conde, Swits	(Condé)	1902
1883	Cortelyou, Dr. L. V.	(Cortelyou)—o—	1896
1885	De Forest, Henry G.	(De Forest)—o—	1889
1887	De la Grange, S. McC.	(de la Grange)—o—	1888
1883	Demarest, Prof. D. D., D. D.,	(des Marets, Sohier, Cresson, LL. D. 1st V.P. for New Jersey)	1898
1897	Demarest, Rev. A. Howard	(Des Marets, Cresson, Sohier,	1904
1894	De Lancey, Edward F.	(De Lancey, Bayard, Jay) —o—Honorary Member	1905
1883	De Peyster, Frederic J.	(De Peyster) 3d President Hug. Soc. of America	1905
1903	De Peyster, Col. Johnston L.	(De Peyster, de Lancey)	1903
1883	De Puy, Rev. Ephraim	(no name)—o—	1890
1885	De Saussure, Gen. W. G.	(De Saussure) 1st V. P. for South Carolina	1890
1885	De Schweinitz, Rev. Edw.	(no name)—o—	1889
1885	Dod, Mrs. Caroline B.	(Bayard)—o—	1891
1893	Dominick, Alexander	(Dominique, Blanchard)	1894
1892	Dominick, Francis Jacob	(Dominique, Blanchard)	1895
1890	Dominick, William Gayer	(Dominique, Blanchard)	1895
1883	Du Bois, Dr. Abram	(Du Bois) —o—	1890
1898	Du Bois, Rev. Anson	(Du Bois, Blanshan)	1905
1884	Du Bois, George M.	(Du Bois)	
1898	Du Bois, James Goelet	(Du Bois, Blanshan)	1898
1897	Du Fais, Ferdinand Fred	(DuFais)	1899
1883	Dusenbury, Miss Mary C.	(Coutant)	1897

1886	Dyer, Hon. Elisha	(Bernon, Tourtellot, LeRoy)	1896
1893	Earle, Gen. Ferd. P.	(De la Montagne, Du Cloux, De Forest, Byssell)	1902
1899	Egle, Wm. H., M. D.	(Beauvier)	1901
1885	Ely, Mrs. William	(Bernon)—o—	1889
1887	Fowle, Mrs. P. Cazenove	(de Cazenove)	1891
1883	Gallaudet, Rev. Thomas	(Gallaudet, Prioleau)	1902
1893	Gautier, Joseph H. M. D.	(Gautier)	1895
1884	Gautier, Thomas B.	(Gautier)	1886
1884	Gautier, Charles E.	(Gautier)	1901
1883	Gourdin, Robert N.	(Gourdin)—o—1st V. P. for South Carolina	1894
1891	Griffin, G. Butler	(De Forest, Du Trieux, Chi- ney, Du Cloux, Maillard, Du Fosset, Rostiau)—o—	1893
1883	Gurnee, Walter S.	(Garnier, Doublet)	1903
1883	Hague, Rev. William	(no name)—o—	1891
1898	Harwood, Mrs. Robert W.	(Gaillard or Gaylord)	1903
1892	Heroy, James H.	(Erouard, Coutant)	1896
1893	Hewitt, Hon. Abram S.	(Garnier, Doublet)	1902
1898	Hoffman, Very Rev. E. A.	(Crépel)	1902
1895	Hoyt, Mrs. Geraldine L.	(Het, Du Bois, Sauzeau)	1897
1888	Jay, Miss Eliza Clarkson	(Jay, François Bayard)	1895
1883	Jay, Hon. John	(Jay, François, Bayard) First President Hug. Soc. of America	1894
1889	Ladew, Mrs. H. S.	(Du Bois, Blanshan)	1905
1885	Lamb, Mrs. Martha J.	(Vinton)—o—	1893
1885	Layard, Hon. Sir Henry Austen	(De Caumont, Rambouillet, Boisragon, Savary, de Mauléon, de Brissac, Foisac) Hon. Mem. and 1st President London Huguenot Society	1894
1883	Le Conte, Prof. Joseph	(Le Conte)	1900
1892	Ledyard, Mrs. Henry B.	(L'Hommedieu)	1895
1894	Livingston, Mrs. Emily A.	(Du Bois, Sauzeau, Het)	1900
1884	Lockwood, Howard	(De la Plaine, Le Chavalier)	
1883	Lorillard, Pierre	(Lorillard)—o—	1901
1895	Luquer, Miss Sarah	(L'Escuyer, de Rapalié, Trico)	1898
1884	Marquand, Henry G.	(Marquand) 2d President Hug. Soc. of America	1902
1883	Matthews, Mrs. M. G.	(Villeponteux, Rivasson)	
1884	Maury, Miss M. H.	(De la Fontaine, Maury, Boursequot, Chaillon)	1904
1884	Mesier, Louis	(Mesier)	1905
1901	Mitchell, Hon. J. Murray	(Berrien)	1905
1899	Moens, John Charles, F.S.A.	(Moens) Hon. Mem. 3d Pres. London Hug. Soc.	1904
1894	Myer, Isaac	(de Ruine, de Pré)	1902

1889	Neely, Rt. Rev. Henry A. . (de Bevier) 1st V. P. for Maine	1899
1903	Nimick, Mrs. Eleanor H. H. (Allaire)	1904
1894	Peek, Sir Henry Wm. Bart . (Lemaitre)—o—Hon. Mem. and 2d Pres. London Hug. Soc.	1898
1895	Peek, Sir Cuthbert E. . . . (Lemaitre)	1901
1887	Perot, Joseph S. (Pérot)	1906
1884	Perry, Rt. Rev. Wm. S. . . (no name)—o—Hon. Mem.	
1887	Pierrepont, Henry E. Jr. . . (Jay, Bayard)	1903
1889	Poillon Richard (Poillon)—o—	
1885	Potter, Thomas M., M. D. . (Le Moine)	1891
1885	Potter, Miss Mary E. . . . (Le Moine)	1901
1885	Pumpelly, Mrs. Margaret L. (Lanier)—o—	1890
1895	Purdon, Mrs. John (Benezet, de la Majenelle) .	1904
1884	Quintard, Rt. Rev. Chas. T. (Quintard, Fumé) Hon. Mem.	1898
1885	Quintard, Edward A. . . . (Quintard, Fumé)	1899
1885	Quintard, James W. (Quintard, Fumé)	1899
1885	Ravenel, Daniel (Ravenel, de St. Julien, Pri- oleau) 2d V. P. for South Carolina	1894
1892	Read, Gen. J. Meredith . . . —o—	1896
1895	Read, Mrs. Delphine —o—	1902
1893	Requa, Henry Milton, Jr. . (Requa)	1896
1898	Richardson, Maxwell B. . . (Pardier)	1897
1884	Robert, Christopher R. . . (Robert, La Tour)	1897
1897	Roe, Rear-Adm. Francis A. (La Farge)	1902
1899	Roebling, Mrs. Washing- ton A. (Le Maitre, du Bois, Le Conte)	1902
1885	Rylance, Mrs. F. Lamar . . (Lamar)—o—	1894
1892	Salisbury, Edward F. . . . (Chevalier)	1901
1888	Scott, Mrs. Thomas B. . . (Du Bois)	1896
1891	Slocum, Mrs. J. J. (L'Hommedieu)	1895
1884	Stevens, Mrs. Paran (no name)—o—	1895
1897	Swope, Gilbert E. (Du Bois, Blanshan, Ferree, Jorisse)	1899
1890	Talcott, Mrs. William . . . (Mercereau)	1901
1893	Thomas, Dr. Theo. Gaillard (Gaillard — from, Poitou — Cordes, Gendron, Baluet, Chardon)	1903
1885	Tollin, Herr Dr. Henri . . (no name)—o—Hon. Mem., 1st Pres. of German Hug. Soc.	
1887	Tompkins, Mrs. M. W. . . (no name)—o—	1891
1883	Tourtellot, Dr. J. Q. A. . . (Tourtellot, Bernon)	1892
1883	Turnure, Lawrence (Tourneur, Parisis)	1899
1886	Vail, Charles M. (Viell)	1899
1887	Vanderburgh, Mrs. M. E. . (Bonnet)—o—	1890
1883	VanRensselaer, Mrs. W. P. (Bayard)—o—	1888
1890	Van Santvoort, Mrs. A. . . (De Kay)—o—	1890
1891	Van Santvoort, C. T. . . . (De Kay)—o—	1895

1883	Vermilye, J. D.	(Vérmiljé)—o—	1892
1883	Vermilye, Rev. Thomas E.	(Vérmiljé)—o—	1893
1886	Voute, J. Oscar	(de la Voute)—o—	1906
1891	Waite, Mrs. Morrison P.	(Champlain)—o—	1896
1884	Whelen, Edward S.	(Jacques)—o—	1894
1883	Winthrop, Hon. Robert C.	(Bayard, Baudoin) 1st V. P. for Boston	1894
1884	Wolfe, Miss Catherine L.	(Lorillard)—o—	1899
1884	Wood, James E.	(La Rue, Le Sueur, Montaigne)—o—	?
1898	Wright, Miss Florence R.	(De Rapalié, Trico, Cortel-you)	1901

Substantially all the information given in the paper read before the Society at the Annual Meeting, on April 13, 1905, will be found in The Proceedings of Huguenot Society of America, Vol. III, Part I, page 125, under the Article "The First Home of the Huguenots in North America" by Rev. John H. Edwards, D. D. The only point not touched upon in the address of Mr. Edwards was the finding of the remains of the Huguenots Martyrs in Florida in 1565.

AN ADDRESS ON THE HUGUENOT CRYPT

AT CANTERBURY, ENGLAND

By REV. DR. BARNABAS

*Venerable President, Officers and Members
of the Huguenot Society of America.*

BRETHREN : LADIES AND GENTLEMEN :

I can not find words strong enough to express my gratitude to you for the honour bestowed on me in inviting me to say a few words in relation to your forefathers going into exile. The forming of their Church, and hospitals, houses of rest for the sheltering of their afflicted Brethren in distress and in foreign lands, and of their loyalty to the land that welcomed them again in the name of the Pastor and Elders, and the Consistory of the Church of the Huguenots worshiping in the Great Catacombs of Canterbury Cathedral, England, since 1550, then from 1574 to the present day,—from the innermost part of my heart I thank you. Still let us not forget the loyalty, faithfulness and self-denial of the French Protestants of France to their King and all established authorities over them, notwithstanding the unprovoked persecution by their King towards them. The French Protestants have always been the best subjects, and any President or King may well be proud to possess such.

Nowhere was the persecution of heretics more relentless than in the Netherlands. Suspected persons were subjected to various torturing (but ridiculous) ordeals. After such trial death by fire was the usual, but, perhaps not the most severe form of execution. In Flanders monastic ingenuity had invented another most painful punishment for the people of the Valley and similar malefactors. A criminal whose guilt had been established by the hot iron, hot ploughshare, boiling kettle, or other logical proof, was stripped and bound to a stake. He was then flayed, from the neck to the navel, while swarms of bees were let loose to fasten upon his bleeding flesh and torture him to a death of exquisite agony.

Nevertheless heresy increased in the face of oppression. The Scriptures translated by Waldo into French were rendered into Netherland rhyme, and the converts to the Vaudois doctrine increased in numbers and boldness ; and by the end of the Thirteenth Century, however, the clerical power was already beginning to decline. At this period, the Counts of Flanders, of Holland, and of other Netherland Sovereignties, issued decrees forbidding Clerical Institutions from acquiring property by devise, gift, purchase, or any other mode. The attacks upon Church abuses redoubled in boldness as its authority declined. Towards the end of the Fourteenth Century, the doctrines of Wicklif had made great progress in the land. Early in the Fifteenth, the executions of Huss and Jerome of Prague, produced a Bohemian Rebellion.

The Pope proclaimed a crusade against the Hussites. Meantime the re-

strictions imposed by the Netherland Sovereigns upon Clerical rights to hold, or acquire property became more stern and more general. On the other hand with the invention of printing the Cause of Reformation took a colossal advance stride. A Bible which before had cost 500 crowns now cost but 5. The people acquired the power of reading God's Word, or of hearing it read for themselves. The light of Truth dispels the clouds of superstition as by a new Revelation. The Pope and his monks were very often found to bear but faint resemblance to Jesus and His Apostles. Moreover, the instinct of self-interest sharpened the eye of the public. Many greedy priests of lower rank had turned shopkeepers in the Netherlands, and were growing rich by selling their wares exempt from taxation, at a lower rate than lay hucksters could afford. The benefit of clergy thus taking the bread from the mouths of many, excited jealousy; the more so as besides their miscellaneous business, the reverend traders had a most lucrative branch from which other merchants were excluded. The sale of absolutions was the source of large fortunes to the priests. The enormous impudence of this traffic almost exceeds belief. Throughout the Netherlands the current price of wares thus offered for sale was published in every town and village. God's pardon for crimes already committed, or about to be committed was advertised according to a graduated tariff. Thus, poisoning, for example, was absolved for eleven ducats. Absolution for incest was afforded at 36 livres, 3 ducats. Perjury came to 7 livres and 3 carlines. Pardon for murder if not by poison was cheaper. Even a parricide could buy forgiveness at God's tribunal at one ducat four livres eight carlines. Henry de Montford in the year 1448, purchased absolution for that crime at that price. Was it strange that a century or so of this kind of work should produce a Wicklif, a Luther, a Lefevre, a Calvin? Was it unnatural that plain people, who loved the ancient Church, should rather desire to see her purged of such blasphemous abuses? At the same time, while ecclesiastical abuses were thus augmenting, ecclesiastical power was diminishing in the Netherlands. The Church was no longer able to protect itself against the secular arm. The halcyon days of ban, book and candle are gone. In 1459, Duke Philip of Burgundy, prohibited the churches from affording protection to fugitives. Charles the Bold, in whose eyes nothing was sacred, save war and the means of making it, laid a heavy impost upon all clerical property.

1521. Pope Adrian VI, the Netherland bootmaker's son and the Emperor's ancient tutor, was sufficiently alive to the sins of Churchmen. The humble scholar of Utrecht was at least no Borgia. At the diet of Nuremberg, summoned to put down Luther, the honest Pope declared roundly through the Bishop of Fabriane, that these disorders had sprung from the sins of men, more especially from the sins of priests and prelates. "Even to the holy chair," said he, "many horrible crimes have been committed." Another edict, published in the Netherlands, forbade all private assemblies for devotion or reading of the Scriptures, all discussion within one's doors concerning faith, the Sacraments, the Papal authority, or other religious matter under penalty of death. The edicts were no dead letter. The fires were kept constantly supplied with human fuel by monks who knew the art of burning Reformers better than that of arguing with them. The scaffold was the most conclusive of reasoning, and was used upon all occasions. Still the people remained unconvinced. Thousands of burned heretics had not made a single convert. The Church assembled in a field near Ghent. Hence the exodus of the refugee strangers, who fled from Flanders and France to the friendly shores of England in the Sixteenth Century, forms

a memorable chapter in the history of the Protestant Reformation. Their coming hither under stress of persecution and their settling in the South of England for conscience's sake helped, in no small measure, to reveal to the English people the character of the great spiritual movement which was then in progress. Their sad experience gave warning of Rome's tender mercies. A new era of thought and conduct had opened; and Rome saw her sordid Empire over the souls of men crumbling to ruin. It was then that she entered with all her might on that awful campaign of persecution which defiled her robes with an indelible stain of blood. The Protestant refugees who made their escape to England were only a small minority of those who were called to suffer for their faith. They were offered the alternative of apostasy or martyrdom. Proscription, torture and death awaited them in their own country and they fled, leaving fortune and fatherland behind, to a home of exile where they might worship in spirit and in truth. They began to arrive in England during the latter half of the reign of Henry VIII, coming for the most part singly or in small groups, landing chiefly in the ports of Kent and Sussex, and journeying on from town to town to find widely-scattered homes wherever their skill in handicrafts secured them employment. These early immigrants made no attempt to establish refugee settlements as Congregations, and it is not likely they would have been permitted at that time to do so. Their safety lay in obscurity; they mingled with the English population; and, if their circumstances allowed it, abandoned their own nationality for that of their hosts. It stands to the credit of Henry VIII that, although he had little sympathy with the Reformation, he refused on several occasions to surrender fugitive heretics to the French King.

The deaths of Henry VIII and Francis I, within three months of each other, led to a change of policy in both countries. In France, under Henry II, a more severe persecution began to swell the tide of emigration. In England, under Edward VI, the influence of Cranmer and other members of the Council led to the adoption of the Reformed religion as that of the State. The Protestants of France and the Low Countries saw increasing peril facing them at home, and a cordial welcome awaiting them on the English shore. Those who could find the means hastened to escape and large numbers of the fugitives began to land in Kent. Some of them made their way to Canterbury, which offered peculiar advantages as an asylum; it was the seat of their foremost friend in England, and within easy reach of their native land, to which in God's good time they hoped to return. It had been for several centuries a centre of medieval devotion, a city of saints and martyrs to which from every point of Christendom lines of pilgrims converged. All that symbolized and represented the dark ages of faith had gathered within its walls from the coming of Chaucer to the coming of Erasmus. But lately all had changed; the cult of the "martyrs" had been suppressed; saintly relics were dishonored; silence and decay were falling upon the city. It was at this last stage in the passing era of superstition that fresh streams of life began to arrive; no longer of pilgrims to a tomb or shrine, but the offspring of the Reformation which was shaping anew the destinies of a great part of Europe.

The first congregation of refugee strangers in this country was formed at Canterbury and owed its existence to the presence in England of some eminent foreign Reformers whom Cranmer induced to come over. He states the object which he had in view in a letter to John Alasco, a Polish nobleman, who, under the influence of Zwingli, had adopted the reformed

faith and had devoted himself to the ministry of a church at Embden in east Friesland. Alasco responded to the call and on arriving in England resided for some months with Cranmer on the most friendly terms. Brethren, just think of a Presbyterian Minister residing with an English Archbishop. What a lesson for the present Archbishops and Bishops! Among other notable men who accepted the Archbishop's invitation were Martin Bucer and Paul Fagius, distinguished preachers and professors of the Reformed faith at Strasburg who in 1549 were dismissed from their office for refusing to accept the interim. To Bucer, Cranmer wrote:—"Those who are unable amidst the raging storm to launch out into deep waters must take refuge in harbour. To you therefore my Bucer, our Kingdom will be a most safe harbour, in which by the blessing of God the seeds of true doctrine have happily begun to be sown. Come over therefore to us and become a labourer with us in the harvest of the Lord." Two years earlier Peter Martyr and Bernardino Ochino had come over to England. Both had been driven out of Italy by the Inquisition. Peter Martyr had become a Minister and Professor of Theology at Strasburg, and the eloquent Ochino had been a Preacher at Geneva and Basle. In the same year also Peter Alexander, a divine of the French Church arrived. Both he and Ochino became Canons of Canterbury. It is of 1547 that the annalist Strype writes: "I find divers outlandish and Godly men this year at Canterbury." Among the rest there was John Utenhorius, a person of honourable rank and quality, afterwards elder and assistant to John Alasco in London. Hence the beginning of the Foreigners' Church, planted at Canterbury with the countenance and under the influence of Archbishop Cranmer, and hence the first French Presbyterian Church in England. Jean Utenhove, the principal founder of the first French Church at Canterbury, was a native of Ghent. His half-brother Charles had been a companion of Erasmus, and the family had taken an active part in the Netherlands Reformation. One at least of its members was enabled to take a place in the noble army of martyrs, and Jean only escaped a like fate by a timely flight from Flanders in the year 1544. Franciscus has been identified with François de la Riviere, a pastor who in late career became a prominent figure in Huguenot history. His original name was Francois Perrucel. He was a native of Orleans and entered a Franciscan monastery in that city in or before the year 1534. He is supposed to have been one of the actors in a farce concocted by the monastery. Offended at a post-mortem treatment of a provost, who on suspicion of heresy had been buried without the customary rites, they concealed a novice (said to be Perrucel) in the roof of their church and induced him to act the part of the provost's ghost by making mysterious noises during service. A solemn investigation held by the ecclesiastical and judicial authorities led to the discovery of the trick and the severe punishment of its authors. In 1550 Edward VI granted a Royal Charter to the Huguenot Churches in England; and the very same is to be seen to-day in the record office in London.

As time progressed the central figure however, was Archbishop Cranmer, who as we have seen, invited Foreigners to London for a general conference on the union of Protestant Churches. To Edward at the beginning of his reign the "strangers" appealed upon this projected scheme, which was not greatly encouraged. The loss of the King, and previously that of the Protector, Somerset, extinguished all hopes of any further progress in the refugee cause: and the accession of Queen Mary witnessed a complete overthrow of the previous efforts to strengthen and consolidate the foreign

protestant faith in England. John Alasco had leave to embark for the Low Countries. In September, 1553, Alasco and Utenhove, my predecessor, with many of the refugees, departed in search of a new place of shelter. They embarked in two Danish vessels in the Thames and as they passed down the river, a number of their brethren accompanied them as far as Gravesend, singing on the way the second Psalm. At the beginning of the period of reaction and persecution all foreign Protestants were ordered to depart, and instructions were sent to the Kentish Ports that they should be allowed to pass out of the Kingdom. The strangers who settled in Canterbury as a place of refuge went forth again into exile for their religion. The City which had given them shelter could no longer be a sanctuary for the oppressed: it shortly became lurid with frequent fires of martyrdom, and many of the refugees who remained in the City and in the neighborhood were numbered among the thirty-one men and ten women who were burned at the stake in the martyrs' field at Canterbury. John Alasco finally settled at Frankfort where a congregation had been founded. It is touching to record that when Cranmer was ordered by Queen Mary to keep his house at Lambeth (which alas! he soon exchanged for the Tower) many of those whom he had befriended came and consoled him, and among them Peter Martyr, his former guest. Each step in the Queen's persecution was marked by a fresh flight of preachers, merchants, and gentry across the seas. Among the exiles were some who became bishops and statesmen in the succeeding reign. Sir Francis Knollys was at Frankfort, and Bishops Horne, Parkhurst, Aylmer, Jewel, and Cox sought refuge in distant lands. While England was passing through a gloomy period of Popish reaction, the Reformation continued to gain ground in the Netherlands. The services of the Church became deserted, and the sacrifice of the Mass was regarded as an idolatrous superstition. Rome called on the Emperor to act against heresy as he would against treason, and to slay the monstrous thing with fire and sword. But Charles V was not an ideal defender of the faith: his orthodox zeal was moderated by statecraft and his heart was not in the work of the persecutor. When at last, weary of empire, he surrendered the government of his dominions to his son, the number of his Protestant subjects was greater than ever. Far different was the nature of things under Philip II. His character and convictions aptly fitted him for the purpose which possessed him through life; and during his long term of power he hunted down heresy with the instinct and tenacity of the bloodhound. The course of political events worked also for the end he had in view. The Catholic party in France, favored by the disaster of St. Quentin and by the capture of Calais, grew strong. Philip and Henry made peace with each other; and joining hands against the Reformation agreed to fulfill the desires of Rome by the slaughter of their Protestant subjects. In France the atrocious compact was delayed for a time, to be executed on St. Bartholomew's Day. In the Netherlands a more politic way was found in the "Council of Blood." Two years after the abdication of Charles V, and the accession of Philip II to uncontrolled power Elizabeth succeeded to the English throne. At once the persecuted in France and the Netherlands turned their eyes towards her as a friend and protector; but in their expectation of an immediate return to England they were disappointed; for Elizabeth intent on self-preservation, moved warily amid imminent dangers on every side. Fugitives for religion, with death and despair behind them began to crowd into her Kingdom; and she could not refuse them admission for their implacable enemy was threatening her own life. The foreign

Protestants who took refuge in England during the opening years of Elizabeth's reign, mostly came from the Spanish Netherlands and made their way to London. Utenhove who had been in Poland with Alasco labouring on behalf of the Reformation at the Court of King Sigismund, returned in the autumn of 1559 and brought back with him the Charter of Edward VI which had been taken away for safe keeping during England's reversion to Popery. He had now to fill the place which Alasco had held but without the royal recognition of his position; for Elizabeth would only confirm the Charter subject to a provision appointing the Bishop of London to be the official superintendent of the foreign refugee churches. Among the Netherlands in England there was a deep and effective sympathy with their brothers in religion, who were making heroic efforts for national freedom. Notwithstanding their poverty the refugee congregations furnished considerable aid to those who carried on the momentous struggle with Spain and Rome; and they gave the Prince of Orange a more generous support in proportion to their means than has generally been supposed. Even the little body of Dutchmen at Maidstone sent help in response to the appeal of the Prince of Orange to the refugee churches here to equip some soldiers on behalf of the cause across the sea and to send them to Zealand. Motley has vividly depicted the carnage in the Church and Churchyard of Watrelots and the butchery of the Protestant host at Lannoy. Valenciennes after a siege of many months opened its gates on a pledge being given that life should be spared. The pledge was broken; the Protestants were hanged; and their people were made to suffer unspeakable cruelties. The persecution raged throughout Flanders and Artois and thousands in despair began their perilous exodus. The earlier Walloon refugees at Canterbury witnessed these opening scenes in the great persecution. Many of them beheld their homes ravaged and lost fathers, sons or brothers in the conflict: and yet these brave souls clung to their faith. Only the weakest secured safety by outward conformity to a hated superstition, but the majority were true to conscience. Wherever it was possible they left their homes for some land of refuge and those who could not escape found comfort and strength in secret worship. They met at night in obscure and lonely places taking extraordinary precautions to avoid discovery. The pastors ministered in constant peril of death, and the brethren learned to communicate with each other by means of signs and mystic phrases.

The "Churches under the Cross" which were thus maintained throughout the period of persecution had each its symbolic name which was used to denote it in writing and speaking. The "Corner Stone" (Comines) in a letter to the Dutch Church of London, March 23, 1576, says:—"Be not surprised to see the name of our churches altered as our last Provincial Assembly on account of the danger, named them after the figures of their seals." The Church at Valenciennes was "the Eagle,"—Tournay, "the Palm,"—St. Amand, "the Anchor,"—Lille, "the Rose,"—Amentiennes, "the Bud,"—Tourcoing, "the Eastern Olive,"—names full of significant interest to the strangers of Canterbury, who had gone out from these places into exile under circumstances which were alike tragical and heroic. I would like to say a few words in relation to one of the very best noble families of France, that of Coligny de Chatillon—three brothers, Odet, Gaspard, and Dondelot. Odet de Chatillon, the eldest—Bishop of Beauvais, Archbishop of Toulouse, Peer of France,—embraced the Reformed faith, sheltered the persecuted pastors, and celebrated the Lord's Supper in his own palace. The Catholics themselves were often massacred under a mis-

take, exclaiming in vain that they went to Mass, and were good Catholics. We read of a poor priest at Beauvais, murdered in a popular disturbance where the Cardinal de Chatillon narrowly escaped with life. This happened at Easter, when, instead of celebrating Mass at the head of his clergy, arrayed in his pontifical robes, which he had long laid aside, he was engaged in his palace administering the Lord's Supper (La Cene) assisted by Calvinistic ministers. The mob was excited almost to madness by this (see Beza). Hence Cardinal Coligny—Bishop of Beauvais, one of the most famous of the Huguenot leaders, was received with marked favor and distinction by Queen Elizabeth. As a convert to the Protestant faith he had been compelled to escape from France; he landed at Dover and passed on to Canterbury where he was met by the Queen's chamberlain. Three years later the Cardinal, being again an honoured guest at Canterbury, met with his death under circumstances which gave rise to a belief that he had been poisoned. His body rests in the Trinity Chapel of the Cathedral in a plain plastered tomb unmarked by any inscription or device. Gaspard Coligny, Admiral of France. The preparations for the King of Navarre's marriage were now continued with the greatest activity. It was to a pressing invitation from the King that the Admiral came to the Capital on the 20th August, 1572, Wednesday. Coligny had an audience with the King, to make his complaints touching the affair of Troyes. As soon as Charles perceived him he took him aside and said with his usual air of friendship and affection,—“My father.” Coligny, before quitting the King, renewed the subject of the Edict, but Charles interrupted him, saying,—“My father, I pray you give me four or five days *pour m'esbatre* and that done I promise you *Foi de Roy* that I will satisfy you and all of your religion. Friday, the 22d, Coligny was sent for early to the Louvre, to attend the Duke d'Angouleme and assist in arranging certain differences which had arisen between two gentlemen of Burgundy. Here he found Tavannes and having completed the business in question was returning home when he met the King coming out of the Chapel of the Louvre. He went and paid his respects and then attended him on his way towards the tennis ground where the Duke of Guise was engaged to play a match against Teligny. Having watched the game a short time, the Admiral took leave and returned homeward towards ten o'clock in the morning followed by ten or a dozen gentlemen. A few steps from the Louvre some one put a memoir into his hand which he immediately opened and pursued his way, reading as he went. To pass to the Rue Bthesisy, where his hotel was situated, and which by consulting the map of Paris will be found at no great distance from the Louvre, it was necessary to go down the Rue Fosse St. Germain, and in a house belonging to one Pierre Pilles de Villemur, formerly tutor to the Duke of Guise, and now a Canon of the neighboring church of St. Germain l'Auxerrois, which stood near the gate of the Cloister, Montrevel had posted himself. He stood behind the grated window of a low hall which looked out upon the street, waiting the appearance of his victim. The Admiral came slowly forward, reading as he walked; and, as he passed, Montrevel leveled his arquebus, loaded with two balls, and fired. Both balls took effect, one breaking the fore and middle fingers of the right hand, the other entering the left arm and making a large wound. Several gentlemen now rushed to the house, and forcing the entrance, sought eagerly for the assassin; but Montrevel had already escaped by a door leading into the cloister, and, mounting a horse, had gained the Porte St. Antoine. Here a

fleet Spanish jennet was in waiting for him upon which he rode off at full speed. The King was playing at tennis when Volet brought him the intelligence of the attempted assassination; at hearing it he was seized with the most violent rage, and, dashing his racket on the ground, exclaimed, "*N'aurais je jamais de patience.*" He immediately returned to the Louvre. The other gentlemen dispersed. The Duke of Guise went to his hotel. The Teligny flew to the Admiral.

The King of Navarre, the Prince de Conde, De la Rochefoucault and other gentlemen, upon the first intelligence of what had happened, had likewise hurried to the Rue Bethisy. They found Coligny surrounded by the principal medical practitioners of the Court and already in the hands of the celebrated and excellent Ambrose Pare, first surgeon to the King. Upon examination the laceration of the fingers was found to be so great that mortification had already begun and immediate amputation was deemed necessary. The operation was rendered cruel by the defective instruments employed for, we are told, the scissors with which Pare operated were so ill sharpened that he was obliged to open and shut them three several times before the amputation was completed. It was still in progress when the King of Navarre entered the room. The Admiral looked up: "*Est ce la belle reconciliation dont le roi s'est rendu le garant?*" said he. "Is this the fine reconciliation that the King has guaranteed." Cornaton, the first gentleman of his chamber, and another gentleman were at that time holding his arms, both unable as were all present to refrain from tears, at beholding that brave right hand dismembered and rendered useless. Coligny perceiving their emotion, said—"My friends, why do you weep? I esteem myself but too happy to have been wounded for the name of God." An operation of equal severity followed upon the left arm, during which the Admiral turned his eyes to Merlin, one of the most celebrated ministers who was attending upon him and said,—“These are among the good gifts of God. Pray for me.” Upon this the ministers began one of their usual exhortations intermingled with texts of Scripture, during which his sufferings were very acute. Coligny from time to time might be heard to whisper,—“My God, abandon me not in this distress. Continue to let me feel the power of thy mercy.” He then in a whisper desired Cornaton to give Merlin one hundred crowns to be distributed among the poor of Paris. Catherine came to see the Admiral and requested to see the bullets. “You bear the pain,” said Charles, “for the moment: but I bear a perpetual pain. *Par la mort de Dieu*, I will take such a revenge that it shall never be forgotten.” Now Coligny reposing in peace upon the good faith of his master was quietly resting in his bed, and having dismissed Guerchy and Teligny, who lingered long after the rest of the Huguenots had retired, was attended only by Cornaton and Labonne, two of his gentlemen; Volet, his squire; Merlin, his religious minister; and his German interpreter, Ambrose Lare, who was still in the house. His ordinary domestic servants were however in waiting in the antechamber. Outside the street door of his hotel Cosseins, with fifty arquebusiers, was posted, and within were five Swiss Guards belonging to the King of Navarre. As soon as the Duke of Guise, followed by his company, appeared, Cosseins knocked at the outer door which opened into the hall where the Swiss Guards were, saying, one was come from the King who wanted to speak to the Admiral and demanded admittance. Some persons who were in waiting went up to Labonne, who kept the keys, and who came down into the court, and hearing the voice of Cossiens undid the lock immediately. But the moment the door opened the unfortunate gen-

tleman fell, covered with blood, poniarded by Cosseins as he rushed in followed by his arquebusiers. The Swiss Guards prepared to defend themselves, but when they saw the tumult, headed by the very men who had stood guard before the door, they lost courage and retreating behind another door, which lead to the stairs, shut and bolted it, but the arquebusiers fired through it and one of the Swiss Guards fell. The noise below awakened Cornaton who springing up, ran down to enquire the cause of the disturbance. He found the hall filled with soldiers with Cosseins crying out to open the inner door:—"de par le Roi." Seeing no means of escape he resolved at least to defend the house as long as he could and began barricading the door with boxes, benches, and anything that came to hand. This done he ran up to the Admiral. He found him already risen and in his dressing-gown, leaning against the wall of his room engaged in prayer. Still unsuspecting of the real truth and imagining the populace, headed by Guise, were endeavoring to force the house he relied upon Cosseins for protection. Merlin who lay in the same chamber, had risen with him on the first alarm. Cornaton entered in the greatest terror. Coligny asked what all this noise was about. "My lord," said Cornaton, "it is God who calls you. The hall is carried: we have no means of resistance." The eyes of Coligny were suddenly opened and he began to understand the treachery of the King. "I have long been prepared to die: but for you—all of you—save yourselves if it is possible. You can be of no assistance to me: I recommend my soul to the mercy of God." Upon this those who were in the room, all except one faithful servant, Nicholas Muss, his truchman, or German interpreter, ran up to the garrets and finding a window in the roof endeavored to escape over the tops of the neighboring houses, but they were fired at from below and the most part killed, Merlin and Cornaton with two others only surviving. In the meantime Cosseins, having broken the inner door, sent in some Swiss of the Duke d'Anjou's guard (known by their uniform, black, white and green), and these passed the Swiss upon the stairs without molesting them, but Cosseins rushing in after, armed in his cuirass, and with his naked sword in his hand, followed by his arquebusiers, massacred them all, and then hurrying up the stairs forced open the door of the Admiral's room. Besme, a page of the Duke of Guise, a man of Picardy named Attin Sarlaboux, and a few others, rushed in. They found Coligny seated in an arm-chair regarding them with the composed and resolute air of one who had nothing to fear. Besme rushed forward with his sword raised in his hand, crying out, "Are you the Admiral?" "I am," replied Coligny, looking calmly at the sword, "young man, you ought to respect my gray hairs and my infirmities. Yet you can not shorten my life." For answer, Besme drove his sword to the hilt in the Admiral's bosom, then struck him over the head and across the face. The other assassins fell upon him, and covered with wounds he soon lay mangled and dead at their feet. The above circumstances were related afterwards by Attin Sarlaboux, who was mentioned as one of the murderers. The Duke of Guise and the rest, who had penetrated into the court, stood under the window of the Admiral's chamber, Guise impatiently crying out, "Besme, have you done?" "It is over," answered he from above. The Chevalier d'Angouleme called out, "Here is Guise, who will not believe it unless he sees it with his own eyes. Throw him out of the window." Then Besme and Sarlaboux with some difficulty lifted up the gashed and bleeding body and flung it down, the face being so covered with blood that it could not be recognized. The Duke of Guise stooped down and wiping the face with

his handkerchief,—this man whom Hume has not hesitated to call as magnanimous as his father,—cried out, "I know him," and giving a kick to the poor dead body of him whom living every man in France had feared. The head was afterwards severed from the body and carried to the Queen, with a large sack of papers found in pillaging the house. The poor miserable trunk was exposed to all the insults which the terrific violence of an infuriated and fanatical mob can lavish upon the object of its detestation. Mutilated, half burned, dragged through the dirt and mire, kicked, beaten, and trampled on by the very children in the street, it was lastly hung by the heels upon a common gibbet at Montfaucon. Such was the fate of that honest patriot and true Christian. The murder completed, the Duke of Guise sallied from the gate followed by all the rest crying out, "Courage, soldiers, we have begun well. Now for the others." At that moment the tocsin of the palace of justice began to sound and then a loud and terrible cry arose, "Down with the Huguenots." And then the massacre in all its full horrors began. Dreadful was the scene which ensued. Sixteen years later the corpse of this same Henry, Duke of Guise, was lying before another murderer, Henry III, who, as Guise had treated the dead body of Coligny so treated the dead body of Guise, with a brutal kick. The rest of the story of Bartholomew may be told by others. Sufficient for us to note that the Pope rewarded the messengers who brought him the joyful tidings with a thousand pieces of gold, offered up solemn thanksgiving with the college of Cardinals, fired the cannon of St. Angelo, and struck a medal in honor of the event. The Cardinal of Lorraine, who was in Rome at the time, celebrated the news by a great procession to the French church of St. Louis, on whose gates he wrote an inscription in letters of gold thanking God for hearing his prayers offered daily for twelve long years. Philip II of Spain wrote to Catherine that this was the best news she could possibly have sent him. In Germany, Switzerland and England the news was received with amazement and horror which belied the powers of language. But the brave man was dead. The great and noble Admiral was gone. A few days after this massacre the French Ambassador, anxious to explain the cause of the trouble in France, sought an interview with Queen Elizabeth. At last, after many refusals, she consented, ordered the court to go into very deep mourning, and, on the day appointed, the Ambassador and his suite came; but in approaching the royal presence, said: "If ever I have been ashamed of my nation and of being a Frenchman, it is now."

The Church of the Crypt was governed by its Consistory or Church Council, composed of ministers and elders with whom the deacons were often, but not always associated. The Consistory was more than an executive vestry, for it exercised the functions of a spiritual court with jurisdiction in questions of order and morals. The first pastors of the Church of the Crypt represented in their own persons the persecuted Protestant Churches of France and the Netherlands. At one time the congregation numbered 3,039 members. Jean Bulteel represented his Church in the Colloquy of 1619 at Norwich, and acted as secretary for the assembly. It was on that occasion that the refugee churches received their first warning of the troubles which were soon to break over them. The Bishop of Norwich, (Dr. Overall) to whom their simple Genevan Ritual was obnoxious, determined to apply compulsion to the foreign congregations in his Diocese. He sent his chancellor to the synod with a command that in future administrations of the Sacrament, the communicants should receive it kneeling and not as they were used to do in the sitting posture. Pastor Bulteel was chosen to

head the whole Synod in a deputation to the Chancellor and to make their declaration in reply to the Bishop's mandate. He recited the privileges which had been conferred on the churches; and failing to convince the official himself, proceeded to the Palace to seek an interview with the Bishop. Dr. Overall, on hearing their representations, modified the demand made by the Chancellor and desired them to receive the Sacrament standing instead of kneeling. In reply to his claim of jurisdiction over them as being within his diocese, Bulteel answered—as he did to a greater prelate several years later—that they were in his Diocese but not of his Diocese. The death of the Bishop of Norwich, in the year of the Synod, put an end for a time to interference with the services of the refugee Churches. A few years later the Walloon Church again sought the aid of the city authorities in an endeavor to obtain relief from a heavy burden then imposed upon them by the billeting of soldiers. The petition states that a weekly charge of ten pounds had been laid upon the congregation. During the ministry of Bulteel and Delme the Walloon Church of Canterbury, in company with her sister Churches of Sandwich and Maidstone, were exposed to great peril by the attack of Archbishop Laud. He was suspected of a desire to re-establish Popery, and he disapproved of the toleration granted in England to the foreign Churches of refuge which he regarded as mere conventicles, setting an evil example of Puritan irreverence and disorder. He therefore resolved, when the time was ripe for the change, to cause the religious privileges of the foreign congregations to be revoked. The strangers owed their exceptional position to the intelligent statesmanship of Elizabeth, who, while requiring and enforcing uniformity among her own people, allowed the exiles to enjoy their own order of government in religion and to continue to use the form of worship to which they had been accustomed in their native land. The same course was followed by her successor and again by Charles I on his accession to the throne. Charles unhappily yielded to the influence of Laud, but at first he had no desire to withdraw the concessions which had been made to the Protestant refugees. Laud was no sooner seated in the chair of Augustine than he began to carry into execution the purpose which he had long had in view. Again the three churches were cited to appear before the Archbishop's Commissioners—Dean Bargrave, Dr. Jackson, Dr. Warner and Sir Nathaniel Brent, the Vicar General—at the Deanery, Canterbury, April 14, 1634. To the reformed pastors three questions were put by the commissioners: 1. What liturgy they use and whether they have the English liturgy in Dutch or French in use. 2. Of how many descents for the most they are born subjects? 3. Whether such as are born subjects will conform to the Church of England? The result of all these questions was: 1. That all the natives of the Walloon congregation must resort to the several Parish Churches of those parishes wherein they inhabit to hear Divine Service and sermons and all duties of parishioners required in that behalf. 2. That all ministers and all others of the same Walloon churches who are aliens born shall have, and use, the liturgy used in the English Churches, as the same is or may be faithfully translated into French. They were also warned to make known these injunctions to the congregations. But the ministers and elders refused to do so and appointed a delegation to wait on My Lord Archbishop. On the day appointed they were again received and Pastor Bulteel resumed his speech at the point of interruption in the former interview. In reply Laud thanked them for their prayers, and said he would pray for them. He told them that the patent of Edward VI would not serve them and spoke very harshly and bitterly to the deputies, and in a jeering

and scoffing way spoke very basely of their communion. He said their churches used irreverence at their communion ; sate together as if it were in a tavern or ale-house where one drunk to another, the minister beginning and the people following him. That their churches were nests of schism ; that his intention was to hinder the schism in Kent, where there were so many factions who though they were not guilty of death yet were worthy to be punished. That it were better there were no foreign churches nor strangers in England, than to have them thereby to give occasion or prejudice to the church government of England. He even accused the foreign churches of causing an increase of Popery—a charge to which Pastor Bulteel replied that within the preceding twelve years they had received as catechists and communicants almost 600 who had come out from Papistry. The deputies pleaded that the enforcement of the injunction would ruin the churches. The result was that many foreign churches went out of existence.

In the year 1817, Pastor Mieville became totally blind. By the way, Mr. Mieville induced the Church to adopt a translation of the English liturgy in the services. His conformity seems to have secured for him a share in the royal bounty to the extent of fifty pounds a year, and an appointment as chaplain to the Sixtieth Regiment, an office of which the duties could be performed by deputy.

Before the year 1824 the congregation had ceased to occupy the whole of the area originally assigned to the Walloons of the 16th Century and retired within the south aisle which was shut off from the main body of the Crypt by walling up the arches of the piers. The entrance to the small chapel formed by this enclosure was through the Black Prince's Chantry as it is now. And now what shall I say of the three thousand master weavers, established in and around Canterbury ; what shall I say of their zeal, their loyalty not only to the Constitutional laws of the land, but to their thousands of brethren landing in Dover, St. Margueret's Bay, and other Kentish Ports. Seeing their brethren in the faith landing after many days of privation, covered with sores, many of them short of eyes and the eye sockets burned with melted lead poured in, large scars on their heads, arms and bodies, who came to the assembled Church asking for their prayers, their help on their way to the new-found Continent of America. Brethren, their afflicted members were welcome ; "they were the special object of their attention." Their worldly goods were at once put on God's altar and used in common until the time came for them to set sail for the New Amsterdam, now New York. Brethren, your land as well as the Belle France, has been soaked with the blood of these faithful people. Still with all the fierceness of the Spanish and Romish persecution the great God of old did not forget His chosen people. He caused these people to become powerful in the land that befriended them. I say that the blood of Huguenots, which has soaked their land, has become a mighty power in this country as well as in Germany, in England, and in France. Through the Eastern and Indian competitions, the Canterbury element was unable to compete with them. Hence the master weavers left Canterbury and went to Spittalfeld, London, and some to Lurgan, Belfast ; hence only the laboring element remained in Canterbury ; and since the days of prosperity to the present, the Huguenot Church has had her days full of hard work and of trouble, and now our desire is, the future existence of the oldest Protestant Church, the Mother Church of all the English and of any language. Churches in English Saxon : shall we put this Church on such a base to be kept as a perpetual Monument of God's goodness to our fathers of old, or shall we allow her

enemies (allow me to say we have many) to have the joy of seeing it going out of existence? God forbid; but let us unite our efforts in strengthening the oldest land-mark of our fathers, the mark which has been the means of bringing special blessing not only of earthly prosperity, but who has brought to this world the very best men and women, who have become, and are the mightiest men that the world's history has ever known.

Hence to these mighty men and women, real descendants of the once strangers and persecuted in theirs and in foreign lands, these humble brethren of the Catacombs look to you for help in time of need, and never ceased to implore God's blessing on you individually and in all your undertakings.

AN ADDRESS

ON

Huguenot Influence Upon Our Early Colonial Life

By DR. G. GROSE

In attempting to estimate the influence of the Huguenots in America, three facts must be taken into account : first, that they were Frenchmen ; second, that they were Frenchmen of marked ability ; and third, that they had been fitted by long and severe persecution for exceptional influence.

The characteristic Frenchman is a marked man in any zone. In physique, slender and supple ; in intellect, imaginative, ingenious, artistic ; as a man, he is remarkably light-hearted, inclined to hopefulness, loving mental and moral sunshine. In addition, he possesses fine moral fibre. The Huguenots who came to America were French through and through. The national blood flowed strongly in their veins ; they loved France, and because they loved her deeply they soon became intensely loyal to their adopted country. In suffering, in peril, in the face of death, in the darkest hours, they sang songs and ever turned their faces towards the brighter side of things. Yet they did not lack seriousness, but were thoroughly religious and were ready to die, if need be, for their religious convictions.

The Huguenots were Frenchmen of marked ability. They were drawn from all classes and from all occupations, but were the best of their various ranks and callings. It is the uniform testimony of unprejudiced history that the Protestants of France were her strength in agriculture, in manufacturing, and in commerce, and that the insane policy of the crown in lending itself to the papal determination to exterminate them despoiled France of much of her material wealth and glory and sank her into the depths of moral degeneration. And of this Protestant body, the brain and heart of a whole race, it was the exceptionally strong, vigorous and purposeful soul who succeeded in eluding the clutch of the emissaries of Rome and in reaching America. An elect race, men of remarkable ability, of exceptional mental and moral worth, of deathless allegiance to their faith and to the rights of man, were the French Protestants who shared with their English brethren the perils and joys of founding the American Republic.

We are led constantly to wonder at the radical difference between the men and women of Old England and of New England. Of the same race, the same stock, they are yet so unlike as to occasion investigation into the causes of such wide divergence. No sooner were the Pilgrims and Puritans established on this side the sea than they began to differentiate from their forebears on the other side. And the peculiarities which distinguish the New Englanders are not merely in dress, accent, speech or customs, but they extend to face and figure, physique and manner. Where the Englishman is phlegmatic, the New Englander is alert and wiry ; where the former is burly, the latter is slight and quick by comparison. Perhaps nowhere does the differ-

ence stand out more conspicuously than in the treatment of women by the men—a treatment that has made the American husband and father a standard of excellence and genuine chivalry.

This wide-reaching change which came over the transplanted Puritans is of great interest to the student of race development and of the influence of mixed bloods. Whence came the greater flexibility of the Yankee intellect, the larger spirit of liberality, that great hospitality towards men and ideas? What produced the livelier and more cheerful temperament, and that darker and warmer physical coloring, so that the ruddy-cheeked, blue-eyed Saxon type became rarer among the New Englanders, and the brown skin and dark eyes common? This subject is considered philosophically by Horace Graves, in a study, "The Huguenot in New England," published some years ago in the *Atlantic*.

So keen an author as Hawthorne, who had full chance to observe, in his *English Note Book*, sets forth in strong colors the characteristics of the Englishmen who have remained at home, and of those who are the product of two or three centuries of life in America. "We, in our dry atmosphere," he wrote in 1863, "are getting nervous, haggard, dyspeptic, extenuated, unsubstantial, theoretic, and need to be made grosser. John Bull, on the other hand, has grown bulbous, long-bodied, short-legged, heavy-witted, material, and, in a word, too intensely English. In a few centuries he will be the earthiest creature that the earth ever saw."

He speaks still more candidly, if not with French gallantry, of the British woman, as contrasted with her American sister. "I have heard a good deal of the tenacity with which the English ladies retain their personal beauty to a late period of life; but it strikes me that an English lady of fifty is apt to become a creature less refined and delicate, so far as her physique goes, than anything that we western people class under the name of woman. She has an awful ponderosity of frame, not pulpy, like the looser development of our few fat women, but massive, with solid beef and streaky tallow; so that (though struggling manfully against the idea) you inevitably think of her as made up of steaks and sirloins. When she walks, her advance is elephantine. When she sits down, it is on a great round space of her Maker's footstool, where she looks as if nothing could ever move her. Her visage is unusually grim and stern, seldom positively forbidding, yet calmly terrible, not merely by its breadth and weight of feature, but because it seems to express so much well-founded self-reliance."

Hawthorne and others attributed this great difference in the men and women of the two countries to climate, and this theory has been largely accepted as sufficient to account for all dissimilarities. It has been generally believed that a clearer, sunnier air has browned the race permanently, and begotten nervousness of physical and mental constitution. It is assumed that there could have been no more powerful, and indeed no other intervening cause. In support of this conclusion it is pointed out that the New England colonists were purely and exclusively English. Palfrey contends that the population "continued to multiply for a century and a half on its own soil, in remarkable seclusion from other communities." John Fiske accepts Palfrey's statement, and cites Savage as demonstrating, after painstaking labors, that ninety-eight out of every hundred of the early settlers could trace their descent directly to an English ancestry. These authorities would leave us no alternative but to conclude that climate alone must have wrought the remarkable transformation of mind, character and body, through which have been evolved and fixed the idiosyncrasies of the New Englander.

But if climate was the potent cause, why did not the changes appear in the first century of colonial life? In 1776 the portraits of the men who won our liberties show us veritable Englishmen. Yet in 1863 the change had come about, and Hawthorne found the two peoples radically different. Climate is much slower in its effects than this. The truth is, it is impossible that the Yankee could have been so greatly differentiated from the Englishman in three or four generations merely from exposure to a climate but little unlike that of Great Britain. Having disposed of this fallacious theory, the search for an effective cause begins, and later historical researches have made it plain. This transformation came from mixture of bloods, from intermarriage between the early English colonists and some race of a slighter build, a less sombre disposition, a more active mind and an intenser nature. There is no race which at once combined proximity and the other requisites except the French; and in the French—with their clearness and quickness, their bright disposition—were to be found every required element. Disposed to enjoy life, even under hardest circumstances, the Frenchman was the best of companions. As Lavater, the great physiognomist, says: "His countenance is open and at first sight speaks a thousand pleasant, amiable things. His eloquence is often deafening but his good humor casts a veil over his failings."

This is the stock that intermingled with the Puritan and wrought the change, and it is strange that historians should not have given them larger credit for their racial influence. It is equally strange that only recently has the extent of the Huguenot immigration been recognized in any adequate degree. One reason given is that the French refugees came to New England from motives so much like those which brought the early settlers that these strangers did not, on arriving, exhibit the strong contrast with their English predecessors which appeared on the entry of the French exiles into other parts of our country. The Huguenots and the Puritans had both suffered bitter persecution. They had faced death from devotion to the same religious principles. Moreover they were not strangers to one another; for when the little congregation from Scrooby sought refuge in Holland, they found Leyden full of Frenchmen who had fled from their native country. For a time both bodies of people were allowed to worship in the same edifice, and both were eagerly waiting the opportunity to put the ocean between themselves and their enemies. In one particular they differed radically, and that favored the loss of recognition by the Huguenots. The English were fearful lest they should lose their English name and tongue; while the French seemed indifferent to their native speech, and were ready to translate their names into equivalent Dutch or English, according to the predominant population of the community in which they happened to be. They soon merged into New Englanders. Before the first ships reached shore, indeed, the French Moulins had become plain English Mullins, and Priscilla, the French girl, was transformed into the Puritan maiden. But someone has wittily suggested that an English girl would never have ventured to say, with a naïveté peculiarly and preëminently French, "Why don't you speak for yourself, John?"

The English got away from Holland first, and those of the French Protestants who cast lots in with them speedily assimilated with their fellow voyagers. This was done so unobtrusively that only in recent days has the truth been realized that the Plymouth colony was not of unmixed English blood, but contained an element that was profoundly to affect the English stock. Thus right at the base of the first effort to settle New England is this revelation of the stealthy introduction of the Huguenot to the hearthstone and into the very hearts of the New England ancestors. It is no sur-

prise, after this, to find that many of the eminent men of our early history were in some degree at least of Huguenot descent.

What did the Huguenots contribute to the change in English character? All the lighter, happier, more refining and spiritual qualities, the joyous temperament. The thrift of the Protestant French is proverbial. It found speedy expression in New England in commerce and in devising new subjects of manufacture and exportation. As the exiled French were founders of many British industries when they settled in England, so they were most efficient in developing the resources of the new country in which they were heartily given asylum. But they were never so engrossed in trade that they allowed their passion for civil and religious liberty to expire.

It is all the more singular that Palfrey did not recognize the Huguenot influence upon the Puritan life, since he knew of their presence. In his "History of New England" he makes the extremely conservative statement that at least one hundred and fifty Huguenot families came to Massachusetts after the Revocation in 1685. He makes no account of those already here, nor of those who did not come directly from France, nor of those who kept coming from time to time, even down to 1776. Nor does he take account of the number who have names that seem to be English or Dutch, but which are French translated, as in the case of some of the Dubois, living in Leyden, who allowed themselves to be called Van den Bosch, and came to America under that name.

How extended may have been this influence flowing into our national life may be inferred from the fact that of the twenty-five thousand or more English who were to be found in New England towards the middle or latter part of the seventeenth century, the descendants are reckoned by Mr. Fiske at fifteen millions. To these few thousands of English, the Huguenots, as admitted by Palfrey, made an accession of one hundred and fifty families,—which means nearly a thousand persons, as families went then; but after this first flood had spent its strength, nearly every ship from London, according to Baird, for many years brought additions to those who had come in the past. The exodus from France continued for full fifty years from 1666, and within that time at least a million Frenchmen were expatriated, and those the flower of the nation. It is not possible that less than four or five thousand came to dwell in New England.

The gain for New England is distinctly revealed in the development of Yankee enterprise along those very lines in which it was started by the French colonists. But these were present in the requisite number; and when the eye is once trained and the ear attuned to detect the names which indicate Huguenot ancestry, it is astonishing how frequently they reveal themselves. If New Englanders are closely questioned concerning their ancestry, there are few who do not confess to some trace of French blood, though it be slight. This is peculiarly true of the eastern half of Massachusetts.

When the Huguenots contributed their genial presence to our population, it was like the influx of a gladdening river into a thirsty land, carrying joy wherever it goes. At first, like all foreigners, they were reserved, and marriages were mostly confined to their own nationality; but the second or third generation, under American influences, which break down race barriers, found alliances that made Americans of them all. Between the Huguenot and Puritan there was no stream to bridge over. They had in their common Calvinism and love of freedom a bond of sympathy and union that brought them into harmony as soon as their tongues had learned to speak a common language.

The Huguenot element, not only in New England, but equally in New York and Pennsylvania and the Carolinas, was a powerful social factor. Not numbers but character made them so effective in changing conditions. Every record we have of them in persecution and suffering and torture displays the same disposition to endure bravely and to make the best of the worst situations. Shipwreck, stormy voyages, homelessness, deprivations and perils of every kind—these circumstances only bring out the courage and cheer and uprightness and dauntless spirit of the Huguenots. And when circumstances improved, their genial and lovable temperament always became a wholesome quality in a life that was far too sombre and grim and gloomy when the Puritan had it to himself. Where the French were, there was the wise admixture of grave and gay, the enjoyment of life. And these much needed elements entered into the New England social development, and far exceeded climate in altering the New Englander and creating on our continent a new type, comprising the best qualities of Protestant English and Protestant French—the best type of American perhaps yet to be found. Certain it is that New England character can not be explained without the presence of the French blood.

Of the Huguenots it has been well said: "There have been few people on earth so upright and single-minded, so faithful in the discharge of their duties towards God and man, so elevated in aim, so dignified in character. The enlightened, independent, firm, God-fearing spirit of the French Protestants has blended its influence with that of the Puritan to form our national character and to establish those civil and religious institutions by which we are distinguished and blessed above all peoples." So skilled were they in the arts, such a spirit of economy and thrift characterized them, such loyalty had they to the principles of our national life, such sane and tolerant views in religious matters, such uprightness and excellence and nobility of character, such high and commanding genius in statesmanship, that their presence, even though they formed but a small body as to numbers and were so assimilated as to sink their identity in the common body, exerted a moulding and ennobling influence upon the entire fabric of our national life. Deserving of high honor are Puritan and Pilgrim. Let orator and historian continue to sound their praises. But side by side with them, sharers in their sufferings, partakers of their perils, distinguished helpers in their great labors, stimulating and inspiring, stood a smaller company whose life and deeds and spirit were also important factors in giving this land those institutions of civil and religious liberty by means of which she is steadily fulfilling her high mission and successfully working out her great destiny.

The facility and adaptability which characterized the Huguenot emigrants was a factor of great strength in giving the new race its peculiar ability to work out the whole scheme of American government. The basis and body of the colonial life was predominantly English—a life of remarkable vigor, strength and genius. But the Englishman after several years on American soil was no longer an Englishman, but an Englishman Americanized. He had been changed into a radically different and superior man. In producing this change climate and environment had their effects; the colonial life wrought out its disciplinary and modifying results. But the change in character, efficiency, genius and power were too deep and radical to be explained in this way. It can be understood only by remembering that a continuous stream of French life was poured into the larger English current, sweetening and purifying its waters and making them more healthy and life-giving. This commingling of two powerful nations produced a race of men that

neither France nor England could possibly have produced had either been the sole possessor of American soil. It needed both Huguenot and Englishman to make the American. This new race, the offspring of two great nations, faced tremendous responsibilities and assumed a herculean task. It undertook to transmute into practical and enduring shape the dream of statesmen of all ages. It undertook to build a nation unlike any nation of the past in all its deeper features; to erect a structure that should not only endure but become stronger with the passing of the years. Civil and religious liberty was to be the foundation stone. The essential thing in its accomplishment was the race of men who were to undertake the mighty task. The foundation was laid and steadily the building went up. It took on form and beauty and realized the dream of sage and prophet. Time has tested its foundations; unlooked-for strains have come to its walls, but foundations and superstructure endure, so wise and successful was the work of the builders. All honor, then, to the persecuted refugees who lent their influence and their lives to the building of the Republic.







